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The Catholic Fortnightly Review

Founded, Edited, and Published
BY ARTHUR PREUSS

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ARTHUR PREUSS

Bridgeton, St. Louis County,
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The Catholic Fortnightly REVIEW

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A Fundamental Error in Protestant Preaching

EVER since the privilege of private interpretation of the Bible has become part of the "new Gospel" proclaimed by the religious innovators of the sixteenth century, men have seldom been at a loss to find scrip-propositions. Especially have the pithy sayings and tural support for the most extravagant and unwarranted oft-repeated phrases of the Gospels been subjected to the most absurd and contradictory interpretations.

The expression "Kingdom of God" is of frequent occurrence in the New Testament, and few Biblical phrases are more persistently misunderstood. In using this phrase the Savior meant to figure the abode of the Blessed in Heaven. This is at least the more common opinion of the Fathers of the Church. It is sufficient to refer to such a well-known text as "My kingdom is not of this world" for proof of this explanation. And yet untold thousands are encouraged in the belief that Christ meant merely an earthly kingdom, from which pain and sorrow and misery should be banished and material prosperity rule as the supreme blessing.

This erroneous interpretation has been carried into the Protestant pulpit, and it may justly be said that of all fallacies and errors taught there, few produce more harm.

To prove the charge just made it is not necessary to cite Protestant commentators of Scripture to show that they understand "Kingdom of God" as meaning a new temporal order, in which sickness and distress and poverty will find no place and that this order is to be the fruit of men's righteousness. We need only to point to the fact that it is the obvious tendency of Protestant preaching today to eliminate more and more all direct references to man's supernatural end. So often and so plainly is a golden age of material well-being declared to be "the Kingdom of God," that we may safely assert that the perversion of this scriptural phrase is one of the most pernicious of Protestant pulpit fallacies. Since Protestants have rejected the guidance of extrinsic authority in the explanation of the word of God, they have lost the key to the Scriptural message. The "donum interpretandi" abides with none of their many sects. Hence what wonder that they should continually misinterpret the beautiful words "Kingdom of God" and apply them to a cultured human society which has the maximum of bodily comforts and the minimum of material ills, and that they should counsel their followers to look forward to such an era as the coming of that Kingdom?

The Rev. Newell Dwight Hillis, of Plywouth Church, Brooklyn, is one of the most prominent men in the Protestant ministry today. In his numerous works on social ethics,—of which one *The Quest of Happiness,* may be chosen for the purpose of this paper—he has given his philosophy of life,—a philosophy with which no doubt his preaching is thoroughly consistent. Now the ideas that stand out in this work are these: "We are living in an age of splendid material advance, and bodily comforts are now a common possession of the masses; mankind is hastening on to an epoch when skill and invention shall have routed the ills that still afflict us; it is our social duty to prepare the way for the speedy coming of this era, when happiness shall be all but universal." There is no word of a suffering Savior; no inkling of a poverty-stricken Redeemer. Of sickness the author says that "for most people the time has come when it ought to be a form of personal disgrace."

The following quotations from *The Social Message of the Modern Pulpit* by Charles Reynolds Brown, of the First Congregational Church, Oakland, California, show how deep-seated has become the conviction among Protestants that the "Kingdom of God" foreshadows only a "new social order." Jesus preached constantly the "Kingdom of God," not merely as a mode of personal experience, but still more as a *new social order*[1] to be attained by men acting together in his spirit".... "This kingdom was not a distant state to which men were to go at death —the kingdom was to come; it was to come down like a holy city out of heaven finding its secure foundations in nobler conditions of *earthly life* as these came to be dominated by the spirit of the Master." "By the kingdom of God Jesus meant," according to Shailer Matthews, "an *ideal social order* in which the relations of men to God should be that of sons, and to each other that of brothers."

Protestant pastors often invite distinguished laymen of their own or of other Protestant denominations to deliver "lay sermons" to their congregations. Such addresses reflect the prevailing Protestant attitude towards the fundamental questions of religion and voice to some extent at least the opinion of the speakers' own church or pastor. Now what is the tone of many of these exhortations, delivered, for example, at meetings of the Y. M. C. A.? It is that Christian men should strive to promote the interests of the Kingdom of God. When they define this duty more clearly and attempt to outline ways and means of fulfilling it they vaguely speak of this kingdom as an era of widely diffused material prosperity, which will result from spreading everywhere on earth the Gospel of Jesus Christ. Vice, indeed, will

[1] Italics ours. A. P.

be restricted and virtue will flourish triumphantly, yet withal the "Kingdom of God" essentially means a time when natural goodness and the merely natural virtues—kindness, sympathy, justice—practiced from natural motives will lead men to the realization of their highest good.

A means most frequently urged for the speedy realization of this kingdom, is larger activity along the lines of social reform. Those Protestant churches which today make any effort at all to promote the spiritual life of their individual members, frequently exhort them to become more zealous in social reform work as one of the best ways of realizing God's purpose in the individual soul. In fact the entire religious activity of some of these churches finds expression in efforts of this kind. The keynote of Rev. Reginald J. Campbell's *Religion and Social Reform* e. g. is this: "Religion must concern itself with social problems and become a factor in the reformation of present social evils." This is also the burden, as the title itself clearly indicates, of the Rev. C. R. Brown's *Social Message of the Modern Pulpit,* not to speak of such outspokenly Socialistic works as the Rev. Walter Rauschenbusch's *Christianity and the Social Crisis*[2].....

One phase of this kind of preaching is the wild attempt of some ministers to castigate and bring opprobrium upon some of the minor weaknesses of the American people. Some one has called smoking, the (even moderate) use of liquor, and violation of the Sabbath day the "three Protestant sins"; and to judge from the fierce denunciations hurled against these "vices" they must indeed loom large in the Protestant catalogue of moral delinquencies. The attempts of the late Episcopalian Bishop of New York to fight the second of these "sins" were especially lauded by the press in their obituary notices of the deceased churchman last July.

English literature of the nineteenth century, at least that portion of it which has been written by men and women who do not accept the Catholic world-view, is tinctured with the same strange fallacies springing from the misreading of the texts on the Kingdom of God. Ruskin in many of his works hints at a new and a better social order, in which aestheticism and culture will be beacon lights leading the way to earthly happiness. Men shall then live in a new kingdom—a kingdom in which art and appreciation of natural and physical beauty having become the inheritance of the nations, will guide them to a keener enjoyment of their mundane years. Tennyson looks forward

[2] We have room for only one specimen passage: "The kingdom of God ..... is not a matter of getting individuals to heaven, but transforming the life on earth into the harmony of heaven." (Rauschenbusch, *Christianity and the Social Crisis.* New York: The MacMillan Co. 1908. p. 65).

to the future epoch of universal prosperity, the millennium, a kind of kingdom of God on earth, in the oft-quoted lines from Locksley Hall:

"Till the war-drum throbb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world."

As a consequence of this misconception of scriptural language, glittering watchwords and high-sounding phrases celebrating the "new social regime" soon to dawn, are nowhere more freely used and abused than on the pulpits and platforms of the various Protestant sects. Some of these hard-ridden *mots d'ordre* are: "the Higher Life," "Humanity," and above all "the Fatherhood of God," and "the Brotherhood of man." Unitarians frankly acknowledge their tenets in a leaflet which they have spread broadcast over the land. "Our Faith," they tell us, is "the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, the Progress of Mankind onward and upward forever." The last glowing caption must appeal with special force to those who are striving to upbuild Christ's kingdom on a material foundation.

Freemasonry too has inscribed the last two of the above-mentioned war-cries on its banners. But what meaning does the fraternity attach to them? In a review of our recent *Study in American Freemasonry*[3] which we reprinted in the CATHOLIC FORTNIGHTLY REVIEW, Vol. xv, No. 19, p. 595, this question is clearly answered. "....Why is it that an institution which claims .... to inculcate the fatherhood of God and the brotherhood of man.... should be met with the unceasing and unflinching hostility of the Catholic Church?.... The answer is.... because it is *not* what it professes to be; the God it adores is not the God of the Christians, the morality it professes is not that of the Gospel, the revelation it accepts is not that of Christ."

Again, of late years men who, if they have any definite calling at all, must be named preacher-lectureres, have been going about the country, preaching a breezy optimism, telling the world that all is well and announcing the glad gospel that worldly success is after all the only thing worth striving for. It is interesting to note the titles of some of the addresses given by these "wandering scholars." Late numbers of the *Lyceumite and Talent* (Chicago) "mention the following: "The Life that Counts," "How to be Happy while Living," "Sunshine," "Builders of Destiny," "Sunny Side of Life," etc. These speakers—all "Reverends" or "D.D.'s,"—pitch their song to one key: "Get the most out of life; happiness shall come to the sons of men

[3] *A Study in American Freemasonry. Edited by Arthur Preuss.* Herder. Second Edition. xii & 434 pp. 1909. $1.50. St. Louis:

after their united efforts have conquered all bodily discomfort; the time is dawning when all men may quaff freely of the long-sought fountain of earthly pleasure." Those eternal truths whose earnest consideration helps to secure men's real and lasting happiness are scarcely mentioned.[4] One cannot expect these lecturers to preach the "four last things," but it does seem strange that there is absolutely no mention of three of them—Judgment, Death, and Hell. The Gospel of Christ, which these wise ones so artfully interpret, speaks only once of reward in terms of earthly prosperity. This is when Satan, pointing out to our Lord the kingdoms of the world and the glory thereof, said to Him: "All this will I give thee if falling down thou wilt adore me."

Let us contrast with this shallow preaching of the denominations severed from the Church of Christ, the clear, practical, incisive exposition of the Gospel and the definite, direct, urgent appeal to Christian living which has ever formed part of the unchanging practice and tradition of the Catholic Church. The continual invitation of the Church to her children is: "Sursum Corda," lift up your hearts, up towards the kingdom, the home of your Father who is in Heaven. Do not cling to the things of sense and time. Catholic preaching, in short, is an ever repeated commentary on the inspiring words of St. Paul: "But our conversation is in heaven; from whence also we look for the Savior, our Lord Jesus Christ." Looking to the great preachers and doctors of the early ages, the master guides of their generation in the way of truth and light and salvation, men like Gregory, Basil, Chrysostom, and Augustine—we find that this counsel, "Uplift the heart to God, to the supernatural," this "Sursum Corda," is the golden thread that links together the works of Patristic literature. All of them voice the exalted sentiment of one of the greatest of the Fathers: "Thou hast made us for thee, O God, and our heart rests not until it finds thee.[5] So too the later asceticists, and those who became the directors of subsequent generations in the spiritual combat—men like Rodriguez, Loyola, Francis de Sales, Scaramelli, and Lallemand—ever insist on the need of detachment from creatures and freedom from the concupiscences of life, as the first and most necessary step in "the science of the saints." Thomas à Kempis, who is recognized by Christians of all denominations as the master interpreter

[4] Is it to be wondered at that so many of these preacher-lecturers are openly espousing Socialism, which they define as "Christianity applied," and that they are finding easy victims among the ministers and, of course, the people, of nearly all Protestant denominations? (Cfr. the CATHOLIC FORTNIGHTLY REVIEW, XV, 12, 376; XV, 16, 497 sqq.; cfr. also *The American Socialist*, Chicago, *passim;* of late numbers especially V, 23 and 24.

[5] St. Augustine, *Confessiones*, I, 1.

of the spiritual life, bases his world-famous treatise *The Following of Christ* on contempt of worldly things.

Why, then, does Protestantism shrink from accepting the lessons inculcated by the supreme teachers of the ascetic life? It is because Protestantism lost its moorings when it broke away from the unity of the old faith. Its preaching cannot effect a lasting change in hearts that, blinded by their passions, are ever drifting farther from the light of God's countenance. It is not the preaching of a cultured human society and freedom from bodily discomfort as the ultimate destiny of man, which will save humankind from the inevitable results of its own sin and folly. The masses must be taught that the kingdom of God *"is not of this world."* They can be drawn upward, onward, and forward only when inspired by the Christian watchword "Sursum Corda"; and they will experience the latent power of this holy call only when they have once more become convinced of the basic truth inscribed on the first page of every Catholic catechism, that "Man has been created to know, love, and serve God and thereby save his immortal soul."

Shall We Abolish the Catechism?

Psychology, especially experimental psychology has made wonderful progress in the last twenty-five years. The most delicate instruments have been invented and pressed into service for measuring mental phenomena, or rather their physical stimuli, and also the time it takes sensuous reactions to enter consciousness. But on the whole, although these minute investigations have given us a clearer idea of the complex being called man, they have not essentially altered our view of his nature or of the way in which he employs the different faculties of his soul.

This applies also to child psychology. If the older psychologists limited their investigations to the adult , and did not take sufficiently into account the undeveloped nature of the child and of its faculties, we must remember that to a certain extent they were justified in this, inasmuch as in the natural process of evolution the general laws of psychology will ultimately apply to the fully developed human being.

Modern psychologists have been uncommonly active in the study of the child mind, especially with a view to apply its results to pedagogy. That their investigations have facilitated the solution of many an educational problem, is not to be denied. But in their enthusiasm for the new pedagogy, our psychologist-educators have at times overshot the mark. It does not fall within the scope of this brief

paper to point out all their shortcomings. We shall confine ourselves to the domain of religious education.

In their *First Book,*[1] Professors Shields and Pace of the Catholic University of America have made an earnest effort to put the new psychology to use in the study of religion. They start from the principle that a successful educator must be "objective" in his teaching; that he must "concretise" all truths in order to enable the child to grasp them. Now, religion deals almost exclusively with abstract truths, which by their very nature are difficult to grasp even by the mature mind. Hence these writers begin the study of religion by concentrating the child's mind on things readily and daily apprehended by the senses, e. g. birds and bird life. In the adult man, the intellect and the will act in conjunction; the child's will power is yet undeveloped, but knowledge sets in motion the child's appetency, and puts its instinctive tendencies to work. The child, e. g., is by nature selfish, hence we must endeavor to lead him up naturally to nobler desires and actions. This is the object of Professors Pace and Shields in their *First Book* of *Religion.* In order to impress the lesson all the more by he is to regulate his present and future conduct.

The authors put forth two claims in favor of their book: (1) that, if used in place of the old-time Catechism, it will lead to better results from an educational point of view; (2) that the method they employ is the same as that used by Christ in instructing His disciples and His people.

Let us briefly examine these two claims.

1. From a psychological point of view, what is the object of religious education? To teach the child certain definite truths whereby it is to regulate its present and future conduct.

In the Catechism these truths are crystallized in short, crisp sentences which, though dry and abstract, (in the very nature of things they could not be otherwise) prove a great help to the mind and the memory. It is in the very nature of things the task of the teacher to make them entirely clear to the child's mind, and to excite the corresponding emotions and volitions that will make them of practical value in daily life. The Catechism appeals primarily and chiefly to the intellect, leaving the teacher a wide scope in tilling and improving the field of the emotions and the will,—a task which, psychologically and logically, must come *after* the first, though in practice the two must go hand in hand. The old Catechism lays a solid foundation for the teacher and the child and the mature man to build upon.

[1] *Religion, First Book. By E. A. Pace and T. E. Shields.* 96 pp., 31 illustrations. Brookland, D. C.: The Catholic Correspondence School. 1908. 40 cts. net.

The new method, as exemplified in the *First Book* of *Religion,* reverses this process. By laying the main stress on the feelings, it aims at setting in motion the appetency of the child by a succession of "tableaux", from which the intellect is to draw a rule of conduct. It is this rule of conduct, not religious truth as such, that is uppermost in the book, and seems to constitute its whole purpose.

Of religious truths when it is through with this book, the child can have but a very diffuse and vague idea. The lessons of love and unselfishness that it has learned, are based on mere sentiment, and will be quite as uncertain and subject to change as the sentiments themselves are notoriously fickle and unstable. Wherefore it is difficult to see how this new method of imparting religious instruction can be productive of good results. While it makes—or at least aims to make—the study of religion attractive; it does this at the sacrifice of solid intellectual enlightenment.

Has psychology no better method for the improvement of religious instruction? There is a twofold method of which we can make use in the study of any science: the analytical or inductive, and the synthetic or deductive method. It is the former which has led to so many new discoveries in the realm of natural science. The synthetic method is the one preferred in mathematics and metaphysics, where, from a limited number of given and uncontrovertible truths, many others are deducted. It is also the one hitherto used in the Catechism. Starting from the existence of God and the creation of the world, it unfolds the whole system of religious truth before the mind. God appears as the beginning and the end of our existence. These primary truths once thoroughly explained, and stamped upon the mind, man's duties towards God readily become clear. Because it thus gives a vivid and distinct view of the whole field of religion, a textbook after the manner of the time-honored Catechism seems far preferable, and is equally based on psychology. It is the duty of the *teacher* to make clear the truths set forth in the Catechism by the aid of the analytical or inductive method. The two methods thus used concurrently, will produce the best results.

The analytical method alone, employed by the *First Book* of *Religion,* can convey only disjointed notions, but not a clean-cut and comprehensive view of the whole closely-knit system of religious truths and duties.

Moreover, psychology does not warrant putting the study of religion on a plane with the study of such other branches of knowledge as are engaged in by the child. In the latter, the analytical method gives admirable results, because the child is not expected to know

these sciences in their fulness, their wide bearing, and their relations with one another, as is the case in religion.

2. The second claim put forth by the authors, is that their method is the one used by Christ Himself.

It is true, Christ made use of parables and thereby appealed to the emotions of his hearers. But His teaching was not addressed to children whose minds were an absolute "tabula rasa" in matters of religion. The grown-up people whom our Savior instructed in the knowledge of the Kingdom of Heaven, were already familiar with such fundamental truths as the existence of God, the immortality of the human soul, the creation and the fall, and the coming of the Redeemer. Christ had only to develop their knowledge, and to add to it the new truths which He had come to teach. His parables were so effective because they were designed to stamp those truths indelibly on the minds of His hearers. Even so Christ did not use this method exclusively. When He taught His hearers that He was really and truly the Son of God; when He taught them the indissolubility of the marriage tie; when before His ascension, He declared baptism to be a necessary condition of salvation and on many other occasions, He did not speak in parables, but enunciated His doctrine plainly and bluntly, appealing directly to the intellect.

From a psychological point of view, therefore, the new textbook seems defective, in as far as it makes use of the analytical method exclusively, while the successful teaching of religion plainly requires first of all the use of the synthetic method for the right training of the intellect.

What we need is not a textbook of religion superseding the Catechism after a radically different method; but carefully wrought-out instructions for teachers, showing them how they can and should employ in their explanations the analytical method, in the most perfect form in which it is presented by modern psychology, in order to drive home to the child's mind the truths synthetically developed in the Catechism, and to move his will to perform the duties that follow from them.

The Beginnings of a Catholic Social Movement

Those who were displeased by our recent article on "The Larger View of Socialism"[1] are invited to ponder the subjoined extracts from an address lately delivered at Kansas City, Mo., by the Rev. M. P. Dowling, S. J., pastor of St. Aloysius Church. We quote from the *Catholic Register* (Vol. x, No. 7):

[1] C. F. Review, xv, 18, 553 sqq.

"Socialism.... is powerful because it voices what every toiler feels, because it recognizes the need of reform and claims to possess the remedy for social ills. It deals little with abstractions, but takes up facts. It is a fact that men, women and children of the same flesh and blood as ourselves live, labor and die under conditions unspeakable; without comfort, without pleasure, with starvation or the poorhouse staring them daily in the face, constantly fearful of being submerged, and all this through no fault of their own. Why, Socialism asks, in this age of enlightenment, should any man or woman die of hunger in the midst of plenty? Why should some roll in wealth and others suffer fearful want? Why should the person who does the best he can, and is able and willing to work, suffer because he cannot find it? Why should sweat-shops exist, why should not some provision be made for old age, why should there not be a more equitable division of the fruits of industry? Surely if government has any function whatever, it ought to remove these glaring injustices and inequalities. The two old political parties have either been unable or unwilling to remedy the evils; they have been too much occupied with projects of graft and greed to pay any attention to the wants of the people; they have proved a disappointment and a failure; let them stand aside and give place to Socialism, which understands the needs of the people and proposes to do something for them. Not a few of those who speak thus and call themselves Socialists are far from being anarchists; some of them are God-fearing men, sincerely desirous of bettering the condition of the poor and unwilling to make use of unlawful means to accomplish that end. No matter by whom formulated or uttered, or for what purpose, *many of these contentions are just. They have truth on their side, and they deserve consideration. These representations cannot be met by abuse or by making light of existing evils and wrongs. The social problem must be met on its merits, without regard to the personal character or the motives of those who stand for the new order.*[2] It behooves us, then, to see what there is good in Socialism, which of its recommendations and tenets can be accepted and adopted by loyal Catholics."

When the above cutting was already prepared for the printer, we learned from the Chicago *New World* that Father Dowling "has inaugurated a series of class meetings for the men of his congregation who desire to study the subject. The meetings will consist of addresses and discussions intended to show the real attitude of the Church towards Socialism, to answer objections and see what there

[2] Italics mine.—A. P.

is meritorious in Socialism and how much of it can be accepted by a loyal Catholic."

All of which shows that Father Dowling has his weather-eye open to the needs of the time. It is to be hoped that other pastors, especially in our big cities, will follow his example, so that we may soon see the beginnings of that Catholic social reform movement which is the most pressing duty of the hour.

Consanguineous Marriages

It is wonderful how modern science finds itself constrained to confirm in so many spheres the teaching and practice of the venerable Catholic Church.

In the subjoined clipping from the New York *Independent* (No. 3,113) the reader will note that, despite Dr. Arner's effort to disguise and depreciate his own conclusions, they substantially agree with and support the age-long teaching of Catholic theologians.

"The most thorough study of consanguineous marriages in America," says our contemporary, "has been made by Dr. George B. L. Arner, in a monograph just published by Columbia University. He comes to the conclusion that first-cousin marriages in the United States average about one per cent. of the total number of marriages, although in isolated mountain or island communities it is five per cent. or higher. If we add to this the marriages between second cousins and between one and a half cousins the total number of consanguineous marriages amounts to two or two and a half per cent. The number is decreasing because of the greater mobility of population. Dr. Arner's results are mostly negative. His careful canvass of the genealogical reports and other available statistics does not substantiate any of the popular theories on the subject. 'Consanguinity in the parents has no perceptible influence upon the number of children or upon their masculinity, and has little, if any, direct effect upon the physical or mental condition of the offspring.' But since the inheritance is duplicated any family peculiarities, either good or bad, are liable to be intensified. This accounts for the many cases of epilepsy, idiocy, deafness and blindness reported from consanguineous marriages. It is against this specifically that legislation should be directed. There is no apparent reason why two healthy cousins, especially if not too much alike, should not marry, but there is abundant justification for prohibiting by law the marriage of any two persons who have a common inheritable defect or taint of blood."

The latest non-Catholic investigator of consanguineous marriages in Germany has arrived at practically the same results, though he is more honest and more consistent in drawing the final conclusion that, inasmuch as inherited "defects or taints of blood are often latent, physicians are in duty bound to discourage marriages among blood relatives." The writer to whom we refer is Professor Dr. E. Feer, Director of the child clinic of the University of Heidelberg. The title of his paper is: *Einfluss der Blutsverwandtschaft der Eltern auf die Kinder.* It appeared first in the *Jahrbuch für Kinderkunde* (1907, pp. 188—219) and has been republished in the form of a separate brochure (Berlin: S. Karger. Price 1 mark). Dr. Böckenhoff in the *Theologische Revue* summarizes Feer's argument as follows:

With the aid of an extensive bibliography Dr. Feer shows it to be the opinion of most modern writers that, while consanguineous marriages may not be harmful *per se*, from a study of diseases in the light of the laws of heredity it is plain that the pathological dispositions and qualities of consanguineous parents combine and increase in virulence in their descendants. Since it is *a priori* probable that blood relations share the same dispositions and physical weaknesses, congenital diseases are sure to be more numerous among the offspring of consanguineous marriages. The chief and the only new upshot of Dr. Feer's studies is that there are some diseases which assume a more violent form in the descendants when they are derived from consanguineous progenitors. Among these diseases he reckons congenital deaf-dumbness, a certain species of eye-inflammation (*retinitis pigmentosa*), and probably also idiocy. Hence, he says, physicians have the duty to discourage mixed marriages always, but especially when it is known or suspected that there runs in the family some hereditary disease.

The Easy Conditions of Modern Indulgences Justified

How are we to justify the transition from the hard system under which satisfaction for temporal punishment was exacted and accepted in the past, to the inconceivably easy system under which it is exacted and accepted in the present day? To leave alone partial indulgences, whereas so late as the twelfth century, to gain the sole plenary indulgence offered, it was necessary to go on a perilous Crusade, to-day one can gain not one but several on the same day, on such easy conditions as, after confession and communion, to say a few short prayers. Can such an enormous mitigation of the discipline of the early Church be right? Must it not tend to relax those serious personal efforts and

practices of self-mortification which are so necessary for the spiritual life and to which just on that account the early Church trained the Christian people so resolutely and under such difficulties?

Rev. Sidney F. Smith, S. J., in the course of a scholarly paper on "Indulgences" in the *Month* (No. 528—9) deals with this difficulty as follows (No. 529, pp. 63 sqq.):

This difficulty.... rests not on any observed facts, but on an inference. The mitigation, argues the objector, must have evil effects, therefore it does. It is true Dr. Lea indulges in profuse quotations to show that it does have that effect. But inasmuch as *more suo* he misunderstands his authorities, and besides mixes up bad with good, his quotations do not help us very much. Let us pass then to the inference.

Now, I do not wish to underestimate the force of this inference, but before attempting to meet it I should like to put a question or two to those who find that in us Catholics the change is so scandalous. Take Dr. Lea, for instance. Does he subject himself to a penitential discipline like that of the primitive Church, or even like that of the early Middle Ages? Does he undertake public prostrations in sackcloth and ashes, fastings, scourgings, and long prayers, and does he prolong them through many years that there may be at least some proportion between them and the gravity of the sins with which his conscience reproaches him? I doubt it, yet if he does not, by what title can he claim to take scandal at us who, whatever our declension from the severities of our remote ancestors, have at all events not declined from them so far as he? If our lives are scandalous for doing so little, must not his be scandalous for doing so much less?

And this consideration suggests a way of regarding the subject which members of the Guild will be able to appreciate. In the Anglican Commination Service a return to that ancient discipline is spoken of as a thing "which is much to be wished," and a similar wish was expressed by some of the Fathers of Trent, yet in neither case, nor in the case of any other religious communion, has such a return been attempted. Why not? Does any one think it would be practical, does any one think it would lead, in the balance of advantage or disadvantage, to a preponderance of good over evil results? No prudent person, I fancy, would say, for good; and that is the situation which the Holy See has to confront, that or its previous counterparts in the course of previous history.

Let it be granted that a progressive decay of fervor is what has changed the situation, still the situation has been changed, and it is surely wiser to deal with it as it is, and make the best of it, than to impose systems which can no longer work for good, for the mere

sake of preserving an iron rule of uniformity with the past. Systems are for men, not men for systems.

But let me also suggest a reflection of a somewhat different kind. Granted that the situation present to the Church at the time is that which she must deal with and make the best of, yet is it so certain that the situations have changed steadily in the sense of a continuous falling-off of fervor? Of course, there have been ups and downs, some ages being better and others worse, just as the surface of the ocean changes. But, just as the depths of the ocean remain unchanged beneath the surface rufflings, does not human nature remain throughout in its depths substantially the same? It is difficult, nay, impossible, to think that in the Primitive Church more than a fraction of the sinners submitted themselves to that stern discipline of canonical penance, and the same may be said of the early Middle Ages, when the public humiliations were discontinued, but the penitential tariffs were still severe. Those who did submit themselves would seem to have been the *élîte* among the sinners desirous to repent. What then happened to the rest? It would seem that, too weak to face the severities of penitential discipline, they remained outside, just as people often now-a-days, though they would like to return to God's grace, shrink from the ordeals and the sacrifices which return entails; or, to take a parallel from the past, just as people used to put off their baptism till late in life, or the hour of death, because the "second plank" of salvation was made so difficult. True, what is according to the law of Christ essential for the restoration of the sinner, the Church can on no account whatever surrender, but she has learnt from her Master not to break the bruised reed or quench the smoking flax, and we can understand her, in presence of the tendency I have just referred to, asking herself how she might devise a means by which still to stimulate the generosity of select souls, without discouraging the timid longings of the weaker souls. And to this it would seem that she has been tending in all her gradual transformation of a penitential into an indulgence system.

Let me apply this principle to the age in which we are living: and in applying it let me be allowed to speak from an experience of the present which one can have in its fulness only when one has lived and worked for long in the sacred ministry, but in terms which I am sure my colleagues in the priesthood would endorse. Comparing the present with the early ages of the Catholic Church—and leaving out of account those great Fathers and Saints who are not so much the fruit of their age, as gifts which God's Providence sprinkles over the various ages as He wills—I ask myself is there now any serious falling off from what there was of old? I do not, honestly, think there is. On the contrary, in a very real sense I think there is an improvement.

There are still select souls, in varying degrees of perfection, who display the greatest generosity in God's service, and, whilst most solicitous to gain the full fruit of Holy Indulgences, are also most diligent and often heroic in their works of penance and self-discipline.

And here I may remark incidentally that I never knew or heard of a Catholic who reasoned that because he could gain indulgences he need not trouble about self-mortification. To an *a priori* reasoner that might seem to be the way in which the system would work, but in fact the devout people who strive to gain indulgences regard them as a supplement to their own weakness in satisfying for themselves and for their dead friends. Besides, they have other motives for leading a penitential life, namely, that they may overcome their evil propensities and defects of character, and that they may imitate our Lord Jesus Christ and not be the "delicate members of a body whose Head is thorn-crowned."

But, to return from the digression, there are those who in varying degrees are less fervent, or less consistently fervent, just as there were in the early Christian centuries. And those who, had they lived in those past times, would probably have shrunk from undertaking penances so disproportioned to their weakness of disposition, are now by the incentive of indulgences won oftentimes to the conditions for gaining them, to prayer, confession, and Communion, and so have their religious impressions revived or sustained, and often deepened, with manifest good to their souls—as happens so regularly in times of grace, like Lent or mission time.

Here, too, comes in the justification of the immense number of modern indulgences, even plenary ones. Whilst allowing in their variety for the differences of circumstance, capability, and devotion, they are like sign-posts pointing the way to all the different modes of prayer and action which go to constitute a truly Christian life. Follow these indications in the spirit which they claim from you, and you will find that you are walking before God and striving after perfection.

But it is time to end, which I will do after putting very concisely indeed, by way of objection and reply, two points which seem needed to complete this explanation of the influence of indulgences on the spiritual life.

(1) Does not the suggestion made that the medieval and modern Church discontinued the system of severe penances because it was bad for the many, cast a stigma on the Primitive Church for not having done so sooner?

I think not. The Church must feel her way from step to step, her, and leaving ulterior developments to the foresight of the Holy which she does by dealing with present exigencies as they confront

Spirit who guides her. And in the commencement she was manifestly impressed by the importance of forming her children to an adequate conception of the gravity of sin. Later, when that lesson was sufficiently learnt, she might pass on to enforce other aspects of the Christian life. The analogy of what our missionaries to the heathen still find it necessary to do is in support of this view of the case. For they find it necessary to keep their native converts for a very long time, often for years, in the condition of catechumens, that they may learn to realize the nature and claims of the Christian life. And this, in spite of the enormous importance they attach to the reception of holy baptism.

(2) Is it not recognized that there should be some proportion between the causes for which an indulgence is granted, and the amplitude of the grant? How can it be right to grant plenary indulgences (not to speak of others), on conditions so light and easy as the recitation of short prayers?

To this the answer is that the importance of the cause is to be measured, not merely by the seriousness of the effort imposed, but also by the accession of glory to God and of spiritual welfare to the Christian people, which the good works prescribed as conditions are calculated to promote, when performed with fervor and regularity by so many persons.

MINOR TOPICS

A HINT FROM PIUS X TO THE CATHOLICS OF FRANCE

It is several years since we shocked some of our readers by the remark that the Catholics of France, instead of imposing golden crowns on statues of the Sacred Heart, had better organize and stand up for their rights like men. The principal advocate of this curious crowning process, Père Coubé, has since left the Society of Jesus and become somewhat discredited by his extravagances in the pulpit. Now the Pope himself has thrown a wet blanket on the enthusiasts. In a letter to the Bishop of Nevers, who had asked for permission to crown a statue of the Sacred Heart, His Holiness says: "I regret that I cannot grant your prayer. But the Sacred Congregation of Rites has declared that it is unbecoming to place crowns on images of the Sacred Heart. In case popular piety insists on rendering this tribute of devotion, the Congregation is ready to permit the crown to be laid at the feet of the statue: which you may do in my name."

Commenting on this letter from His Holiness the *Semaine Religieuse* of Nevers, among other things, says: "The only thing that remains for us to do is for each succeeding generation to lay its homage as subjects and devoted servants at the feet of the immortal King of the ages, praying Him to look kindly upon our poor crowns."[1]

[1] Quotations from *La Vérité* of Quebec, Vol. xxviii, No. 5.

A good deal more remains to be done by the Catholics of France if *we* are not mistaken. It remains for them to return to the practice of their holy religion and, filled with the spirit of faith, to arise to do and dare. A thousand and one little special devotions, not a few of them foolish if well meant, have tended to wipe out the essentials of the faith from the minds of our poor brethren in France. We are glad Pius X has undertaken to set them right. It is to be hoped that he will speak still more bluntly than he has expressed himself in his epistle to the Bishop of Nevers.

THE DEATH OF VOLTAIRE

Very few people nowadays believe that Voltaire died in a delirium of horror at his past and of fear at what awaited him, because the story has been told too often concerning the last moments of other famous apostates. Nevertheless, it is a very melancholy picture of Voltaire's last days that is drawn by M. Frédéric Lachèvre, who has just published what the *Temps* describes as a very well-documented work on the subject, entitled, *Voltaire mourant; Enquête faite en 1778 sur les circonstances de sa dernière maladie.* It is based on a rare manuscript source. We quote from the reviewer's text:

"While the crowd, outside upon the quay, waited in mournful silence, picturing to itself the patriarch as the recipient of every fond care, petted, spoiled almost by the loving tenderness of all those who for the last three months had been bringing him their vows of adoration; while the fashionables and busybodies crowded the stairways and salons of the hôtel Villette in order that they might be seen and quoted, poor old Voltaire, shoved away into a narrow chamber at one end of the courtyard, lay alone, racked with pain and plunged in despair. Mme. Denis has only one thought: how to intercept any letters he might dictate to his secretary; he might even try to make another will. Villette, for an entire month, was concerned only with the problem of what to do with the corpse; what was to be done with it, supposing the Church was obdurate..... Wagnière, the only human being who had some sort of fondness for Voltaire, tells how he was a witness of the most disgraceful scenes. From the clamor in the sick room, you might have thought that it was occupied by a gang of drunken peasants, ready to fight; no one paid any attention to the doctor's orders, or gave heed to the entreaties of the patient, who never ceased calling out that he was being killed."

Not that he was a model patient. He assailed his nurses with all the "eloquence and fecundity of his madness"; he beat them with a cane. Parched with fever he would call constantly for drink, and, when it was refused him, he would leap out of bed and act like a madman. He had his moments of quiet, when he lay with hands crossed and eyes raised to the ceiling, "plunged in profound meditation." But no sooner did he grow aware that people were looking at him, than his raving would return; "he would roll about in frightful convulsions.... Saturday, May 26, the day of his death, the physicians, Lorry and Thierry, came in at ten o'clock in the evening. They found no one about the dying man. Even the servants had deserted him. He lay without movement or pulse. One of the physicians, candle in hand, lightly stroked

his temple. Thereupon, Voltaire opened his eyes and rattled, 'Let me die.' A few moments later he uttered a loud cry, a cry so awful that it sent the nurse Roger almost lifeless with horror. Tronchin, himself, who arrived during these last moments, said, 'What a death! I cannot think of it without trembling!' "

OUR UNJUST WAR WITH SPAIN

In a review of *International Law and Diplomacy of the Spanish-American War,* a new book by Elbert J. Benton, Ph. D., Assistant Professor of History in Western Reserve University, the Boston *Peace Advocate* says:—

"The impression has steadily gained ground since 1898 that the Spanish-American war, with its cost in life and money, might have been avoidded, and the desired reforms in Cuba peacefully obtained, if, instead of appealing to arms, the United States had only let Minister Woodford go on with the negotiations which he had so well begun und which promised ultimate success. That resort to war was premature and needless is shown by Professor Benton's book. The author quotes freely from the official correspondence that passed between the two countries and between the American administration and Congress. He goes into all the facts relating to the situation for three years preceding the outbreak of hostilities, giving the proposals of the United States and the answers of Spain with regard to the treatment of Cuba. It appears that the Spanish government was ready to concede practically everything that President McKinley demanded, even offering to arbitrate in the matter of the sinking of the 'Maine.' "—Quotation from the *Sacred Heart Review,* Boston, Vol. xl, No. 18.

REPRESENTATIVE CATHOLIC NUMBER FIFTY-FIVE

The Milwaukee Catholic Citizen (xxxix, 2) devotes Number Fifty-Five of its "Series of Brief Biographies of 'Who's Who Among American Catholics' " To Peter Fenelon Collier, who has been duly characterized in the CATHOLIC FORTNIGHTLY REVIEW, xv, 22. Any one who knows what sort of a representative Catholic Mr. Collier is, will wonder at seeing him figure in the *Citizen's* roll of honor,—a surprise which is likely to grow when the unsophisticated reader comes to the concluding lines of the *Citizen's* sketch: "Mr. Collier, needless to say, is a practical Catholic. A few months ago he was made an LL. D. by Seton Hall college. His issues of books have shown a catholicity of taste—graduating from *The Mirror of True Womanhood* lectures to Ouida and Dumas. No one has claimed for Mr. Collier that he had a ready reference copy of the Index—and Seton Hall has made him an LL. D."

It is truly edifying to see Catholic colleges and newspapers honoring and advertising "practical Catholics" of the stamp of Mr. Peter Fenelon Collier.

THE QUESTION OF PROFITS

In the language of Catholic moralists all interest is called usury. For centuries it was forbidden by the common law of the Church to exact money for the use of money, and even to-day it is only tolerated because of what Lehmkuhl calls adventitious conditions. And the tolera-

tion does not extend beyond what is usually the legal rate of interest. When the student of economic questions first learns this, he is likely to exclaim that the Church's teachings, if followed, would make the carrying on of great business enterprises impossible. As he goes deeper into the matter, however, and comes face to face with the arguments which Socialists offer to prove that "profits" is the worst feature in the working of our economic system, he begins to think that there may be something in the Church's teaching after all. For what do we mean by profits? We mean the interest on the money invested in a business enterprise. And what is it that causes the bitterest antagonism between capital and labor? The capitalist's desire to get an exorbitant interest from his investment. If the capitalist were content with what is called the legal rate of interest, say from 5 to 8 per cent., there would be very few strikes or lock-outs. But the capitalist wants 15, 20, perhaps 40 per cent. on his investment, and in order to get it he cuts down wages, or refuses a reasonable demand for increased wages.

When the Socialist says all private property is robbery, he is wrong. If he said that a great deal of private property was robbery, he would be right. When he says that no man should be allowed to acquire profits out of a business, he is wrong. If he said that a vast amount of profits was unlawful, he would be right. What has made the workingman so discontended, and led him into the paths of Socialism, is seeing himself refused the wages he ought to have, in order that the profits of his employer may be kept up to an exorbitant degree. Then he cries out that there should be no profits at all. This is a mistake. However far the State may go in taking over various works now carried on by private capital, the latter will always be needed to keep the wheels of commerce moving. And private capital will not be invested if it is to receive nothing but day's wages in return. It must have profits, but these profits should not be exorbitant, and they should go to the right persons. It is the sight of exorbitant profits gained at his expense, and very often going into the coffers of some one who has done nothing whatever to earn them,—the wheat speculator, for instance,—that arouses the workingman's righteous wrath. Both of these evils would disappear if the moral principles of the Catholic Church were observed. —*The Casket,* Oct. 29, 1908.

CATHOLICS AND THE PUBLIC LIBRARIES

The *Columbian,* a Chicago organ of the "Knights of Columbus", says editorially (xl, 46): "Throughout the country the Knights of Columbus.... are manifesting an active interest in public library affairs."

That may be; but is it the right kind of interest?

A former K. of C. chaplain, a doctor of divinity and pastor of a large city parish, recently wrote us:

Some three years ago I was chaplain of a council of the K. of C., in a city of some 40,000 inhabitants, with four Catholic churches. As the membership of the Council was large, it was decided to have club-rooms and a reading room well provided with literature. In one of the meetings, when this matter was brought up for discussion, I tried to impress upon the members the necessity of providing the reading room with *Catholic* magazines. I knew that few members had in their homes

as much as one Catholic paper [!]. So I furnished a list of some ten Catholic magazines to the committee having charge of the reading room. When the room was opened, I found that the committee had seen fit to subscribe to all the "popular ten-centers," but not a single Catholic publication was to be found on the table. When I asked one of the members for an explanation, he replied, "The secular magazines are so much more interesting." One of the "brothers," a convert, grew quite indignant at this and brought to the reading room several copies of *Truth*, to which he was a subscriber. Some days later, he found his copies in the wastebasket, torn to shreds.

The public library in that same city had no Catholic magazines on its shelves; and a close examination which I made of its catalog revealed three Catholic books, i. e., books giving information about the Catholic Church, her work, history, institutions, etc.; and these three were books of very little value.

I brought this matter up in our K. of C. council, one of whose members was on the Public Library board, and was known to be quite influential with the other board members. I also urged upon the council to donate some books to the Public Library, as several Protestant organizations had done (these donations had always been received with the greatest courtesy.) When the matter came up for discussion in the council, several cases were quoted of Catholics who had gone to the library for the purpose of obtaining information on Catholic topics, especially Catholic American history, but had been unable to obtain it, for lack of the necessary works of reference. Still, the majority of the members were in favor of pigeonholing the whole matter: "Anyone could buy the Catholic books he wanted; and besides, it was not good policy to arouse Protestant bigotry."

Cases like the above force one to agree with Rev. F. C. Kelley in his scathing denunciation at the Chicago Catholic Missionary Congress, Nov. 16, of "Catholic" societies that are merely "societies of Catholics"; —they are truly "a disappointment."

RELIGION IN EDUCATION

The *Outlook* says editorially (Nov. 7, 1908):

"If religion is a fundamental part of human life, it must be given full thought in planning out any scheme of human education. Is religion a theory, or a life? There are countless theories that it is not necessary for a little child to know anything about. Gravitation is a cosmic theory, but a boy could do without understanding it till he was in his teens, and not suffer. The nebular hypothesis could not possibly benefit a child of six. But the alphabet does benefit him. So does the multiplication table. If he does not learn them early, he is handicapped in his education. They are materials of life. Without them the child will fail to enter into the realm of written knowledge and mathematical law. He will be crippled at the start. To wait until a boy's teens to teach them would be so absurd that no parent, no educator, would consider such a plan as practicable for a moment.

Now, if religion is life, fundamental and essential, it can no more be left out in childhood than the alphabet. There is no Christian doctrine as abstract as the arbitrary symbols A, B, and C. There is no more difficulty in learning the Ten Commandments and the Beatitudes than in the study of seven times

eight. A child is bound to accept many, many things without understanding much about them. His business is to learn, and the application will follow in time. It is not to be expected that a child of seven will have definite religious convictions, any more than that he will have a definite grasp of the science of numbers. But he is laying foundations, and necessary foundations, for his whole life. True religion is more important than arithmetic, if the parent really believes in immortality. First things must be put first is a sound axiom.

The trouble with those who advocate this holding-off process for young minds is that, whether they call themselves Christians or not, religion to them is a hypothesis, and not a daily, vital fact. No one with a deep personal love for Christ ever yet hesitated a moment to teach his infant children tc love the Savior of the World. No parent whose daily prayer is actual communion with God ever failed to teach prayer to the youngest of baby lips. If religion is life, it belongs to the children. If it is only theory, it is of little use to teach it to them, whether in their teens or in their twenties. "The life of God in the soul of man," is the most fundamental heritage of the race, and it was the Great Teacher of the wisest who said, "Suffer *little* children to come unto Me."

Can one imagine a more scathing condemnation of the irreligious system of education of which our public State schools are the chief exponents? If the *Outlook* meant what it says, it would have to join the increasing number of defenders of that other system, represented by our Catholic parish schools, which treats religion as "a daily, vital fact" and not only suffers the little children to come to Christ, but makes it its business to lead them there.

ANGLICANS AND THE SACRAMENT OF EXTREME UNCTION

Speaking of "The Lambeth Encyclical"—the "pastoral letter" issued by the Anglican hierarchy at their recent Lambeth Conference—the *Living Church* (P. E.) says:[1]

"The language of resolution 36 in regard to unction is distinctly disappointing. A part of the apostolic commission bestowed upon a bishop at his consecration is, by the Anglican ordinals, couched in the words: 'heal the sick.' When, and how, do our Anglican bishops propose to carry this apostolic power into effect? Implicitly the Anglican churches undoubtedly recognize the sacrament of unction in these words; explicitly this Conference of Bishops 'does not recommend the sanctioning of the anointing of the sick as a rite of the Church.' Why, then, retain in the ordinal words which imply as a duty precisely what the bishops refuse to recommend? And the second half of the resolution is not less disappointing. The bishops do not 'advise the prohibition of all anointing, if anointing be earnestly desired by the sick person.' Bad as it is thus to thrust upon the 'sick person' the determination of a sacramental question which the bishops themselves ought to expound, it is still worse to note the conclusion. Instead of telling the priest in all haste to administer the sacrament when it is 'earnestly desired by the sick person,' he is simply to 'seek the counsel of the bishop of the diocese.' But if the 'bishop of the diocese' has no better counsel to give than the bishops of 243 dioceses at Lambeth assembled have given, we

[1] Quoted by the *Lamp*, Vol. vi, No. 10.

should think he might better seek the counsel of St. James, whose view, reinforced by the inspiration of the Holy Spirit, must probably be at least equal in cogency with that of the bishop of one's own diocese.... And if 'care must be taken that no return be made to the later custom of anointing as a preparation for death,' why should not care also be taken for a return to the earlier custom of anointing as a preparation for life? Really, this fling at Romans for postponing the sacrament too long comes with rather bad grace from Bishops who do not collectively recommend that it be used at all, whatever 'counsel' may be given to the contrary by the Bishop of a single diocese."

ONE DIFFERENCE BETWEEN MEDIAEVAL GUILDS AND MODERN TRADES-UNIONS

In a paper on "Guilds and their Relations to the Holy Eucharist," read before the Eucharistic Congress in London, Canon Congrave remarked that while the guilds of the Middle Ages resembled the modern trades-unions inasmuch as they tried to protect themselves against the competition of non-members, there was a marked difference between them in this, that the guild guaranteed the work produced, and did its best to prevent all fraud and deception. Every product from the hands of a guild member was to be perfect, "for the honor of God and the welfare of man." The trades-unions would be much stronger than they are, and their relations with employers would be much more harmonious, if they guaranteed all work done by their members. The "degrees" now marked in the ritual of various societies are merely a matter of form and ceremony; in the medieval guilds they signified various stages of competency attained by workmen. It seems a pity that they could not be introduced into the trades-unions of to-day, which are (oftentimes justly) charged by employers with granting membership to men who have not yet learned the trade, and permitting them to learn at the employer's expense by putting them to work at union wages, alongside of men who have learned the trade.

THE WITCHCRAFT DELUSION IN CONNECTICUT

In his recently published work *The Witchcraft Delusion in Connecticut, 1647—1697* (New York: The Grafton Press, $2 net), Mr. John M. Taylor prints the record of thirty-seven cases of witchcraft suspicion or trial, of which nine certainly and eleven probably were followed by executions. This is a remarkable showing for a colony where witchcraft was formerly thought to have played but little part. The earliest execution, at Windsor in 1647, has always been clothed somewhat in mystery and even doubt, owing to the entry in Winthrop's Journal, with the name of the person executed left blank. This uncertainty was dispelled by Dr. Trumbell, whose deciphering of Matthew Grant's Diary disclosed the entry scrawled on the inside of the cover, "May 26, '47, Alse Young was hanged." Alse Young was therefore the first person executed for witchcraft in New England. The cases in Connecticut ran from 1647 to 1768, with no execution after 1663 and only two cases of suspicion in the eighteenth century.

FLOTSAM AND JETSAM

The need of scholars for some common means of communication grows every day more urgent as the number of languages increases in which scientific treatises are written. Russian and Dutch and Norwegian press for recognition, and Japanese and all the Babel of an awakened Orient loom up in the distance. Volapük and Esperanto are merely counsels of desperation. It is altogether within the range of possibility that scholars in time will be driven once more to make Latin the common language for publication and for international meetings. Probably even now two of the things needed for such a movement are the impulse from some authoritative body, and the knowledge that Latin may be, and for such purposes should be, written in a style as easy and clear as any modern tongue. At any rate, the first step toward such a revival must be uniformity of pronunciation.

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There seems to be a reaction against "horse-play" at the initiation of members in some secret societies. Thus the official organ of the Modern Woodmen of America, the *Modern Woodman* (xxv, 9), advocates the abolishment of this abuse and declares in favor of "a sane initiation." The *Woodman* shows that in the excitement of an initiation, when certain appliances were used, candidates have been injured for life, and the society has paid large claims in settlement of damages where it was not legally liable, simply because the person had been injured in a local samp, which was, in fact, wholly responsible. The writer advocates the abolishment of everything of this character from the ritual, holding that "the permanent injury of a single individual outweighs all the good that could possibly be derived from permitting horse-play.'"

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Misprints occasionally find their way into the best dictionaries; like "pornial" (for "primeval"), which appears in the "Century" and the "Standard," if in no others, defined as "meretricious" and assumed to be from the same Greek root as "pornographic," etc. The "New English Dictionary," Oxford, I see, calls attention to this inaccuracy.

The above quotation is taken from a letter by Prof. Wm. J. Rolfe to the New York *Evening Post,* printed by that newspaper in its edition of Oct. 28, 1908. The misprint to which Mr. Rolfe calls attention is amusing. No less amusing is the fact that the Professor himself misquotes the Oxford *New English Dictionary,* which does *not* say that "pornial" is a misprint for "primeval", but that it "is a spurious word, due to a misreading or misprint of *primal.*" (*New English Dictionary,* Vol. vii, p. 1131, s. v.)

If you believe the newspapers, Signor Ferrero is doing more to destroy the ancient world than Goths, Vandals, and fanatic monks from the Thebaid ever did. Quintus Horatius Flaccus did not really like to speculate on pleasure, and fortune, and death; was not really fond

of Maecenas; did not really thrill at the sight of snowcapped Soracte; he only wrote advertisements for the Falernian and Caecuban Wine Growers' Association. Mark Antony did not marry Cleopatra because she was a lady of serpent-like wiles and infinite variety, but because he needed her money to conquer the Persians. Shall we find next that Medea did not murder her children out of insane resentment at Jason, but because they interfered with her club meetings? Was Leander really training for the annual swimming Marathon of the Hellespont Athletic Club? Did the elder Brutus sentence his son to death in order to collect the life insurance? We suspect, however, that there is more of the reporter than of Ferrero in all this.

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Bryant's "Thanatopsis" seems to be a great favorite with the Elks. At their "memorial services" [Dec. 6] "Thanatopsis" was read in many places. The stress was laid upon immortality by various speakers, but "Thanatopsis" has not one word or suggestion of immortality. It is purely pagan. It says this substantially. "When you come to die—don't worry. You are going to undergo no experience new to the human race. It is the common lot. So, therefore, instead of being sorrow-stricken, cheer up. Lie down as peacefully as if you were going to sleep, and anticipated pleasant dreams." "Thanatopsis" speaks about the love of nature, but says not a word about the love of God. It is a pretty poor gospel for a Catholic to preach or to repeat. It is a constant surprise to us that Catholics who know and believe the Church's teaching, and who understand the Church's ritual and symbolism should lend themselves to the poor, pinchbeck ritual of any secret organization.—*Sacred Heart Review,* Vol. xv, No. 25.

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The Catholic papers recently published a glowing news item which said that a Catholic nun, after taking a course in biology at the University of Chicago, had received the degree of Ph. D. It was observed that she was the first Sister of her order to be so honored. We join with our scholarly confrère of the Milwaukee *Excelsior* (No. 1318) in expressing the hope that she may also be the last. It is certainly not desirable that Catholic nuns should frequent such institutions as the University of Chicago. Or can it be that we have no Catholic institution in this country where a Catholic girl could take a thorough course in such an important branch as biology? What about Trinity College, Washington, which, if we are correctly informed, is affiliated with the Catholic University of America, that receives so many thousands of dollars annually from the Catholics of the United States?

*

Martin Luther did *not* close his harangue before the Diet of Worms with the much-quoted words: *"Hier stehe ich, ich kann nicht anders. Gott helfe mir! Amen!"* (Here I stand, I cannot do otherwise. God help me, Amen!) This is fully established by Karl Müller, a Protestant theologian, in a dissertation on Luther's final words at Worms ("Luther's Abschiedsworte in Worms 1521," in *Philotesia: Paul Kleinert zum LXX. Geburtstag gewidmet.* Berlin: Trowitsch.

1907. pp. 269—289), which Msgr. Dr. Paulus reviews at some length in No. 1,000 (1908) of the *Kölnische Volkszeitung.* What Luther did say was, *"Gott kum mir zu Hilf!"* (God help me), a phrase which occurs frequently at the end of his sermons. Another Protestant theologian, H. Boehmer, wrote already over two years ago *(Luther im Lichte der neueren Forschung.* Leipzig 1906, p. 20): "This most famous dictum ascribed to Luther" [i. e., 'Here I stand, etc.'] should no longer be cited as a genuine utterance." But, knowing the prepossessions of his coreligionists, he added: "This will be hard on many of us."

*

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BOOK REVIEWS AND LITERARY NOTES

—*A History of the Holy Eucharist in Great Britain. By T. E. Bridgett, C. SS. R. With Notes by H. Thurston, S. J.* (xix & 325 pp. 4to. London: Burns & Oates; St. Louis: B. Herder. MCMVIII. $7 net.) This new edition of Father Bridgett's valuable and delightful work, undertaken with the generous co-operation of the author's religious brethren by Mr. Louis G. Howard and the Rev. Herbert Thuston, S. J., in consequence of a judicious rearrangement and curtailment, will add to its popularity without impairing its usefulness to students. The five chapters which have been cut out were controversial rather than narrative. Father Thurston's notes, which are uniformly placed in square brackets, supply references to more modern sources of information and here and there indicate the reasons for hesitating to accept Father Bridgett's conclusions on doubtful points. There is a full index and fifteen illustrations—reproductions of old woodcut engravings, the fine frontispiece being from Durer's "Mass of St. Gregory"—add to the splendor of this new edition, which is uniform in style and binding with the *edition de luxe* of Father Rickaby's *God and His Creatures.* We trust the work in its new garb will find many readers also in this country. No one will lay it aside after a careful perusal without having gained a valuable increase of knowledge of English church history and new motives for an ardent devotion to our Eucharistic Lord.

—We are indebted to Professor Shahan of the Catholic University of America for an English translation of Bardenhewer's *Patrologie,* which such competent judges as the modern Bollandists agree has no superior for abundance of information, exactness of reference, and consciences of statement *(Patrology: The Lives and Works of the Fathers of the Church by Otto Bardenhewer, D. D., Ph. D., Professor of Theology in the University of Munich.*

Translated from the Second Edition by Thomas J. Shahan, D. D., Professor of Church History in the Catholic University of America. xvii & 680 pp. 8vo. B. Herder 1908. $3.75 net). It will be a boon to our seminarians and priests, and to not a few of the educated laity; for "in these days when," in the words of Bishop O'Gorman to the reverend author (p. vii), "the historical aspect of theology, its development and evolution, are becoming as prominent and necessary as the Scholastic exposition of revelation, [not only] our seminarians and priests [but also, we may add, the Catholic laity] ought to have in hand the very best that has been done on the lives and works of the Fathers of the Church, since they are the exponents and witnesses of the growth of theology." Dr. Shahan's translation reads well and, so far as we have had leisure to compare it with the original, is quite faithful. The bibliography has been adapted to the needs and opportunities of English readers, though this part of the editor's work might have been performed somewhat more thoroughly (cfr. *The Month,* No. 532, p. 436).

—*Nizra, the Flower of the Parsa. By Andrew Klarmann.* St. Louis: B. Herder. $1.00 net.—Biblical themes have been used with happy effect by several writers of fiction. We need only recall Lew Wallace's *Ben Hur,* Sienkiewicz's *Quo Vadis* and Henry Van Dykers *The Story of the Other Wise Man.* The present book is a Catholic attempt in the same field. It is well that Catholic novelists seek inspiration in Scriptural narratives. For the Bible belongs to *them,* since *their* Church is its authorized keeper and interpreter. Nizra, the daughter of Caspar, one of the Magi, who followed the wonderful "Star in the East," accompanies them on the quest of the new-born King of the Jews. When they had found him and she "pressed him in a transport of unspeakable bliss and tenderness to her bosom". "The Flower of the Parsa" afterwards suffers cruel martyrdom for confessing the Savior, after having had the happiness of hearing from Marut, her royal suitor a similar "profession of faith, made at the gates of Eternity." It is a matter of congratulation that in this case the author has written an interesting story, while, as he tells us in the Preface "everything improbable or irreverent has been most scrupulously avoided." The historic background, needless to say, is of the slenderest, as a comparison of his plot with Kellner, *Jesus* von Nazareth und seine Apostel im Rahmen der Zeitgeschichte (Pustet. 1908, pp. 247 sqq.) will show.

—*A Maiden Up To Date. A Novel by Genevieve Irons.* St. Louis: B. Herder. $1.60 net.—It was a happy thought that inspired the authoress to write in the Foreword in explanation of her title, that "she declines to yield to the world, the flesh, or the devil the monopoly of 'Up to date'; either the name or the thing."—"Truth and righteousness," she contends, "are eternal facts; they are not only never out of season, but are in themselves perennially 'up to date'. Our young people desire above all to be "up-to date". This story will

teach them how to be so without sacrificing an iota of Catholic truth or principle. It tells of the departure, the wanderings, and the return of the twins Juliet and Kenelm Fyers. Juliet's career gives us an interesting glimpse into English boarding-school life. But it is more attractive to follow Kenelm through devious paths and learn how he became a Dominican lay Brother, while the sort of happiness he had vainly sought came, instead, to his twin sister. May the authoress favor the Catholic reading public with more stories affording such sane and cheerful outlook upon life.

—*The Four Books of the Imitation of Christ by Thomas Haemerlein or Hamerken, Surnamed A Kempis. The Seraphic Edition, Made from the Latin by Father Thaddeus, of the Order of Friars Minor. With Remarks and Notes by the Same, and the Life of the Author.* (Benziger Brothers. $2 net.)—Still another edition of this world-famous classic, but one which, unlike some others, will serve a well-defined special purpose. In the first place the neat print and get-up of the book will recommend it to some who are averse to seeing all of our classic ascetic treatises done up in vest-pocket size. The elegant red-letter initials of the chapters give the book a devotional aspect. Then there is a short introductory essay wherein Fr. Thaddeus shows "the utility of the present work" by "pointing out some of the defective translations found in previous editions". He cites a long, though by no means complete, list of mistakes, faulty translations from the Latin, to be found in "the most recent Catholic translations. There follows the Life of Thomas à Kempis by Rosweyde and—what is really a unique feature—"Eulogies or Praises of the Imitation of Christ" by a number of eminent writers, ranging from St. Ignatius down to the Abbé de Lamennais.

—*Sermons on Spiritualism by A. V. Miller, O. C. S.* (xv & 178 pp. 8vo. London: Kegan Paul Trench, Trübner & Co.; St. Louis: B. Herder. 1908. 75 cts. net) is a warning to all believing Christians against having anything to do with the evocation of spirits as practiced by modern Spiritualism *(rectius:* Spiritism). The author agrees with Dr. Raupert that the Evil One is using Spiritism to destroy that ancient and venerable historic Christianity which has rescued the world from idol worship and has established it in Christian morality. He calls it "the most insidious and most diabolical attack that has ever been made upon true religion" (p. 49). We shall quote on another occasion what he says of mediumship as the modern form of diabolical possession.

—*My Prayer-Book. Happiness in Goodness. Reflections, Counsels, Prayers, and Devotions. By Rev. F. X. Lasance.* (664 pp. 32mo. Benziger Brothers. 1908. $1.25). Here we have something decidedly new in the prayer-book line. *"My Prayer-Book,"* says the reverend author in his Introduction, "is more than a book of prayers and devotions; the sub-title 'Happiness in Goodness,' indicates that it is also a book of counsels and reflections on the pursuit of happiness, not only with a view to the eternal life, but also with regard to our present existence '*in*

hac lacrymarum valle.' . . . . . In thought and tendency *My Prayer-Book* purposes to be the embodiment of Christian optimism and altruism; the exponent of all that is helpful and invigorating in the Christian life—of whatever is calculated to promote man's temporal and eternal welfare; it lays stress upon the fact that while the short cut to happiness is by way of self-renunciation, self-denial, self-conquest, self-control, in the following of Christ, nevertheless good cheer, heart-felt joy, and genuine happiness, far from being incompatible with the practice of religion, and of the Catholic faith in particular, are really the concomitant or rather the outgrowth and efflorescence of a virtuous Christian life." The booklet can be recommended especially to those who are harrassed by gloomy thoughts and scruples and who find it difficult to keep in that state in which they are able to "rejoice in the Lord always." Its keynote is spiritual joy, and spiritual joy is what most of us sorely need in these piping days of strenuous materialism and its concomitant sorrows.

—Fr. Pustet & Co. publish the twenty-seventh thousand of *Irish Wit and Humor: Anecdote Biography of Swift, Curran, O'Leary and O'Connell.* Price 50 cts. It is difficult to surmise whence this compilation derives its popularity. its popularity.

—We have received two more Catholic Almanacs for 1909: the *Catholic Home Almanac,* now in its twenty-sixth year, published by Benziger Brothers, price 25 cts.; and the German *Der Wanderer Kalender,* now in its eighth year, published by the Wanderer Printing Co., St. Paul, Minn., price 25 cts. They both deserve to be recommended.

—Father W. S. Kress has issued a second, revised and enlarged edition of his *Questions of Socialists and their Answers.* Price 25 cts.

—The *Lamp* (Anglican. Garison N. Y., Vol. VI, No. 12) says of *The Roman Index and Its Latest Historian: A Critical Review of "The Censorship of the Church of Rome" by George Haven Putnam by Joseph Hilgers, S. J. Reprinted from the* CATHOLIC FORTNIGHTLY REVIEW *with an Introduction by Arthur Preuss.* (Society of the Divine Word, Techny, Ill. 48 pp. 10 cents): "A cursory glance through this breezy brochure leaves one in possession of two distinct impressions: (1) that the Reverend Father Hilgers, S. J., knows far more about the Roman Index than does Mr. George Haven Putnam, and (2) that the blunders, mistakes and errors which the learned Jesuit brings to light in his censorship of *The Censorship* are numerous and flagrant enough to make Mr. Putnam feel that he had wrecked his reputation as a 'Literarum Doctor' on the rock of the Roman Index."

Herder's Book List

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The Literary Warfare Against Modernism

IT WAS said in the CATHOLIC FORTNIGHTLY REVIEW, Vol. xv, No. 13, p. 396, that "the Modernist movement, like Liberalism and every other form of infidelity or heresy, may under the providence of God, become unto those of good will an incentive to greater earnestness in the warfare against the religious indifference of the age. To not a few of the Catholic laity, who before the publication of the encyclical put forth only a feeble exertion in the cause of Catholic truth, the warning voice of the Supreme Pontiff may prove an inspiration to more persistent effort in the same holy cause. It will point out to them the dangers to be avoided and direct their endeavors along safe lines."

"As one evidence of this happy though indirect result of the timely warning of the Holy Father," was mentioned a number of books that had appeared in defence and explanation of the decree "Lamentabili" and the encyclical "Pascendi". Several of these works, originally published in French or Italian, have since been made accessible in English translations and have done much to enlighten our people on the meaning of the recent pontifical documents.

Quaderno 1400 of the *Civiltà Cattolica* contains another article similar to the one published in number 1385, on which our paper "The Warfare Against Modernism" was chiefly based. In this second installment the *Civiltà* reviews a number of still more recent commentaries on the Syllabus and the Encyclical.

The first of these was written in collaboration by a number of students of theology and of Canon Law in the Spanish Pontifical Seminary of St. Joseph at Rome *(Ensayo de Comentario al Decreto "Lamentabili" por los Alumnos de teologia y derecho canonico Curso, 1906—1907 del Pontificio Colegio español de S. José de Roma.* Roma, 1908. 2 Voll. 8°, 668, 718 pp. Printed for private circulation only). The *Civiltà* writer speaks of it as a commentary more or less brief, but solid and accurate, of the seventy-six propositions of the celebrated decree. To each of the collaborators was assigned one or more paragraphs for prolonged study and for comment under the guidance of one of the professors. The first volume contains the introduction and a commentary on the first thirty propositions, while the rest are discussed in the second volume. This also gives the autograph letter of the Holy Father to the Rector of the Spanish College in which he praises the scholarly labors of professors and students alike.

Apropos of the Italian translation of Msgr. Heiner's *Der neue*

Syllabus Pius' X., oder Dekret des heiligen Offiziums "Lamentabili" vom 3. Juli 1907, the *Civiltà* states that the author re-iterates in the second edition that his aim was simply to explain the meaning of every-one of the condemned propositions and over against them to state clearly and concisely the teaching of the Church on the subject. Of course it is obvious that the scope of the book did not make it possible to discuss every thesis in a rigidly technical and scientific form. With the immense field to be covered this would have required numerous volumes. Yet, as the critic concludes, Heiner's work is none the less useful, nay more, it will be neccessary for all who wish to discuss intelligently any one of the condemned propositions.

Some further comment is also added anent the Italian translation of the Jesuit Fr. Christian Pesch's *Glaube, Dogmen und geschichtliche Tatsachen* (vii & 243 pp. B. Herder. 1908. Net 95 cts.) As some readers may know, of the many works that have been produced in the warfare against Modernism, that of Fr. Pesch is one of the few that attack the modernist position directly in the persons of some of its leaders—Loisy, Tyrell, Laberthonnière, Blondel, etc. The *Civiltà* regrets that the submission of Laberthonnière and of Wilfrid Ward was not as complete and as definite as the revolt of the two first-mentioned supporters of the heresy. If in the work of Heiner it is the learned canonist, in the latter it is the profound theologian and philosopher who analyzes the essential and fundamental questions of divine revelation, showing how they are perverted in the Modernist system.

Another work, not so well known as the two preceding, is by P. Jean Fontaine, S. J., *La Théologie du Nouveau Testament et l'Évolution des Dogmes.* Though it is the work of a zealous and unbending apologist, its writer it always guided, even in the heat of controversy, by love of truth and of the holy cause he defends. P. Rafaeli, S. J., who translated the book into Italian, has added copious notes, especially concerning Modernism in Italy. Of Rev. S. Godrycz's *The Doctrine of Modernism and its Refutation* (Philadelphia 1908) the *Civiltà* speaks as an "operetta"—a little work convenient for all who desire a concise and rapid conspectus of the questions involved.

More exhaustive and searching is the series of eight conferences given during Lent 1908 in Madrid by P. Ramon Ruiz Amado, S. J., a frequent contributor to *Razón y Fe.* It is entitled *El Modernismo religioso. Segunda Serie de Conferencias sobre los Peligros de la Fe* (Madrid 1908). These conferences are at the same time a popular and a scientific commentary on the Encyclical. Their first object was to show the philosophic errors and then the false theological and critical conclusions, whereby Modernism endangers the faith. A work

of like aim, though different in method of treatment, is *Que es el Modernismo?* ('What is Modernism?') by D. Romualdo Santalucia Claverol. It is a historic and doctrinal discussion in the form of "Apuntes" or notes. The author, a learned Orientalist, has collected a vast amount of doctrinal and historic material and—what is more to the point—has shown his skill as an apologist in using it to champion anew the truths of the old faith.

Numerous works in refutation of Modernism have come from France, where this error had a wide diffusion and many skilful defenders. One of the insidious tenets that made most for the propagation of Modernism, is, in the opinion of Fr. Pesch, the doctrine of immanence. It captivated many incautious minds. Among the many works which attack this particular phase of the heresy may be cited that of a young professor of the theological faculty of Lille, which gives a clear discussion of the two-fold aspects of immanence with reference to the religious problem. (Ed. Tharmy, *Les Deux Aspects de l'Immanence et le Probleme Religieux*. Paris: Bloud. 1908.) He rejects the idea of absolute immanence, admitting a so-called relative immanence, which in ancient terminology would be called that of the "rationes seminales." He studies both in their application to the problems of life and of divine action, of the order of the world, of life and evolution, and to the most delicate problems of the soul, of dogma, of morals, of apologetics,—all being questions which deserve a much more complete discussion. There is a beautiful Preface by Msgr. Baunard, who commends the author for having produced a work of such ripe scholarship.

Thus, we repeat, has this danger to the old faith—a danger which a year and a half ago loomed up so large and threatening—already produced happy results. Dangerous doctrines have been preached at all times. But they have not permanently injured the faith of the millions. These modern heresies will continue to attract attention by their novelty, or by the brilliancy, wit and eloquence of their upholders. But anon both the new doctrines and their teachers are forgotten, while the Church goes on. Not one of these many heresies has made an irreparable breach in the fortress of the Church. For her strength and vitality flow from a divine source.

College and High School Work

As the Honorable William Jennings Bryan is a perennial topic for our political clubs and circles, so the teaching of the classics has been for decades, and threatens to become for many more scores of

years, an inexhaustible topic for discussion in our magazines and journals, both educational and otherwise.

Everybody fancies he has something to say about "the only way" in which the classics are to be taught, "if they are to remain alive" and to extend their influence to future generations.

I

In a paper by Mr. Paul E. More, author of *Shelbourne Essays,* the *Independent* of Aug. 6, 1908 launches against the teachers of Latin and Greek at our colleges an angry philippic which is hardly graceful and polite enough for a man of literary pretensions.

Says Mr. More: "If you ask why our classical teachers have failed to grasp their opportunities (viz. for making their instruction attractive to large groups of students who are now repelled from their classes, and at the same highly formative) many answers could be given. Perhaps the chief cause is their enormous [?] ignorance. There are, no doubt, honorable exceptions, but as a body it is simply the *truth* [?] that they have no solid[?] reading outside of their prescribed field, and are hence incapacitated[?] for the larger historical survey of their subject and for conveying ideas of life through their instruction. In some cases this is due to laziness and intellectual ineptitude.[?] More generally it is the result of a system of study which consumes all their strength over vicious[?] or worthless[?] philological monographs out of Germany; no man of ordinary capacity, for instance, can master the whole literature of the so-called Homeric question—most of it foolish[?] or dishonest[?]—and have time to follow the track of Homer in modern times. The classical men in our larger universities, who give the tone of these studies for the country, have been brought up under the philological system, and they perpetuate their kind, not only by their influence, but by the selection of their successors."

If a change of existing conditions is to be effected, exaggeration of statement and bitterness of complaint will not bring it about. And if your anger adds a sting to your complaint, your philippic might as well have remained unwritten. Our teachers of Latin and Greek are, every one of them, "honorable men," like Brutus of old. They do not want to see their craft "run down," however gladly they accept advice as to how they may improve their methods of teaching. They do not mind if you tell them the truth, but it is hardly fair to tell them that they labor under "enormous ignorance." Their critics had better come forward with a definite plan worked out with minute detail to show them "how to do it." That would bring better results than to

talk of "linguistic gerund-grinding" and "archaeological pot-hunting" —and call them infinitely skilled

"..... to chase
A panting syllable through time and space."

However, as is usual in such discussions, *bona mixta malis*. Even Mr. More's paper has its grain of truth. In a former issue of this REVIEW, we heard Professor Sihler of New York University say that, if the historical and aesthetical elements in the classical literatures were more broadly and directly brought home to the student and, instead of being crammed with all manner of grammatical and archaeological erudition, his heart and mind were made to respond to the deep human interest vibrating through the pages of the great ancient writers, the study and the teaching of the classics would be immensely the better for it. Today, Mr. More sounds a similar note of complaint. He finds the evil of the present system in the fact that "the classical men in our larger universities have been brought up under the philological system," i. e. they have been taught in their early years to view the great classics in the light of a fertile field for "linguistic gerund-grinding" and "archaeological pot-hunting," rather than to treat them as pieces of literature teeming with human interest to any truly human being.

It seems to us, if we abstract from its exaggeration and some of the terms in which it has been couched, the complaint is justified indeed. "The gist of the whole matter is briefly this: We want men in our universities to continue the great work of linguistic and archaeologic investigation—against these in themselves there can be no proper complaint; they are indeed the basis of all the rest—but we must also have, if the classics are to remain alive, men not strictly philologians, who have a large philosophic and literary training, and by their wider view of the growth of ideas, can teach the classics so as to relate them to the great currents of history."

This is a noble passage, and well worth the consideration of all those concerned in classical instruction. The simple truth is that the classics are, and by a prescriptive right of nearly twenty-five centuries ought to be, the great educators of our youth. But if Rome and Hellas are to educate us, we must be taught to look in their immortal literatures for precisely those elements which alone are the potent factors of true education, which will broaden the mind and impart liberal culture, which in a word have the power to "humanize" it and have merited for these studies the name of "Humanities." We may fairly boast "that the classics, even as they are taught, still remain the best discipline offered by our colleges. training men to think clearly and to express

themselves in orderly fashion as no other study has succeeded in doing." "If it was true in the old days that every road led to Rome, it is still the fact today that almost every path of history leads to Rome, and from Rome to Athens. There began our literature and our arts; in those two cities grew up that body of religious and philosophic ideas that were transmuted [?] into Christianity and molded the new world; jurisprudence and the science of government are rooted in the same soil. It was but the other day I was talking with a distinguished sociologist who has no training in the classical languages and certainly no reason to be prejudiced in their favor. He had been expounding various advanced notions of sociology and predicting what was to be, when he stopped and remarked, with an odd lowering of the voice, 'But do you know, all these ideas were discussed by Aristotle long ago!' There lie the sources. We have combined and added and recombined, but the beginnings are all there, and their influence in unobserved ways is still working upon us with incalculable force. On the men of our classical departments more than on any others it is incumbent to be familiar with the development of the centuries and to impart it in their instruction, not wholly or chiefly, perhaps, by direct historical teaching, but by inference and allusion and unpremeditated comparison, and the inevitable outflowing of a mind stored with the learning of many ages. And such instruction might be not only attractive to large groups of students who are now repelled from their classes, but highly formative."

2

So far so good. There can be no dispute on this head.

Mr. More's complaint is against college teachers and college instruction.

But, it should be observed, there is a difference between the college and the high school. That difference is by no means one of name only. College and high school are two widely different departments, each with its own peculiar aim and method. The aim of the high school is to prepare the pupil for the higher aims of the college. At all events, this should be so wherever high school and college form one institution of learning with the same board of teachers and officials. This moral union demands a union of programme and purpose. Hence, if any definite body of men conduct a high school with the understanding that their graduates shall pass over to the college department, it must be understood also that in his high-school years the young pupil shall receive such specific instruction and training as will fit him to grapple successfully with all the higher problems presented to him in the collegiate department.

As a matter of fact, however, it may be doubted whether all our high-school men are on such "friendly" terms with their colleagues of the higher department. Perhaps they are not broad-minded and unselfish enough to look to the future and regard their peculiar work as a preparation for and a stepping-stone to the higher ideals of the college. At any rate, if we can believe Mr. More: "the college teacher of Greek and Latin can plead that his pupils come to him so ill-furnished that most of his strength must go to doing the work properly belonging to the preparatory school." It is an exaggeration to say this without restriction. But have not directors of seminaries sometimes been heard to complain that college graduates who presented themselves for examination prior to their entrance into the seminary were unable to write Latin without mistake? We can fancy very peculiar circumstances which would justify the authorities of a college in presenting *such* a candidate for admission into the seminary, but it were unpardonable if such circumstances were not mentioned in the diploma of the graduate and the real state of affairs were concealed under his high "average."

It seems to us that we have here struck at one of the chief causes of that never-ending clamor against the teaching of the classics in our colleges.

Some critics work themselves into a terrible state of excitement and lofty indignation over the fact that our colleges do not accomplish all that might be expected of them. But these same gentlemen seem to forget that all the blame does not attach to the college teacher. The latter may often wash his hands in innocence. At any rate, he is unable to mind his business if his colleagues of the accademic department have neglected theirs, and furnished him such poor material that he has to begin *ab ovo* "the work properly belonging to the preparatory school."

This is a point which demands the most scrupulous attention of our college authorities. It is not the big name or the worldly prestige of the school nor the glaring assemblies of its alumni association, but the hard and patient toil of the academic teacher that eventually determines the success or the failure of the institution. None therefore but the most competent teachers should be appointed to lay the foundation of the lofty edifice of liberal culture. And by competent high-school men we understand such as will, at the very outset of their teaching, make up their minds that their grammar, as well as their readers or exercises must be their peculiar domain, men who will not cater to the naturally easy-going ways of those entrusted to their care, who will not shrink from the drudgery

connected with drilling the pupil in the forms and the syntax of the ancient languages, and will not fancy they have done their duty so long as there is one pupil in the class room who would blunder, if he were suddenly roused from his sleep at night and asked to recite his Greek or Latin forms!

But, oh, goodness, how *could* our tender darlings stand it!

Here is the *cardo rerum.* All other talk is useless. The college and the high school have widely different functions. It would be a grievous mistake to apply the methods of college instruction to the early stages of high school study, and it would be a like, though less fatal, mistake to carry the high school methods over into the college department. *Omnia tempus habent,* says the Wise Man, all things have their proper time. We rightly demand that our college teachers be men "who have a large philosophic and literary training, and... can teach the classics so as to relate them to the great currents of history." The man of the high school has a humbler part: martinet and schoolmaster, he will remember that his class room is but the vestibule to the nobler college hall. Such harmonious work of college and high school cannot fail to bring forth fruit that shall be a lasting credit.

A New Contribution to the History of the Portiuncula Indulgence

In the current fascicle (I, 4) of that excellent new Franciscan magazine, *Archivum Franciscanum Historicum,* Father Michael Bihl, O. F. M., gives some extracts from sermons delivered by Archbishop Frederick of Pisa (1254—1277) in a Franciscan church in his episcopal city.

Frederick de Visconti, born about the year 1200, had heard St. Francis himself preach at Bologna in 1222, and ever after showed great devotion towards the "Poverello" and deep affection for the Order founded by him.

Among the sermon extracts published by Father Bihl (they were first found and edited by Davidsohn in his *Forschungen zur Geschichte von Florenz. IV. Teil.* Berlin 1908), after careful collation with the originals at Florence, is one in which Archbishop Frederick admonishes his people do perform works of penance. He recommends to them, among other penitential works, pilgrimages to Jerusalem, Campostella, Rome, and Assisi, and then exclaims: "O quot sunt hodie masculi et feminae, qui visitaverunt b. Franciscum apud Assisium pro remissione peccatorum suorum et merito, quia gloriosus sanctus in tempore nostro,

et quia gloriosa et pulcherrima et spatiosa eius ecclesia, quam dominus noster papa Innocentius IIII dotavit et ditavit magnis privilegiis et multis thesauris." *Anglice:* Oh, how many men and women have visited (the church of) St. Francis at Assisi to obtain remission of their sins; and justly so, for the Saint was glorious in his life, and his church is most splendid, beautiful, and spacious; and our Holy Father Innocent IV has endowed and enriched it with many privileges and treasures."

First among these privileges, as Father Bihl points out, was the indulgence of one year and forty days, granted Feb. 12, 1252, to all who visited the church at Assisi on the feast of St. Francis and in the course of the two following weeks.

Archbishop Frederick does not mention the Portiuncula Indulgence, hitherto believed to have been granted by Honorius III. Whence we may justly conclude that this great plenary indulgence was unknown in his day. For, as Msgr. N. Paulus emphasizes in the literary supplement to the Cologne *Volkszeitung* (1908, No. 43, p. 332), "had this indulgence been known at that time, the Archbishop of Pisa, who entertained such close relations with the Franciscans, would certainly have been acquainted with it and would surely not have omitted to refer to it in his sermon."

So that this new document adds strength to the contention that the Portiuncula Indulgence does not go back as far as Pope Honorius III. On the other hand, we know for certain that it was known about the year 1280, and that great crowds of the faithful went to Assisi on Aug. 2 of that year to gain it. Whence Msgr. Paulus concludes that the famous and much discussed privilege must have originated between 1261 and 1280.

Which brings us somewhat nearer to the solution of this moot question and encourages the hope that suppositions will soon give way to certain knowledge.

Father Bihl and the *Archivum* deserve credit for treating this matter, so dear to their Order, with truly scientific impartiality.

Concerning Fraternal Insurance

According to a dispatch recently (August 1) published in the *St. Louis Globe-Democrat,* the Modern Woodmen of America have withdrawn from the National Fraternal Congress because of a resolution passed by that body last year, which commits all its affiliated societies to the policy of asking the various state legislatures to enact

laws providing minimum assessment rates, to be charged by all assessment societies alike.

Needless to say, this resolution of the N. F. C. was a step in the right direction, inasmuch as the great majority of fraternal insurance organizations (the Catholic not excepted) are still operating with rates too low for permanency.[1] If the officials of the Modern Woodmen can carry their point, a new federation will probably be formed of societies that are not satisfied with the honest reform efforts of the National Fraternal Congress.

What can be the motive that inspires the conduct of the Modern Woodmen? In the absence of official information about their rates, let us endeavor to get an idea of their business operations from the 1906 report of the State Insurance Commissioner of Wisconsin.

On Dec. 31, 1906, the Modern Woodmen reported total admitted assets to the amount of $4,526,031.51. Liabilities: Death claims due and unpaid, $97,367; death claims resisted, $180,000; death claims reported but not yet adjusted, $627,500. Total death claims $904,867. Accrued expenses, $30,184,02. Leaving a balance to protect contracts of $3,591,000.49.

An unbiased observer might object to the comparatively large amount of unpaid death claims, especially those "resisted," though evidently, the public does not mind this, since in 1906 the order managed to secure $179,347,000 of new "insurance," while but $59,999,000 terminated that year; which leaves in force the enormous sum of more than 1,300 million dollars, which *ultimately must be paid.* The supposedly large reserve fund, $3,591,000, represents *just $2.71 for every $1000 of outstanding certificates!*

In 1906, the Modern Woodmen of America had a total membership of 801,254, of whom 30,886 had attained or passed age 55. This class during the year lost by death 541, (an average of about 17 per 1,000), costing the order $1,106,000. The total premiums paid in 1906

[1] "Roughly estimating," says the *Western Review,* xiv. 8, 17, "there are 168 important fraternal societies doing business in the United States and Canada that we are familiar with through the reports of insurance commissioners, handbooks and other literature of the fraternities. 35 of those societies have adopted what are assumed to be adequate rates and applied them to their entire membership at attained age. 13 more have adopted rates in like manner assumed to be adequate and applied them to their membership as of age at entry. 13 more have taken the same course but left their old membership on the old rates and made the new rates applicable to new members only. That disposes of 61 of the societies as having taken voluntary action with reference to rates. Now, let us assume [*sic!*] that there are perhaps 14 more societies that will go to work energetically and adopt adequate rates of their own volition, and that that is perhaps as great a number as will be found able or willing to do so. We have thus 93 societies left that are on inadequate rates."

by the above-mentioned 30,886 members, amounted to $610,810.20, leaving a deficiency of $495,189.80, or almost half a million dollars, which had to be made up from the contributions of the younger members.

This condition of affairs is probably at the bottom of the Woodmen's quarrel with the National Fraternal Congress. Their present rates are not high enough for ages over 55 to meet the death losses among that class. To raise the premiums is a thing to which members, especially older members, usually object, and it is never resorted to until all other means have failed. As long as the Woodmen can get new members in excess of their loss by deaths and lapses, just so long will they continue to do business on a basis of insufficient rates, regardless of ulterior consequences.

It will be instructive to note what other societies will follow the Woodmen in their exodus from the National Fraternal Congress. We notice (*Western Review*—"a monthly devoted to general, fraternal and insurance interests"—St. Louis. Vol. xiv, No. 8) that the Royal Arcanum tried vainly at the last N. F. C. meeting at Put-in-Bay, to get a resolution passed exempting it from the obligation of readjusting its rates on the N. F. C. mortality table.

The question whether the N. F. C. table will in the long run prove correct and adequate,[2] is not yet solved; but there has been of late a gradual awakening to its importance. The Associated Fraternities of America, at their eighth annual meeting recently held in Chicago, resolved that "an American Fraternal Experience table of mortality, constructed from data now available, or easily accessible by actuaries of recognized professional standing, is one of the most urgent needs of the hour in the solution of the rate problems confronting so many fraternal beneficiary societies;" and "that a commission of three be named by this convention to devise ways and means and to co-operate with a like commission from similar organizations or individual societies for the construction of such a table. The commission to be appointed by the Executive Committee."

It is a mistake to think, as some of our readers seem to think—they did not, we are sure, get this notion from the CATHOLIC FORTNIGHTLY REVIEW—that fraternal insurance is doomed to give way to the old-line companies. In the words of the Hon. E. E. Rittenhouse, Insurance Commissioner of Colorado, before the National Fraternal Congress,[3] "fraternal insurance guarded by reserves based upon safe mortality tables, is the ideal life insurance, because of the social benefits

[2] We have expressed our doubts on this subject in the CATHOLIC FORTNIGHTLY REVIEW, xv, 6, 178.

[3] *Western Review*, xiv, 8, 9.

and of the very low cost of management and of placing the business on the books."

According to Commissioner Rittenhouse, "a year ago the expenses of management of 122 legal reserve companies averaged $9.20 for $1,000 of insurance in force, while for the same period the management expenses of 590 fraternal societies averaged but $1.86 for $1,000 of insurance in force," which means "that the fraternal officers have managed five times as many organizations as the old-line officers at one-fifth the cost."

The task of convincing the managers and especially the members of our fraternal societies of the absolute necessity of charging adequate rates, is, of course, not easy. The REVIEW, among other publications, has been endeavoring to hammer this truth into the heads of those concerned for nearly fifteen years, with indifferent success so far as the majority of our Catholic assessment societies are concerned. Within the very pale of the National Fraternal Congress, which has been meeting annually in an attempt to improve the situation, it took twelve years until "a working majority has been brought to the full realization of the necessity for adequate rates."[4] The situation is so difficult that one of the leading organs devoted to fraternal and insurance interests, the *Western Review* of St. Louis and Chicago, in the issue from which we have repeatedly quoted (xiv, 8, 16), strongly insists on "the necessity of federal regulation" of fraternal insurance.

There is no doubt that by and by we shall have such federal regulation. Who knows but what in the course of time the government will monopolize the whole insurance business, as it is already making efforts to do e. g. in Germany?

"Business and Barbarism"

Abundant evidence of barbaric practices in business life and business operations was submitted in a lecture delivered by Edward Alsworth Ross, Ph.D., professor of sociology in the University of Wisconsin at Memorial Hall, St. Louis, not long ago. The subject was "Business and Barbarism." Professor Ross is the author of *Sin and Society*, a sociological work much discussed at the time of its publication. He also came into prominence some six years ago when his sharp criticism of the methods of "high finance" brought him into conflict with the authorities of the University of Nebraska, where at that time he filled the chair of sociology. The ensuing con-

[4] *Western Review*, xiv, 8, 18.

troversy ultimately led to his resignation. His lecture on "Business and Barbarism" is sketched for us as follows by one of our contributors who heard it:

In Professor Ross' opinion it is greed that rules our commercial captains. They are never guided by concern for the common welfare. If "so much per-cent profit" result from an operation, no matter how questionable, there will be multitudes of business men who will readily lend their aid to the enterprise. He instanced the reckless destruction of forests, and the ruthless extermination of the whale and the seal in Alaskan waters as results of this commercial greed. When it was remonstrated that in some twenty years both whale and seal would become extinct, and that some native tribes are already starving because their chief means of sustenance is being destroyed, some one replied: "Yes, it's true, but you see we made 30%." Again our railroads are annually killing ten thousand and disabling a hundred thousand human beings. Why this terrible holocaust? Because the magnates will not apply the necessary safety precautions. It would mean a reduction in dividends. The same holds true of the street car companies who refuse to install the much needed fenders unless compelled by law. Prof. Ross was once invited to inspect the cooling rooms of a large Chicago Packing House. In one of them he found fifteen young women working all day long in a deathly chilling atmosphere. The manager explained the beautiful arrangement for increasing and reducing the temperature and showed how the walls were arranged so as neither to admit unnecessary air nor to dissipate the required heat. "You see," he said, turning to the visitor, "nothing is wasted in this arrangement." "No," replied Mr. Ross, "nothing but the health of these young women."

Speaking of the waste of our natural resources Prof. Ross also referred to the way in which petroleum and natural gas are being squandered without regard to the wants of coming generations. When those standing in need of these very means of support, in after time will look into the empty holes dug by their forefathers, they may truly say, that "the men of earlier days had money to burn." We may perhaps think that in times when a plague or pestilence threatens the well-being of an entire community, our commercial methods would rise superior to sordid considerations. But in matter of fact they do not. Several years ago stray cases of the bubonic plague were discovered in San Francisco. One of the public health officers, a conscientious man, thought it his duty to publish an official warning, especially for the benefit of strangers coming to the town. Some of the local business men thought such action would interfere with the influx of travellers

and would consequently lessen business profits; so they opposed the honest health-officer. When the latter persisted in his efforts he was boycotted by the moneyed men, who said he was an enemy of the city and even placed a price on his head.

Our newspapers are hopelessly in the power of the capitalists. The editor of an Indianapolis paper called his writers together during the money crisis last year and warned them not to mention a word about the "hard times" or to notice "shut-downs" or in any way to say anything which would enlighten the people on the true situation. Of course it was "the leading business men" who had so decreed.

Our whole system of advertising betrays the barbarism of our business methods. Not satisfied with covering fences, barns, walls, posts, and hill-sides with advertisements of safety-razors and tooth-powders, unscrupulous firms resort to still viler practices. Tobacco, liquor, and—worse still—harmful nostrums and remedies for venereal diseases are advertised by means of suggestive pictures on cases and packages.

It would lead too far to mention all the business methods savoring of savagery that now flourish in the land. Organized exploitation of revenues derived from pandering to man's basest animal instincts is no longer uncommon. In Chicago alone there are at present thirty indictments against men for participating in the infamous "white-slave" traffic. The glass factories of Indiana and the cotton-mills of the South are filled by an army of child-workers. The passage of stricter immigration laws is opposed by contractors for cheap labor and by the steamship agencies. When a certain factory manager was told that he was working his men to death, he said, "Lots more where they came from."

Professor Ross briefly spoke of the remedies. He mentioned social settlements, government regulation, municipal inspection, child-labor laws, working-men's associations, etc., etc. He also discussed the Socialist suggestions for betterment, saying they could not altogether be condemned. His own opinion was that publicity is the main agency to save us from the evils mentioned. But are not the very organs of publicity—the newspapers and magazines—become willing tools in the hands of an inhuman capitalistic barbarism? Let Dr. Ross study *The Myth of a Free Press* by Mr. William Marion Reedy and then roceed to ponder how the press, which alone is able to give the desired all-saving publicity, can first be rescued from the death-grip of the modern Moloch!

The Educative Value of Religious Knowledge

The public school system has banished the teaching of religion, and centered all its attention upon the development of the child's cognitive powers. Many thoughtful people today are appalled by the results of a half-century of this policy. Apart altogether from its effect on the conduct and moral character of the public school pupils, is the absence of religious training responsible for the failure of these schools along purely intellectual lines[1] which is so frequently complained of in all parts of the country? Rev. Dr. Shields, in the *Catholic University Bulletin* (xiv, 7, 693 sqq.), thinks that in no small measure it *is*, and finds the explanation of this state of affairs in a principle of Catholic education which is thus laid down by the Rev. Dr. Burns, C. S. C., in his valuable work, *The Catholic School System in the United States* (Benziger Bros. 1908. $1.25 net):

"The Christian school stands for the principle that religious knowledge possesses a direct and important educative value for the pupil, apart from its influence in the formation of moral character, and its function as a dogmatic basis for the primary precepts of morality. Broadly speaking, all truth is educative, but all truth cannot be comprehended in the school curriculum. A selection has to be made. What shall be the basis for the selection? Manifestly, the intrinsic educative power of the subjects to be taught, under the given circumstances, and their importance for the pupil's after life. In both these respects, it is maintained, religious knowledge possesses a very high degree of value for the growing mind. The mind develops through knowledge, and knowledge is gained and assimilated through the relationship of idea to idea." (pp. 19—20.)

After a brief explanation of the process of mental assimilation and of the principles involved in the apperception of religious truths by the young child, Dr. Burns continues: "Moreover, the mind of the child has already a substratum of religious knowledge. It is gifted with a certain religious sense, inclining it towards religion, and causing it eagerly to reach out to apprehend new religious ideas. It is only necessary to suppose, then, that the religious truths presented in the catechetical instruction or otherwise, are made sufficiently simple and concrete, in order to have present all the conditions requisite for their easy and effective apperception in the pupil's mind.

[1] See e. g. the *Catholic University Bulletin*, xiv, 7, 702 sqq.; and Col. Charles W. Larned's article "The Inefficiency of the Public Schools" in the *North American Review* for Sept. 1908.

But the apperceiving ideas are not confined to the purely religious content of the pupil's mind. They include other elements also, to a greater or lesser extent. They include purely secular as well as religious elements. For when the work of religious instruction is rationally done, the religious truths imparted to the child are presented linked in the closest relationship to the truths of the natural order.... This is a very important point, for it is in this precisely that the chief educative value of religious teaching for the growing intelligence lies. It is just here that religious instruction in the school possesses an intellectual and practical value which religious instruction in the Sunday school or the church can never have. For as the religious doctrine is gradually unfolded, in the course of time, the setting of historical, geographical, moral, and esthetic elements is made continually to expand. In this way, an even wider and more intimate correlation is established in the pupil's mind between the doctrines of faith and the facts and principles derived from the study of the common branches.

"The supreme relation of man and the universe to God, the Creator of all things, is thus apperceived in connection with the relation of man and the other component elements of the universe to each other. A continuous process of coördination and synthesis is set up between the pupil's outer experience and his secular studies on the one hand, and his inner experience and the doctrines of faith on the other. A tendency is created to see truth in the whole, to see particular truths as all converging toward a common center rather than as separated fragments, or as a divergent series that never meet." (pp. 20—22).

"A consideration of the line of thought here presented," says Dr. Shields (l. c., pp. 695 sq.) "will make it evident to those who seek an explanation for the existence of the Catholic school system that something more is at stake than the dogmatic content of the catechism and the training of the pupils in pious practices. Nor is this something confined to the development of the pupil's character or the strengthening of his will. The Catholic school demands the teaching of religious truths to the pupil in order to secure the best training of his intellect. To fulfill this function the teaching of religious truths cannot be confined to the home or to the church; it must, in the school, go hand in hand with the teaching of every other branch. The life and vigor of the mind demand unity and mutual interchange of the results of all its functioning. Moreover, all truth is one and may be grasped by the pupil as one when seen in its relation to its prime source, God. But banish God from the schoolroom and the world around the pupil presents to him a series of unconnected phenomena which have little

meaning for him and little effect on the development of his intellect or the strengthening of his will.

"If one were disposed to doubt this conclusion on purely theoretical grounds, the public schools of our own day are furnishing some valuable evidence on the subject. In spite of the money spent in buildings and equipment, in spite of the long years of professional training given to its teachers, and in spite of the fact that all the efforts of the system are devoted to the intellectual training of its pupils, the results obtained are so meager as to puzzle and astonish those who are confronted with our public school graduates.

"That this correlation of secular branches with religion in the school is not confined in its effect to the years of school life is a fact recognized by those who have devoted their lives to the upbuilding of the Catholic school system."

This truth is set forth by Father Burns in a brief paragraph which, Dr. Shields rightly emphasizes, deserves the closest attention of all educators.

"The tendency toward the synthesis of secular and religious knowledge, which is set up in the school by the teaching of religion in connection with the common school subjects, does not stop with the termination of the school period. It is carried over into the after-life of the pupil. From this point of view also, the teaching of religious truth in the school possesses a supreme educative value, not only as regards conduct and character, but also in respect of thought and feeling. What a knowledge of the elementary truths of faith does for the child, in helping him to harmonize his immature experiences of the outer order of things with the inner experiences of his soul and his religious sense, this the deeper and fuller development of the same truths, which comes with growing maturity of mind, does for the boy and the man, in the presence of the universe, and the infinity of complex relations which it involves. A man cannot think rightly or profoundly about any single fact or thing without being led by it, step by step, to the great central religious truth, from which all else proceeds. A life cannot be regarded as rightly ordered which leaves out of account the Supreme Life, in the knowledge of which the end and purpose of all other life is to be sought." (Burns, op. cit., pp. 24—25).

MINOR TOPICS

"DR. RUSSELL OF MAYNOOTH"

In a biographical sketch of Dr. C. W. Russell, the best remembered and most distinguished of all the presidents of Maynooth College, in the *Catholic University Bulletin,* XIV, 7, R. F. O'Connor gives this curious information in a foot-note (p. 660):

"In a letter dated Maynooth, Oct. 29, 1836, Dr. Russell, then a student, wrote home: 'I have discovered the derivation of our name Russell. It is German and means *a snout, a nose.* I think no one will doubt our claim to it. But I am keeping this snout business a secret. It would ruin me here."[1]

Father Matthew Russell, S. J., the gifted editor of the *Irish Monthly,* is a nephew of Dr. C. W. Russell—"Dr. Russell of Maynooth"—as he was invariably spoken of while he lived. They both belong to the Down branch of the Russell family, of which Mr. O'Connor (l. c.) remarks that they were of Anglo-Norman descent but, like the famous Geraldines, "became more Irish than the Irish themselves."

Mr. O'Connor's sketch in the *Bulletin,* from which we have quoted, is well written, and for this reason as well as for the fact that Dr. Russell has international renown as an intimate friend of Newman and as the biographer of Cardinal Mezzofanti, will be read with interest also by non-Irishmen.

"A MERRY CHRISTMAS" OR "A HAPPY CHRISTMAS"?

One of the many good friends who sent us Christmas greetings said in his letter:

"I send you of course the greetings of the season: *Merry* Christmas (a foolish American wish!) and a Happy New Year."

A day or two later we read in the Christmas edition of the San Francisco *Monitor* (Dec. 19, 1908):

"The editor....wishes you a Happy Christmas—which is more than a Merry Christmas. Can there, indeed, be much real merriment where happiness is not?," and so forth.

We fear both our amiable correspondent and the esteemed editor of the *Monitor,* as well as some other good people who studiously avoid the phrase "Merry Christmas" "because its has such a pagan ring," are not quite immersed in the genius of our fine old English tongue. The wish "Merry Christmas" originated in the days when "merry" was used in the sense of "pleasing, delightful, causing pleasure or happiness." (Oxford *New English Dictionary,* vol. vi, pp. 362 sq.) When the Catholic Englishmen of Shakespeare's time wished each other a Merry Christmas, they meant a happy and joyous Christmas, not a hilarious one; just as, when they called their native isle "Merry England," they did not mean that it was a realm whose people were distinguished for their joyousness or mirth, but a land "pleasant, delightful in aspect and

[1] Dr. Russell was a fine German scholar, which he proved e. g. by his German translation of Canon Schmidt's *Tales for the Young.*

conditions of life" *(Ibid.)*; and when they spoke of "a merry mean," (a phrase still sometimes used by the best English authors) they meant a happy medium or a middle course. So that in wishing a man a Merry Christmas in the traditional meaning of the phrase, we wish him a happy Christmas. If this traditional meaning is gradually giving way, even in the minds of Catholics, to the one suggested by the limited present-day use of the word "merry"—exemplified in Dickens' *Christmas Carol* (iii): "They wished each other Merry Christmas in their can of grog"—this must be a cause of sincere regret to every lover both of Christmas and of "ye merry English tongue", and should incite us to strive to restore to the beautiful phrase its original meaning. We Catholics in particular should always heark back to the "Ages of Faith" with their "Mores Catholici," and it was Pius IX who reminded us that it is one of our specific duties to give back their true Catholic meaning to the many words and phrases that are so sadly abused by modern pagans.

CATHOLIC GIRLS IN HOUSES OF ILL FAME

We have more than once heard it said that the proportion of Catholic girls among the public prostitutes in several of our large cities (particularly Chicago and St. Louis), was much larger than one might reasonably expect. We have never been able to account for this and tried to console ourselves with the thought that there must be some mistake; that if reliable statistics were available concerning the religious affiliations of the poor women leading a life of shame, it would appear that the allegation referred to was unfounded. The other day we read in Mrs. Virginia M. Crawford's admirable little volume *Ideals of Charity* (London: Sands & Co.; St. Louis: B. Herder. 1908. 75 cts. net), some observations (pp. 89 sq.) which lead us to think that perhaps after all the assertion might be true, and if it were, the cause might possibly lie in the severity with which Catholics more than others are wont to judge and treat "girl-mothers."

"One must steer clear," says Mrs. Crawford, (speaking of the efforts of charity-workers to redeem such unfortunates), "of two opposite dangers: over-severity, which excludes sympathy and therefore sterilizes our efforts, and, on the other hand, anything approaching to sentimentality. We know that in Ireland these cases are treated both by the priests and by public opinion with the utmost rigor. The girl who has fallen into trouble may hear herself denounced by name from the pulpit, and may be driven from her home and even from the country. Such treatment helps to maintain Ireland's well-deserved reputation for purity of morals, and to keep down the illegitimate birth-rate, but there is a reverse side to the picture. People filled with righteous indignation do not stop to enquire where the denounced girls go, how they get through the hard time before them, what is their ultimate fate. A great philanthropist, whose noble life's work entitles his word to the fullest respect—I mean the late Msgr. Nugent—was wont to speak in no measured terms of a severity that flung many an Irish girl, penniless and

desperate, on the streets of Liverpool, from which he was the means of rescuing her. It is unhappily true that there is a lamentable proportion of Irish and Catholic women among the prostitutes of some of our great industrial cities, and those who, with the best intentions, would visit all lapse from virtue with the utmost rigor of social condemnation, should seriously ask themselves whether by imposing so heavy a penalty for a first offense, they are not driving young offenders to despair, and practically closing to them every door save those ever-open portals that lead to a life of ill-gotten affluence."

Mrs. Crawford is not, of course, blind to the danger, more real among non-Catholics than among ourselves, of excusing too much on grounds of heredity and showing sympathy in a way that is likely to weaken, instead of brace, the will of the person concerned. But this aspect of the subject is one with which we are not at present engaged.

IN A CATHOLIC SETTLEMENT THE SOUL COMES FIRST

As the Catholic settlement movement lately inaugurated in this country—and it is a movement to be hailed with joy—bids fair to lead to the establishment of Catholic social settlements in most if not all our large cities, it is opportune to call the attention of those concerned to the essential difference that must distinguish a Catholic settlement worthy of the name from the many admirably organized institutions run by our non-Catholic friends. Mrs. Virginia M. Crawford draws the distinction very poignantly in her excellent volume, *Ideals of Charity* (London: Sands & Co.; St. Louis: B. Herder. 1908. 75 cts. net), pp. 28 sq.:

"Both [the Catholic and the non-Catholic settlement], it is true, may undertake identical activities: may promote mothers' meetings, may co-operate in the work of the Children's Country Holiday Fund and other societies, may encourage thrift and temperance by various devices; but they will do it from totally different motives. I have heard settlements extolled by non-Catholics as convenient centres for social study, as a means of familiarizing oneself at first-hand with actual economic problems, while the inhabitants of the district seemed to be regarded much as the raw medical student regards hospital patients. Even where a less crude view prevails and the residents are animated by a genuine love for their less fortunate fellow-citizens, their work is mainly educative, sometimes palliative, rarely spiritual. Many excellent virtues are inculcated: thrift, cleanliness, sobriety; but the soul is ignored. In a Catholic settlement the soul comes first. A great deal may be done for the body. The children will be fed, the boys and girls drilled, the mothers helped to provide clothing for their families; but these are all means to an end—that the people shall be better and more faithful Catholics, more regular in the discharge of their religious duties, more edifying in their home life. The success of the work is tested by this standard."

SUNDAY SCHOOLS AND THE PROTESTANT PULPIT

The following admissions are remarkable as coming from a Protestant, Mr. G. Nash Newton, in a letter to the N. Y. *Evening Post,* Nov. 24, 1908:

"Apart from the family training, for which there is no substitute, we need an entire reformation in the pulpit and in the Sunday school. Our Sunday schools present a sad spectacle. There are many earnest Christian teachers who would like to teach the Bible if they only knew it themselves. But they have been brought up under an erroneous system, and they are at sea the moment a Bible is put into their hands. A cut-and-dried lesson in pamphlet form is furnished them. A monotonous routine is gone through with. Sunday after Sunday, some shallow hymns in a kind of sacred rag-time are sung, and the classes settle down to be stretched or chopped off to fit the procrustean bed prepared for them in the pamphlet. This pamphlet is fiilled with what has been aptly called Kittoism. All spontaneity is suppressed. Choice and fitness of subject have no place. If God's dealings with the teacher have drawn him to some special portion of the Word, and His Spirit has thrown a flood of light upon it, he must forget all this, and join in the chorus bellowing the golden text and settle down to a steady hunt for Ebion-Gezer, or El-Kadesh. And the scholar—he does not know whether the lesson he is studying is from the Bible or from the Zend-Avesta. If you give him a Bible, he could not find the lesson if his life depended on it.

Then, as to the pulpit. Preachers are so burdened with their multitudinous and multifarious duties, that they have no time for study. They have their subjects mapped out a year ahead. They resort to huge homiletic commentaries, which furnish the sermon, and stifle all originality of thought and feeling. They treat the Bible in a stupid fashion that no other book in the world is treated with. They select isolated texts and often treat them as mere mottoes on which to string their disjointed lucubrations. They have rendered themselves incapable of connected expositions of Scripture, based on real learning and a knowledge of the original Hebrew and Greek."

GEORGE BANCROFT AS A HISTORIAN

The subjoined extract from the *Ave Maria* (Vol. lxvii, No. 22) confirms a view expressed in this REVIEW as early as 1893 or 1894:

"From the recently published *Life and Letters of George Bancroft* we learn that almost to the end of his life he was engaged on the revision of his history. There was need of this. Like Motley and Parkman and Prescott, he was a man of prejudices. To compare his books with those of such writers as Dr. Gairdner and Abbot Gasquet is to notice the difference between reality and rhetoric. Ranke once let fall a barbed remark about Bancroft's history; and Carlyle, who was a friend, after praising the vivid quality of the work, was frank enough to add: 'I should say that your didactic theoretic matter gratified me generally much less; that, in a word, you were too didactic, went too much into the origins of things generally known, into the praise of things only partially praisable, only slightly important; on the whole

that here is a man who *has an eye,* and that he ought to fling down his *spectacles* and look with that!' The spectacles were cracked or colored. How hard it was for Bancroft to conquer his predispositions is shown by what he wrote (to his wife, in September, 1861) regarding Lincoln: 'We have a President without brains!' Ultimately the same 'great historian' delivered the official eulogy on Lincoln.

"Young students should take note of such little things as this, and know that history is constantly being rewritten. The unreliability of many anti-Catholic authors now quoted as 'authorities' is sure to be demonstrated later on; in fact, this is already being done, to some extent, even by non-Catholics themselves,—writers like Dr. Gairdner, for instance, whose fairness in all his books is as evident as his industry."

NEED OF A CATHOLIC DAILY PRESS

The cry for a Catholic daily press for the English-speaking Catholics of this country "will not down."

"A daily newspaper has been established by the followers of Mrs. Mary Baker G. Eddy," says the *Catholic Columbian,* Vol. xxxiii, No. 49.—"It is published in Boston and is called the *Monitor.* It has a building of its own and a full equipment of printing material. Why cannot we Catholics, who number about 18,000,000 [?] have a chain of newspapers in Boston, New York, Washington, New Orleans, Pittsburg, Cincinnati, Chicago, St. Louis, and San Francisco? They could be issued as small, bright, alert sheets, to sell for a cent, and could be made to supplement, to inform, to counsel and to correct the present political, secular, and commercial journals. It is idle to plan for one great Catholic paper. Its news would be stale before it could reach the majority of its subscribers. It is almost vain to wait for one that would take the place of existing publications in most Catholic homes. But there is ample room and there is today sufficient demand for a wide-awake, well-informed, cleverly-written, condensed and cheap commentary on current events from the Catholic point of view."

RAPID INCREASE OF DIVORCE

The Bureau of the Census at Washington lately published a compilation of the statistics of marriage and divorce covering a period of twenty years from 1887 to 1906 inclusive. This is the second statistical investigation of this character authorized by the federal government.

The total number of marriages recorded during the twenty years from 1887 to 1906, inclusive, was 12,832,044. The number annually reported increased from 483,069 in the year 1887 to 853,290 in the year 1906. The marriage rate in the United States in the year 1900 was 93 per 10,000 population. Based upon the adult unmarried (single, widowed, or divorced) population, the rate becomes 321 per 10,000, indicating that in each year something over 3 per cent. of the unmarried adult population marry.

The total number of divorces reported for the twenty years, 1887 to 1906, inclusive, was 945,625. For the earlier investigation, covering the twenty years, 1867 to 1886, inclusive, the number reported

was 328,716, or hardly more than one-third of the number reported in the second twenty years. At the beginning of the forty-year period, covered by the two investigations, divorces occurred at the rate of 10,000 a year; at the end of that period the annual number was about 66,000. This increase, however, must be considered in connection with the increase in population. An increase of 30 per cent. in population between the years 1870 to 1880 was accompanied by an increase of 79 per cent. in the number of divorces granted. In the next decade, 1880 to 1890, the population increased 25 per cent. and divorces 70 per cent., and in the following decade, 1890 to 1900, an increase of 21 per cent. in population was accompanied by an increase of 66 per cent. in the number of divorces. In the six years from 1900 to 1906, population as estimated, increased 10,5 per cent. and divorces 29,3 per cent. It thus appears that at the end of the forty-year period divorces were increasing about three times as fast as population, while in the first decade (1870 to 1880) they increased only about two and two-thirds as fast.

Is this not a terrible state of affairs? Whither are we drifting?

WM. E. CURTIS—A TYPICAL AMERICAN NEWSPAPER CORRESPONDENT

William Eleroy Curtis, the well-known globe-trotter, has for many years been supplying the Chicago *Record-Herald* with "impressions de voyage" from different parts of the world. These notes were published in the form of "daily letters" to that newspaper and often widely copied all over the country. Of course, writing from distant Spain, the far-away Philippines, or remote Spanish-America, our news-writer had a decided advantage over us poor folk who had never visited foreign strands. He could serve up all sorts of delectable fables and palm them off on credulous readers as real "Reise-Erlebnisse". In fact, careful readers have long ago suspected that Mr. Curtis availed himself at times of a kind of "unwritten privilege" by drawing freely upon his imagination. This suspicion became a certainty in several instances when he attempted to describe Catholic institutions and Catholic practices in some of the countries he visited. He (or rather his paper) was promptly challenged on one or two occasions to give proofs for his statements. These were never produced. And yet his letters are still quoted as oracular by many unsophisticated readers and newspapers. It may therefore be of interest to cite the words of a reviewer of one of Mr. Curtis' latest works, *Modern India*. The review was written for *The Bookman*, Vol. xxiii, No. 3, by Mr. Louis H. Gray, formerly fellow in Indo-Iranian languages at Columbia University.

Mr. Curtis, says the reviewer, is "a clever, but superficial journalist from Chicago. The very title of the book is misleading, Mr. Curtis does not traverse the southern part of the peninsula at all.... On the other hand his style is diffuse, his diction 'journalese,' and his inaccuracy amazing. The book suffers, moreover, from the frequency of the superlative. So many palaces are the most magnificent of their kind, so many cities are the most beautiful in India, that it is wellnigh impossible for the reader to gain any clear idea of the subject which Mr. Curtis is endeavoring to describe. It might, perhaps, be laid down

as a rule that one writing a book should first gain a certain amount of knowledge on the subject on which he intends to discuss. This requirement seems to have been regarded as excessive by the author of *Modern India*. On page 111 hysterical fanatics are said to have thrown themselves and their children under the iron wheels of the car of Juggernaut; on page 371 this story is rightly branded as false."..

This criticism, which could no doubt substantially be applied to others of Mr. Curtis' numerous books of travel, is a warning. If he did not think it worth while in this instance to "first gain a certain amount of knowledge on the subject on which he intended to discuss," it is dollars to doughnuts he is just as careless when he attempts to interpret the teachings and institutions of the Catholic Church. We may add that reckless and ignorant correspondents of this stripe are largely responsible for the calumnies against our Church and our missionaries that now and then creep into the less enlightened reviews and magazines.

CATHOLICS AND OUR PUBLIC LIBRARIES

Without indulging in cynical criticism of our public libraries—for some enjoy a better reputation than others—we merely maintain from certain knowledge that some of them are rather an apostolate of bad literature than promoters of the good and noble. Statistics and catalogues prove that in some libraries, especially in small cities, a large percentage of the books is trash and rot, whilst the rest is not always of the harmless kind. Officials are not always at fault. Public libraries are supported by the people, and it is the aim of the authorities to stock the shelves with books the public demands. The public, in our case, is to a great extent composed of the young, whose moral and religious training has been sadly neglected. Their taste rather makes for what is sensational and destructive of character than for that which ennobles. Still, Catholics could do a great deal to introduce good books into these libraries by creating a demand for them and reading them when placed on the shelves. We ourselves are sometimes to be blamed if nothing is done in this respect; many Catholics are not better in their choice of books than their non-Catholic fellow readers.—*Toledo Record,* IV, 10.

A SUGGESTION TO CHURCH MUSIC COMPOSERS AND PUBLISHERS

A general defect of nearly all the music published in America from the ten-cents school singing book to the most costly compositions, is the division of words at the end of pages where it is necessary to turn a leaf. In most instances the organist and the singers must learn by heart what follows on the next page, and often a break in singing is unavoidable. It could be easily arranged to let each page end with a complete sentence, thus affording a chance to turn the leaf without irritating the organist. Often a new piece begins with one line at the bottom of a page, ending in the middle of a word, while at the bottom of the next page there are several inches left blank, which could have been utilized, making turning of the leaf unnecessary. A composition which can be printed on one sheet should not be printed on two, unless they are opposite pages, requiring no turning.

Another defect is the crowding of notes and words half an inch out of line, of which one finds some examples in the "Psallite" organ accompaniment and in many Masses. Also the breathing marks should be made more prominent on account of the poor light in many churches. All these improvements can be easily made by adding a leaf or two and exercising a little extra care.—(Rev.) C. Breitkopf.

GERMAN-AMERICANS AND THE DRINKING HABIT

Professor Hugo Münsterberg, of Harvard, in his lately published volume *Aus Deutsch-Amerika* (New York: Imported by G. E. Stechert & Co.), discusses a number of subjects likely to interest both Germans and Americans. One of these questions is the drinking habit among German-born Americans. Disclaiming any wish or inclination to be puritanical, Professor Münsterberg seeks to find the relation of duty between "Deutschtum" and "Temperance," and concludes that one of the worst of all evils that have set back the German people has been the wholesale use of beer and wine. He deprecates, in particular, the tendency of Germans in America, the moment that the question of restricting the sale of beer is raised, to raise a howl that their liberties, and those of other Americans, are threatened, for the fact is, such is not the case, and Americans have so long and often heard the same cry of "Wolf!" that they are less and less likely to pay attention to it. Prof. Münsterberg is not himself a "total abstainer," but, on the other hand, he has often noted the poor and sad showing of many students in German and other continental universities who, given up to the over-use of alcoholic beverages, and especially beer, cannot compare in health and general vigor with many young men in American universities and colleges who hardly know the taste of drink.

BENEDICTION OF THE BLESSED SACRAMENT

Rev. Herbert Thurston, S. J., in an address delivered at the Eucharistic Congress in London, traces the history of our modern Benediction service (Benediction of the Blessed Sacrament) to the ancient "Salve" or "salut", which, he shows, was simply a selection made by the laity of items in the liturgy which chanced to take their fancy. The praises of our Lady were predominant in these "saluts." The central idea was that the laity, being unable to undertake or appreciate the whole Divine Office, made their own those portions which struck them as most beautiful, most intelligible, or most easily set to music.

Father Thurston shows that the Benediction service still retains a good deal of its original lay character. "In Rome a priest exposes the Blessed Sacrament, informally as it were, and then quits the altar, leaving the people to sing their cantiques and motets. Then, when this is over, the priest re-appears with cope and incense, the 'Tantum ergo' is sung, the blessing with the monstrance is given, and the service is over. To this day we may say that Benediction of the Blessed Sacrament as a service has no official recognition in any of the liturgical books of the Church."

The learned Jesuit suggests that our Benediction services might be relieved of their monotony by the introduction of portions of the

Office (e. g. the responsories belonging to the matins of the first Sunday in Advent or some of the ancient hymns), and says that the Benedictines of Farnborough have already made an attempt in this direction by selecting from our ancient liturgies some items that might be suitable for such an occasion.

The suggestion is certainly worth considering.

FLOTSAM AND JETSAM

The Rev. Alban Richey in the *Living Church* (P. E. Nov. 28) sounds a note of warning concerning the so-called "Emmanuel Movement" with which the *Lamp* (Anglo-Roman, Vol. vii, No. 1) is heartily in accord. After saying "it has been asserted twice, latterly by two prominent advocates, that it is possible to repeat to-day the miracles of healing recorded in the New Testament" (not, be it remembered, by supernatural intervention, but by psychological principles scientifically applied), Rev. Richey continues:

"Without questioning the sincerity of the motives of the authors of the movement or entering into any discussion of the truth of what is known as psycho-therapy, it certainly is a matter for serious concern that under its aegis there is developing a covert attack upon our Blessed Lord Himself. The claim that men may repeat His miracles of healing is at bottom simply a claim that He worked only as men may work now, and hence was nothing more than man. In short it would seem that there are those who are not afraid to claim that 'psycho-therapy' proves at last the futility of belief in anything but a purely human Christ. 'By their fruits ye shall know them.' If, then, the fruit of this movement is to be the practical denial of the Incarnation as a fact of history and is to result in a propaganda of Arianism and Socinianism, we may well ask that its advocates be admonished by the proper authorities to beware of its drift and tendency."

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The latest instalment of Dr. Murray's *New English Dictionary,* which has been prepared by Henry Bradley, contains words from "Movement" to "Myzostomous," and completes Vol. VI. The customary table of comparisons shows 3,777 words in this section, where Johnson listed only 293, and 10,072 illustrative quotations where Johnson furnished 687. The mortality rate among the M's has been high; 19 per cent. of the "main words" are now obsolete. On the other hand, 5 per cent. have not been admitted to good and regular standing.

Among the most interesting M words is our familiar Mugwump —a term spread wide by the critics of the bolting Republicans in 1884, but borne with greater honor by the Indian chiefs. It will be news to most Americans that the Rev. John Eliot, in his Indian version of the Bible, published in 1653, translated the word "dukes" in the phrase "dukes of the sons of Esau" (Gen. xxxvi, 15) by "Mugwumps." And how many of the younger generation have traced the newly popular muckrake back to Bunyan, whose "Man with a Muckrake" symbolizes the quest in the vile world for filthy lucre? In the process

of time the man with the muckrake has come to mean one who has a "depraved interest in what is morally unsavory or scandalous"—thus, at any rate, the *New English Dictionary* defines the word. But does that quite cover the species even today? Surely the term extends, in compliment or otherwise, over those also who fall to with a will at cleansing Augean stables.

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There is a feeling growing in many quarters to the effect that no mixed marriage should be permitted until the non-Catholic party has taken a course of instruction in those things which pertain to Catholic faith and practice. *Extension* (Jan.) editorially recommends *The Inquirer's Guide* by Rt. Rev. Regis Canevin, D.D., Bishop of Pittsburg, as "an ideal one for a course of this kind. Besides the clear and simple exposition of doctrine it contains the ordinary prayers of the Church, as well as special prayers for Mass, with a brief explanation of the ceremonies."

BOOK REVIEWS AND LITERARY NOTES

—The *Collectio Diversorum Rituum ad Commoditatem Reverendissimorum Episcoporum ex Pontificali Romano Extracta,* just published by Fr. Pustet & Co. (274 pp. 18mo. 1908. 90 cts.), is useful not only for bishops, for whom it is primarily intended, but also for vicars-general and others who are occasionally called upon to perform some episcopal or semi-episcopal function, such as the benediction or laying of a church corner-stone, the dedication of a church, the consecration of an altar stone, the blessing of a bell, etc. The booklet is nicely printed and bound in flexible leather.

—The Oxford University Press will soon issue a photographic facsimile of part of the famous *Codex Sinaiticus,* known by the Hebrew letter *Aleph.* This most valuable Old and New Testament codex, found by Constantine Tischendorf in 1844, in the Monastery of St. Catherine, on Mt. Sinai, later presented to the Czar of Russia, and now in the Imperial Library at St. Petersburg, was issued by Tischendorf in 1862 in an accurate transcript, with type cut to imitate the manuscript.[1] Now the generosity of various societies in Oxford, Cambridge, and London, has enabled Professor and Mrs. Kirsopp Lake, of Leyden, to take a set of full-sized negatives of the New Testament portion. These will be published in 1909 by the collotype process, with a preface by Professor Lake, discussing the palaeographical problems and an appendix on the chronology of the Correctors by Professor P. Kerameus, the chief of the department of theology in the Imperial Library. The New Testament part of the manuscript, including the Epistle of Barnabas and the remaining leaves of the Shepherd of Hermas, will occupy 296 pages of facsimile.

[1] For a detailed description of this famous Bible Codex, and an account of its history, see Gregory, *Canon and Text of the New Testament,* New York 1907. pp. 329—340.

The equally famous *Codex Vaticanus* was also published by photographic facsimile several years ago.

—Fate keeps a menagerie. "The Hound of Heaven" has been discovered by Francis Thompson, and duly caged in verse. B. Herder presents a paper-covered edition of this wonderful ode (15 pp. 25 cts.). "The Hound of Heaven" has attained already a kind of popularity, yet it would be unsafe to assume that even its opening lines are known to the reader:

I fled Him, down the nights and down the days:
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes, I sped;
And shot, precipitated
Adown Titanic glooms of chasmèd fears,
From those strong Feet that followed, followed after.
But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

The idea of these lines is evidently conceived from a union of Æschylus' Erinnys, that, "like a hound" follows its prey until he come under the earth, where even dead he is not all free, and the language of the Psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there." Yet the effect is in nothing borrowed or secondary. "Thought and image, emotion and rhythm, are in liberated and mighty accord, and the result is a stanza which pulses in the memory like the sound of a bell swaying amidst a waste of obscure waters."—Mr. Lyman Whitney Allen is a poet of an altogether different type. He stumbles across "The Ass of Destiny" somewhere in the wilderness of his thoughts, and tethers him to page 32 of the book of poems, *A Parable of the Rose* (Putnam's):

I sing of a simple creature;
The ass of destiny.
My vision takes strangeful feature
As eyes of the spirit see
Past veils of the dark and the dust;
And art bends low to the must.

"The Ass of Destiny" seems to be very much like the barnyard ass, tricky of foot, and not very musical.

—*Ideals of Charity by Virginia M. Crawford* (159 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1908. 75 cts. net) might as well be entitled "Problems of Charity," but its title *should* be: "Instructions for Women Charity Workers in England and especially in the City of London." For that is what the authoress gives and intends to give. We do not mean to say that her book should be read by none except women engaged in, or intending to take up, charity work in the great English metropolis. It contains much profitable reading-matter for Catholic women,—and men, too, for that matter—throughout the English-speaking world. It is as true in America, for instance, as it is in "the tight little isle" that while we Catholics have little to reproach ourselves with as regards the building of churches and schools and almsgiving in its narrower interpretation, "in the wider sphere of educational and social activity

we have as yet failed to fill the place that should be ours by right" (p. 2); and that "Catholic social workers abroad—in France, Belgium, and Germany—are, as a rule, far more alive than we are to the necessity of bringing their activities into line with the social teaching of the Church" (p. 86). What we need is an awakening of the social sense and instruction how to do social work effectively and in conformity with the mind of the Church. Along both these lines Mrs. Crawford's volume is apt to prove helpful. We recur to it elsewhere.

—Benziger Brothers have sent us Volume II of *A Manual of Moral Theology for English-Speaking Countries by Rev. Thomas Slater, S. J., St. Beuno's College, Asaph. With Notes on American Legislation by Rev. Michael Martin, S. J., Professo of Moral Theology, St. Louis University* (522 pp. 8vo. $2.75). It completes this valuable work,—"the first attempt to present the complete system of Moral Theology in the English language." In eleven books it treats of: the sacraments in general, the different sacraments in particular, censures, and indulgences. An Appendix contains the Leonine Constitution on the Index of Forbidden Books, the recent decree on betrothals and marriages, the bull reorganizing the Roman Curia, and a decree to the Bishop of Liverpool regarding the reconciliation of heretics. For a second edition, which is no doubt to be expected soon, we should suggest that the few sections which the author has deemed it wise to give in Latin, be also Englished. Even such a delicate tract as that "De Debito Conjugali" on subjects of religion and ethics, can be put into decent English; to print this and some other sections in Latin, contravenes one of the main purposes of the work, which is to give the entire body of the Church's moral teaching in such a fashion that every one may understand it. Father Martin's "Notes," all of them valuable, though a few are unduly drawn out, should be put in smaller type beneath the text. An urgent desideratum is a chapter, either by way of introduction or in the form of an appendix, on the development of moral theology as a separate science, together with a conspectus of its bibliography.

—"Is the *Encyclopedia of Religion and Ethics,* of which the first volume has recently appeared under the editorship of Dr. James Hastings (New York: Charles Scribner's Sons) a safe reference work?"—We have had no opportunity to investigate the work, but Rev. Dr. Wm. Turner, whom we consider a competent and fair critic, in a review of volume I of Hastings' *Encyclopedia* in the *Catholic University Bulletin,* Vol. xiv, No. 8, pp. 798 sqq., says that while the work is "a safe and reliable guide" on topics in which there is no question of the Catholic attitude, in matters where Catholics are concerned it labors under the serious defect of not being able to see the Catholic side and of being too hasty to condemn without discrimination. Why should the average Catholic buy and read such a work, now that there is in process of publication a *Catholic Encyclopedia* (the fourth volume has lately appeared and the work will be carried rapidly to completion) which gives him all the information he may need and a thousand and one other im-

portant topics besides, and without any admixture of Protestant or infidel bias?

—*The Greek Fathers by Adrian Fortescue* (xvi & 255 pp. 12mo. London: Catholic Truth Society; St. Louis: B. Herder. 1908. $1 net) is the first volume, in order of publication, of a series which is to comprise all the Fathers of the Church: the Apostolic Fathers, the Apologists, and the "Great Fathers" (they are called great because their works are so much more voluminous): Greek, Latin, and Eastern (chiefly Syrian). The author is master of his theme and writes in a very pleasant style. Unlike most works on patrology, this one describes the lives and adventures of the Fathers rather than their systems of theology. The book is meant chiefly for laymen (Preface, p. xi). It is an excellent work in every respect and we recommend it warmly.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

BIBLIOTHECA ASCETICA MYSTICA: *Ven. P. Ludovici de Ponte S. J. Meditationes de Praecipuis Fidei Nostrae Mysteriis. De Hispanico in Latinum Translatae a Melchiore Trevinnio S. J. De Novo in Lucem Datae Cura Augustini Lehmkuhl S. J. Editio Altera Recognita. Pars III: Complectens Meditationes circa Vitam Christi Publicam ab Eius Baptismo usque ad Passionem, Eius Gesta, Doctrinam, Miracula, Parabolas.* xli & 530 pp. 16mo. Friburgi Brisgoviae: Sumptibus Herder. MCMVIII. $1.45 net.

POLYGLOT

Examen Conscientiae Compluribus Linguis Exaratum. Cui Accedit Ordo Ministrandi Infirmis tum Sacramenta tum Benedictiones. Auctore Faustino B. Ersing C. PP. S. Sacerdote. Cum Permissu Superiorum. 81 pp. 3x7 in. Chicagine: Typis et Sumptibus Leonis Karowski, 597 Southport Ave. 1908.

ENGLISH

May Women Sing in Our Church Choirs? By Ludwig Bonvin, S. J. Reprinted from the Catholic Fortnightly Review with an Introductory Note by Arthur Preuss. 15 pp. 8vo. St. Louis: B. Herder. 1908. 10 cts. (Brochure).

The Boy-Savers' Guide. Society Work for Lads in their Teens. By Rev. George L. Quin, S. J. xxiii & 389 pp. 8vo. Benziger Brothers. 1908. $1.35 net.

The Son of Siro. A Story of Lazarus. By Rev. E. J. Copus, S. J. With Illustrations. 367 pp. 8vo. Benziger Brothers. 1908. $1.50 net.

Report of the Proceedings and Addresses of the Fifth Annual Meeting of the Catholic Educational Association, Cincinnati, Ohio, July 6, 7, 8. 9, 1908. xiii & 480 pp. 8vo. Columbus, Ohio: Office of the Secretary General, 1651 East Main Str. 1908. (In paper covers).

My Prayer-Book. Happiness in Goodness. Reflections, Counsels, Prayers, and Devotions by Rev. F. X. Lasance. 664 pp. 32 mo. Benziger Brothers. 1908. $1.25.

By Path and Trail. Oswald Crawford. 225 pp. 8vo. From the Press of the Intermountain Catholic. 1908. (Salt Lake, Utah).

GERMAN

Die Versio Latina des Barnabasbriefes und ihr Verhältnis zur altlateinischen Bibel erstmals untersucht, nebst Ausgabe und Glossar des griechischen und lateinischen Textes, von Joseph Michael Heer, Doktor der Theologie und Philosophie, Privatdozent an der Universität zu Freiburg im Breisgau. Mit einer Tafel. lxxxiv & 132 pp. 8vo. B. Herder. 1908. $1.90 net.

Erläuterungen und Ergänzungen zu Janssens Geschichte des deutschen Volkes. Herausgegeben von Ludwig Pastor.—VI Band, 4. Heft: Die Ehe am Ausgange des Mittelalters. Eine kirchen- und kulturhistorische Studie von Dr. Franz Falk. viii & 96 pp. 8vo. B. Herder. 1908. 75 cts. net. (In paper covers).—*VII. Band, 1. und 2. Heft: Die kirchlichen Zustände in Deutschland vor dem Dreissigjährigen Kriege nach den bischöflichen Diözesanberichten an den Heiligen Stuhl.*

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Von Dr. Joseph Schmidlin, Privatdozent an der Universität zu Münster i. W. Erster Teil: Österreich. lvi & 187 pp. 8vo. B. Herder. 1908. $1.65 net. (In paper covers).

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Theorie der geistlichen Beredsamkeit. Akademische Vorlesungen von Joseph Jungmann S. J., weil. ord. Professor der Theologie an der Universität Innsbruck. Neu herausgegeben von Michael Gatterer S. J. Vierte Auflage. xv & 700 pp. 8vo. B. Herder. 1908. $3.60 net.

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P. Florian Baucke, ein deutscher Missionar in Paraguay (1749—1768). Nach den Aufzeichnungen Bauckes neu bearbeitet von Augustin Bringmann S. J. Mit 25 Bildern und einer Karte. ix & 140 pp. 8vo. B. Herder. 1908. 65 cts. net.

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FRENCH

Droit Public de l'Église. Principes Généraux. Par Mgr. Louis-Adolphe Paquet, Protonotaire Apostolique, Professeur de Théologie à l'Université Laval. Ouvrage Précéde d'une Lettre de S. G. Mgr. Paul-Eugène Roy, Évêque d'Eleuthéropolis, Auxiliaire de Québec. xii & 378 pp. 8vo. Qébec: Imprimerie de l'Action Sociale. 1908.

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Classical Scholarship and How to Attain It

IN a paper contributed to the N. Y. *Evening Post,* August 22, 1908, Ernest G. Sihler, Ph.D., Professor of Latin at New York University, discusses the present status of classical philology. He makes a plea "for simplification." What this means, we shall see presently. The article is not perhaps quite free from exaggeration. Neither does it impress one as being very clearly written. However, there are in it some fine remarks regarding classical philology, which may be applied to the teaching of Latin and Greek at our colleges.

I

We have great scientists. Everybody knows that. But have we also great scholars?

Scholarship is not science. To quote our Professor: "There is a profound cleavage between scholarship and science.... The *scientific* beginner may step and stand on many theses and axioms of previous attainment with perfect confidence. The conditions of *scholarship* are of another kind. It is altogether a personal matter, an individual thing. He [!] and all nascent scholars must begin *ab ovo*. The only things ready to his hand are grammar and lexicography. But unless through deep and wide reading he rises beyond these, he will never be a scholar."

In other words: classical scholarship is a profound acquaintance with the peculiar spirit that pervades the classical literatures. A Shakespearean scholar is not necessarily a man who can treat you to all manner of odd and curious information relating to Shakespearean lore; but one thoroughly acquainted and imbued with the thought and spirit of Shakespeare, who has in part at least fashioned his own mind upon what is best and noblest and of abiding worth in the writings of that greatest English dramatist; and to imbue himself with that spirit, it is not enough for him to hear what others say about Shakespeare, but he must form a direct acquaintance with the poet and listen to his own revelations of his great and noble soul. Just so, a thorough grasp of Greek and Roman thought, the shaping of his own mind and the development of his own mental faculties by his constant study of Greek and Roman models, mark the true classical scholar. Scholarship is not merely acquired knowledge; scholarship is intellectual ability, is life.

Keeping this definition in mind, we shall readily understand why there are so few classical scholars.

Listen to the New York Professor: "America is peculiarly handicapped in scholarship, while her triumphs in applied science furnish veritable landmarks in modern history and material civilization. The national spirit and the national consciousness have been and still are unfriendly to pursuits which afford no material profit and little fame, which, at bottom, defy quick reputation, which, though concerned largely with the enduring achievements of the human race, demand a high degree of industry, of acuteness, of indomitable perseverance... The morbid, nay frenzied intensity with which our youth are content to have their attention focussed upon the two types, viz., of the politician and the financier, is an obvious matter to any observer; the actualities and the potentialities of power and wealth seem to be the *summum bonum* of national aspiration. Further: the Atlantic and its broad billows make for a certain insularity in us."

2

The above picture is not a very encouraging one. Evidently, there is something wrong somewhere. But where are we to find the remedies to effect a change in our present condition? What will give us or bring back to us scholarship?

It is not "the enormous output of grammars" wherein salvation lies. Of course not. Also, "the excessive articulation and ever proceeding segmentation of classical philology is an evil. How futile to know of their [we suppose he means the Greeks' and Romans'] pots and pans, how they wore and folded chlamys and toga, how the women wore their hair, or how a Roman senator wore his shoes, of their eating and sleeping, their athletics, their luxuries, and all the other pettinesses of our common clay."

What then is going to help us? To improve matters, the first remedy that suggests itself to our Professor is the necessity of bestowing more attention upon the historical and aesthetical elements in classical literature. Of these two, the historical must take precedence of the aesthetical. It ranks first in interest, as well as in capacity for awakening a responsive chord in the minds and hearts of the young, whereas the aesthetic appreciation of literature must be reserved for growth and coming years. "Which will furnish the most powerful motive, the most elastic propulsion to the aspiring and inquiring mind? Is it the aesthetical or is it the historical interest? Early and strong perception of the essential and characteristic qualities of great literatures is not engendered in many minds. One may say that it is rare. Some critics even believe that deep and professional occupation with classics smothers the sense of literary form. My own experience is that the enjoyment of literary form and force

came much later than the historical concern. The latter will utilize many little things which, taken alone or by themselves, would seem to be little, mean little, but become luminous and significant in their relation to a larger whole. It is always the question of gathering the entire tradition which must be solved, if we would gain a close vision."

History has produced great men, and to converse with these great men will make us great and many-sided. "Thucydides, Herodotus, Socrates in Xenophon and Plato, Aristotle and the Stoa, these are great themes. As for the Roman side, their imperial and legal weight in the great movements of our race is vastly more impressive than their belles-lettres, in the main exotic things. Mommsen has compared Roman letters to an orangerie in a northern latitude compared with the orange plantations of Sicily, the latter representing the wealth and originality of the Greek letters. The genuine classicist, if he be persevering, cannot but become many-sided. Should not Herodotus, Thucydides, and Tacitus develop in him the sense and faculty of an historian; Aristotle and Plato that of the metaphysician; Aristotle (rhetoric and poetic), Pseudo-Longinus, Cicero, Horace, Quintilian that of the literary critic?"

In the second place, "the charm of the master" is an important factor in the training of the young scholar. "May I be permitted a personal reminiscence? In Berlin, 1872—74, the two academic teachers who made the greatest impression upon me were particularly Kirchoff and Bonitz. Why was this? The one in the history of Greek literature, the other in that of Greek philosophy. That was not a time in my life and growth when I could even weigh and value the editorial industry and the wide knowledge of the one—his Italic dialects, the Attic inscriptions, theory of the Odyssey, text of Euripides, of the Neoplatonist Plotinus,..... or the other, Bonitz: I did not even know, then, of that stupendous task of a quarter-century, the Concordance to Aristotle, which that great scholar had recently brought to a conclusion—he never uttered a word about it. I could not in those early years (when I was fitted to admire and to aspire, not to judge or penetrate)—I say, I could not then appreciate all this. But the glorious thing, may I say, and the lasting thing, was this: these men were masters. There was then, indeed, such a thing as mastership; these scholars had actually achieved and encompassed great departments of noble learning; the thing could be done."

In the third place, the Professor has little use for the "eruditional apparatus piled up in seminar rooms." There is in many a university student "an impatient ambition for specialism," which prevents the

young classicist from taking up a wide and systematic reading of texts. "The crux of classical philology is the incrustation of the authors in the accumulated erudition of many generations." Therefore, he argues, let us have less specialization in the small details of Greek and Roman lore, but more comprehensive reading of the best Greek and Roman authors. "Read them through," is his advice. "The more, in these early perusals, the student's mind is intent upon the matter and substance he is reading, the better. Only too easily he is led to mere mechanical [?] observation of grammatical detail."

Such is the Professor's plea "for simplification."

Here then is the antidote: "The greatest thing in the department, to my mind, is this: to feel and grasp, through literature, the spirit and personality of those who made great literature. Reading, reading, reading. It is clear that such reading must be carried to a point where it is done *con amore*. Taste must ever become deeper, stronger, truer. It is profoundly erroneous to say that in the graduate stage cultural interests must recede. It is clear that such reading must not be desultory; it must be persevering. No plucking of flowers merely, no mulling over of famous aphorisms or star passages. The reader must discover for himself that last and supreme charm of classical scholarship, the living and well-marked intimacy with the heart-throb and the contours of an uncommon personality."

3

The above remarks of Professor Sihler deal principally with classical philology, and are directed against the manner in which philology is taught and studied in some modern universities. But they have an application also to the humbler pursuit of classical studies at our high schools and colleges. Here, too, the sovereign remedy for whatever defects may cling to our system of teaching lies in reading. We must train the young student to get a taste for reading Latin and Greek. To this object of the classroom,—the acquaintance, through personal reading, with great authors,—everything else is to be made subservient. Reading is the great end, grammar and lexicography are the means.

But right here is where so many are likely to delude themselves. You have to read your authors, it is true, but you can't read without knowing, and knowing thoroughly, your grammar and your lexicon. The grammar and the lexicon do not make the scholar. But it is absolutely certain that a sure mastery of grammar, as well as a well-stocked *copia verborum* learnt by heart, are indispensable qualifications for success in the race for scholarship. These things may become

trammels and they may be necessary means: it all depends on what we make of them.

This much is certain: Our prime object in the two or three first years of Latin and Greek must be to drill the lad (and not to spare him) in the forms and syntax of Latin and Greek until he has them at his fingers' ends. This done, let grammar and lexicon recede more and more from his horizon, and give full play to reading. This is the only way in which reading may be carried to a point where it can be done *con amore*. The delights of reading must be purchased with the hard coin of the study of grammar and lexicon. Any other method is sure to lead to poor results.

Another excellent hint for the teacher may be found in Professor Sihler's remarks about "the charm of the master." None but a true and whole-souled scholar can train the young to scholarship. What is called the classical tone and spirit can be imparted only by a classical scholar.

Well, but that is "the old method," is it not? It *is* the old method, and the only effective method even today.

May a Catholic Be a Socialist?

"Yes, for Socialism is an economic system, and hence is not concerned with religion."

"No, for Socialism opposes Christian morality and religion, and has been condemned by the Church."

Both these answers are but half-truths, and therefore incorrect. They make the matter entirely too simple.

Socialism is at once a social movement, a social philosophy, and a contemplated socio-industrial system.

As a social movement, it comprises the Socialist organization, together with the leaders, literature, teachings, political activity, and all the other concrete forces which are moving toward Socialism as a system of industry. Now this movement is as a whole decidedly hostile to the Christian religion, the Christian view of life, and Christian institutions. Practically all the prominent Socialist leaders are atheists, and base their atheism upon their social philosophy. In America as well as in Europe, the teachings and the literature of the movement are permeated with anti-Christian doctrines. Even the political activity of American Socialists is to a considerable degree unfriendly to religion. At the 1908 national convention of the party, held in Chicago, a resolution declaring that Socialism is not concerned with religion was carried by a majority of only one vote, and the

discussion strongly suggested that some of the members voted for the resolution solely as a matter of good tactics.

As a social philosophy, Socialism refers to that body of principles by which scientific Socialists attempt to explain the rise and growth of social institutions, and upon which they base their belief in Socialism as an industrial system. This philosophy is materialistic, and consequently anti-Christian. Its chief tenet is the materialistic conception of history, according to which all religion, all moral beliefs, and all social institutions, for example, the school and the family, are products of the existing economic conditions, and must change with every important change in economic conditions. Hence the consistent follower of this social philosophy looks upon Christianity as the outgrowth of the present industrial order, and expects that the Socialist order will produce an entirely different religion. In all probability the majority of those who call themselves Socialists in America neither understand nor accept the Socialist philosophy, but the leaders and scholars accept it, and the literature of the movement reflects it in varying degrees. In it is to be found the chief explanation of the irreligious character of Socialism as a movement.

Proof in detail of the foregoing statements can be found in the authorized Socialist books, magazines, and newspapers. If time for a study at first hand is wanting, recourse may profitably be had to Father Ming's *The Characteristics and the Religion of Modern Socialism* (Benziger Brothers. 1908. $1.50).

It is clear that one cannot adopt the Socialist philosophy and remain a Catholic. And it seems overwhelmingly probable that no Catholic is permitted actively to identify himself with the Socialist movement, for example, by propagating its literature or by enrolling himself in the Socialist party. To do so is to give direct and immediate aid in the constant propagation of ideas that make for the destruction of the religion of Christ. No man whose Catholic perceptions and instincts are sound, can observe carefully the Socialist propaganda or read much Socialist literature without arriving at this conclusion. Hence the force of the saying, "Socialism might not be so bad were it not for the Socialists." Moreover, experience seems to show that the great majority of Catholics who remain long in the Socialist movement cease to practice their religion, and this without being "driven out of the Church by the priest."

Comes now an earnest Catholic and speaks as follows: "I do not accept the Socialist philosophy, nor have I any connection with the Socialist movement, but I do believe in Socialism as an industrial

system. The instruments of production and exchange should be owned and managed by the community, but the private owners of these instruments should receive fair compensation. Landowners should receive from the State as much as they have paid for their land, and should be permitted to retain permanently and to transfer or transmit the land that they cultivate or occupy, but should be compelled to pay to the State annually its full rental value, exclusive of improvements. Since the great industries managed by the State would set the pace, small industries which an individual could operate by himself or with the help of two or three others, might remain private. This would involve private ownership of the simple machinery and tools used in such industries, for example, agricultural implements and the sewing machine of the custom tailor or dressmaker. The incomes of persons employed by the community should be regulated by needs, efforts, productivity, the social welfare, and not merely by the principle of equality. All goods which immediately satisfy man's wants, such as food, clothing, dwellings, furniture, utensils, etc., should be privately owned, and subject to full power of disposal by the proprietor. The integrity of the family and parental control over the children should be as secure as Catholic teaching desires. This is the Socialism in which I believe, and I have a right to call it by that name, since it embodies all of the essentials of economic Socialism. Most of its provisions, moreover, have been accepted by one or more recognized Socialists, such as Kautsky, Vandervelde, Gronlund, Simons, and Spargo. It may, therefore, be called Essential Socialism. I cannot see wherein it conflicts with Catholic religious or moral teaching."

These views are probably representative of the position of very many American Catholics who call themselves Socialists. If we assume that the system above outlined would work at least as well as the one we now have, we cannot say that it falls under the condemnation of either the moral law or the Church. For the moral law merely requires that the rights and the opportunities of private ownership be sufficiently extensive to safeguard individual and social welfare. In theory, at least, the proposed scheme seems to meet this end. With regard to the teaching of the Encyclical of Pope Leo XIII, "On the Condition of Labor," it may be worth while to point out that the Socialism denounced in this document is communistic and extreme rather than collectivistic and essential. For (1) the Socialism of which Pope Leo speaks would make "individual possessions the common property of all," and prevent the laborer from "investing his savings in land;" but Essential Socialism would convert only the means of production, and not all of these, into common property; and it would permit a man to invest his money in dwellings for his own use and

that of his children, and, subject to the system of taxation above described, even in land for the same uses. He would also be allowed to own shares in co-operative industries, and to purchase insurance from the State. And over whatever property he owned he could exercise full power of disposal by sale, gift, or bequest, but not by hiring it out for profit. (2) The Socialism of the Encyclical would exclude the "stable and permanent possession" of things; but Essential Socialism would conserve such possession, not only with regard to the kinds of property just enumerated, but also to food, clothing, furniture, and all other goods of consumption. (3) The Socialism of the Encyclical would "rob a man of what his own labor had produced," that is, his improvements on the land; but Essential Socialism would allow him the full benefit of these both as to enjoyment and ownership, taking only the rental value of the land exclusive of the improvements. (4) Pope Leo condemns that Socialism which would substitute the "providence of the State" for that of the father, by preventing the latter from owning "lucrative property which he can transmit to his children by inheritance;" but under Essential Socialism he could own and transmit all the kinds of property mentioned above; only he would obtain the fruits of his lucrative goods by personal use, not by hiring them out to others. (5) Finally the Socialism described by the Encyclical would permit the "civil government at its own discretion to penetrate and pervade the family," and would "threaten the very existence of family life;" but no such arbitrary interference is involved in Essential Socialism, while the rights of private property above enumerated would be ample to keep the individual "interested in exerting his talents and his industry."

The question asked at the head of this article may now be answered in the form of the following summary and conclusion of our study: While a Catholic is not justified either in taking an active part in the present Socialist movement, or in accepting the scientific Socialist philosophy, he may, subject to the very improbable hypothesis that it would be practicable, believe in Essential Economic Socialism.

St. Paul Seminary. (Rev.) JOHN A. RYAN, D. D.

Spiritism and Demoniacal Possession

From the lengthy notices we have given to the writings of Dr. J. Godfrey Raupert, our readers are familiar with the theory of this gentleman, shared by not a few other Catholic writers who have studied the subject, that the phenomena of modern Spiritism—so far as they are not founded on fraud and deception, and it seems certain

that some of them at least are really genuine, i. e. preternatural—are the latest ruse adopted by the ancient Serpent to delude believing Christians and to destroy the fabric of the Catholic religion.

Rev. A. V. Miller, O. S. C., in his recently published *Sermons on Modern Spiritualism* (B. Herder, 1908. 75 cts. net), which we have already noticed in our literary notes, takes the ground that not a few of those who enter into communion with the spirits evoked by Spiritistic mediums, including the mediums themselves, become possessed by the Devil and swell the increasing number of lunatics.

Throughout the gospel history, he says (pp. 124 sqq.), there are many accounts of persons being possessed by evil spirits, and of our Divine Lord and His Apostles delivering the afflicted from the spirits possessing and controlling them. There are several cases which show clearly that this possession had reference not only to the minds and wills but to the bodies of the victims. We have the account which the father gave to our Divine Lord of the action of the possessing spirit upon his child. Here, without doubt, the evil spirits were at work. The whole narrative of the event given by St. Mark (chap. ix) clearly classifies it as possession by a malignant spirit, apparently bent upon the destruction of the child.

The other case is that of the demoniac in the country of the Gadarenes (Mark v). From the multitude of instances which are recorded of our divine Lord and of His disciples casting out devils, it is impossible for any believer to question the fact that demons did enter into possession of people, and so control them that they were no longer under the domination of their own free wills, but under the control of another personality quite foreign to their own. Some say that it was a common popular superstition that attributed all illness to the work of demons, and that our Lord cured men without disabusing them of their error. Such explanation is somewhat clumsy. Our Lord's method with these cases of possession was perfectly different to that used in ordinary bodily ailments or afflictions. These, such as palsy, leprosy, blindness, etc., our Lord cured by a use of almighty power; in cases of possession He used authority. Moreover, there is evidently a personality present in these cases quoted above, because our Lord addresses this stranger personality, converses with it sometimes, commands it, and in the last instance gives it permission to enter the swine. These facts, instead of proving the existence of a superstition, rather prove the truth of the popular theory.

Now, the question we ask ourselves is, whether these things occur equally now. There are to be met persons who not only deny that they, as a fact, occur, but even go so far as to say that they are

impossible. To deny that they are possible is a wholly gratuitous and foolish statement. It is gratuitous, because if it is admitted that such things existed at one time, they were clearly possible at that time, and it becomes incumbent upon these persons to prove that what was at one time not only possible, but actual, has since become impossible. Moreover, such a statement is gratuitous, because it is founded on assumption which is groundless. It clearly assumes that the evil spirits have ceased to rage in hatred against men, and now leave them in peace.

Again, people say that these cases were not cases of possession, but cases of lunacy, which can be accounted for naturally, and that, if such cases exist now, how is it that we do not see the afflicted victims among us, as did the inhabitants of Palestine in the time of our Lord?

In answer, I am quite willing to admit that these cases would be classified as lunacy or madness. In fact, St. Matthew, in his account of the boy cured by our Lord immediately after the Transfiguration, calls him a lunatic. What we often call lunacy is not the consequence of any physical derangement of the organs of intelligence, but is just one of the effects of this possession. *The invitation offered to spirits, by cultivating passivity of mind and will in order to leave our minds and wills at the mercy of these spirits, to impose upon them any impressions they wish, ends in their entering into possession and controlling them.* Thus we should no longer be the controlling agents, at least not at all times, but at any moment, and for periods shorter or longer, the spirits become the controlling agents, and through their agency the mind is filled with delusions.

It is quite true that these victims are not now seen in our midst as they were of old, because, according to our modern methods, they are hurried away into asylums. In saying these things I am not drawing upon my imagination. That spirit communication results not unfrequently in producing all the symptoms of madness is a well-recognized fact among Spiritistic circles, and in Spiritistic literature it is admitted and lamented over. The spirits manifesting to Mr. Stainton-Moses admit the fact that many mediums are shut up in madhouses. This they lament over, and, not unnaturally, assert to be an injustice (*Spirit Teaching*, p. 23).

This fact is also witnessed to by others. There is perhaps no better authority on lunacy and its causes to be found than Dr. Forbes Winslow. The words of such an authority are well worth quoting. So much attention did he give to the connection between madness and Spiritism, that he wrote a book called *Spiritualistic Madness*. From

that I quote the following words: "Ten thousand unfortunate people are at this present time (1877) confined in lunatic asylums on account of having tampered with the supernatural." And quoting an American journal, he goes on to say: "Not a week passes in which we do not hear that some of these unfortunates destroy themselves by suicide, or are removed to a lunatic asylum. The mediums often manifest signs of an abnormal condition of their mental faculties, and among certain of them are found unequivocal indications of true demoniacal possession. The evil spreads rapidly, and it will produce in a few years frightful results.... Two French authors of Spiritualistic works (who wrote *Le Monde Spirituel* and *Sauvons le Genre Humain*) died insane in an asylum; these two men were distinguished in their respective professions: one as a highly scientific man, the other as an advocate well learned in the law. These individuals placed themselves in communion with the spirits by means of tables. I could quote many such instances, where men of the highest ability have, so to speak, neglected all and followed the doctrines of Spiritualism only to end their days in the lunatic asylums."

These words were written thirty years ago. Since that time Spiritism has made enormous strides, ever widening its sphere of action and gathering every year more and more people into its embrace. So, likewise, during that same period, madness has increased by leaps and bounds, so that at the present time it is one of the most difficult problems which public authority has to meet and solve to find sufficient accommodation for the constantly growing number of these unfortunate people. It would be a question well worthy of the attention of society, whether these practices of Spiritism are not largely responsible for this enormous increase in our lunatic population.

Fr. Miller supports his theory with so many facts and authorities that it is impossible to brush it aside offhand. There are those among us who still believe that the phenomena of modern Spiritism are ninety per cent fraud and that the remaining ten per cent, on closer investigation, will turn out to lie strictly within the region of natural law. In view of such warnings as those uttered by Mr. Raupert, Father Miller, and others, however, it will be prudent for all good Christians to beware of Spiritism, leaving it to competent and authorized savants to aid in clearing up the mystery.

George Washington's Relations to Freemasonry

In an article in the January number of the *American Catholic Historical Researches* Mr. Martin I. J. Griffin responds to our request (in the C. F. REVIEW, xv, 20) to throw more light on George Washington's relations to Freemasonry. He says:

"Ritner's message was issued in the days of anti-Masonry as well as of anti-'Popery.' Such documents are just as worthy of credit as the 'Awful Disclosures' of Maria Monk and kindred publications. In those days multitudes, aroused to passion and frenzy, abjured Masonry and 'Popery' as twin sisters of the Devil, warring against religion and the country"—and then proceeds to give Washington's Masonic record. It is as follows:

1752, November 4. Lodge at Fredericksburg, Virginia, George Washington, at age of 20 years and 8 months, received Degree of Entered Apprentice; paid £2.3 "for his entrance" said the receipt two days later.

1753, March 3. Was passed to Degree of Fellow Craft.

1753, August 4. Raised to Master Mason.

Washington is alleged to have said that he never was Master of an English Lodge and had but "once or twice attended one." He meant Lodges deriving authority from Grand Lodge in England; "the once or twice" referred to such Lodges opened in the army during the French and Indian War.

On St. John's Day, December 28, 1778, the first public demonstration of the Masons of Philadelphia since 1755, took place by visiting Christ Church where a sermon was delivered by Rev. Wm. Smith. Washington walked in the procession: "No. 7: His Excellency, our illustrious Brother George Washington supported by the Grand Master William Ball and his Deputy," reads the report in the *Pennsylvania Packet* of January 25, 1779. He had previously been waited on by Committee of the three Lodges with request to do so. The Minute Book of No. 4 records: "His Excellency was pleased to express a grateful satisfaction and consent thereto." Smith's sermon was dedicated: "To His Excellency, George Washington, Esq., now General and Commander-in-Chief of the Armies of the United States of North America, the friend of his country and mankind, ambitious of no higher title, if higher were possible, the following sermon, honored with his presence when delivered, is dedicated, in testimony of the sincerest Brotherly affection and esteem of his merit.

"By order of the brethren. John Coats, Grand Secretary, pro tem."

There was afterwards, it is said on the authority of Sidney Hay-

den, an ode written in commemoration of the event by Colonel John Park, addressed to Colonel Thomas Proctor, February 7, 1779, in which the purpose to make him Grand Master for America is foreshadowed and in which the Masons are thus enjoined (*Wash. and Masonic Compeers,* p. 51):

"See, Washington he leads the train,
'Tis he commands the grateful strain;
See every crafted son obeys,
And to the god-like brother homage pays."

"Let fame resound him through the land
And echo ''Tis our Master Grand!'
'Tis he our ancient craft shall sway
Whilst we, with three times three, obey."

The next Masonic function at which we have positive knowledge of Washington's presence was the celebration of St. John's Day, June 24, 1779, when the Army was encamped at Smith's Cove, Orange County, New York.

On June 22d Washington visited West Point and on 24th joined with the Masons of American Union Lodge in celebrating the day. The record reads: "After the usual ceremonies the Lodge retired to a bower in front of the house where, being joined by his Excellency General Washington and his [military] family, addresses were delivered by Rev. Dr. Hitchcock and General William Hull.... His Excellency General Washington returned to the barge attended by the Wardens and Secretary of the Lodge amidst a crowd of brethren."

That winter the army went into quarters at Morristown, New Jersey. St. John's Day, December 27th, was celebrated by a Festal Lodge on that day. For this purpose the "furniture" of St. John's Lodge No. 1 of Newark was borrowed. "Sixty-eight of the Brethren being present, one of whom was General Washington." It was there the matter of having a General Grand Master was considered, though there had been informal consideration from the time of the procession in Philadelphia a year before.

On January 13, 1780, a "Grand Lodge of Emergency" was held in Philadelphia to advance the project of electing Washington Grand Master of the United States. To the proposition Massachusetts replied that "No one could have any objection to so illustrious a person as General Washington to preside as Grand Master of the United States," but wanted to know what his "prerogative" [would be], and on January 17, 1781, replied it was not deemed expedient to have such an office. That's how General Washington never was Grand Master. That's how the Ritner "proof" that King David Lodge of Rhode Island reported he

never was Grand Master. That he never was Master of a Lodge was also true, for Alexandria Lodge had not elected him such until four years later. That it believed Washington would not like to be addressed as a Brother Mason simply meant that being such he was not of special consideration above other members not in Masonic position.

On January 23, 1782, Watson and Cossoul of Nantes, France, sent "to the most illustrious and respected Brother" Washington a Masonic sash and apron made by the nuns of that city. It was accepted by Washington August 10, 1782.

At Poughkeepsie, St. John's Day, December 27, 1782, Washington was present as a visitor. After the dinner an address was presented to him declaring how "highly sensible of the honor done to Masonry in general by the countenance shown it by the most dignified character."

When the war was over and he had resigned his commission at Annapolis, December 23d, Washington was but two days home at Mount Vernon when, on 26th, the Alexandria Lodge assured "His Excellency that we, as a municipal body, rejoice in having a brother near us.... We shall esteem ourselves highly honored at all times your Excellency shall be pleased to join us in the needful business." He replied: "I shall always feel pleasure when it may be in my power to render service to Lodge No. 39, and in every act of brotherly kindness to the members of it, being, with great truth, your affectionate Brother."

Washington did "join in the needful business" of that Lodge, for here is copy of a notice sent him, preserved by Dolly Madison, wife of President Madison, and now in the Library of the Masonic Temple, Philadelphia: "Brother: You are desired to meet the Master and Brethren of Lodge No. 39, Ancient Imp. Masons at their Room at 7 o'clock this evening. By order of the Master. D. Ramsay, Sec.—Alexandria, Aug. 25, 1786."

In 1784—June—St. John's Day, he was invited to attend a celebration at Alexandria. He replied: "If nothing unforeseen at present interferes I will have the honor to do so." He did so and was elected an honorary member.

In 1783, September 7. Cornerstone of the Academy at Alexandria laid by Lodge 39. Washington was a patron and trustee.

That year the Book of Constitutions of the New York Grand Lodge was printed. A copy was presented to Washington, "in testimony as well of exalted services to his country as of his distinguished character as a Mason."

In the autumn of 1784 Lafayette brought from France a Masonic apron made by Madame Lafayette as a present to Washington. It is

now in the Library of the Pennsylvania Grand Lodge at Temple, Philadelphia.

Washington's Diary, February 12, 1785, records that he attended the funeral of William Ramsay, "walked in procession as a Freemason."

In 1788 the Alexandria Lodge withdrew from the jurisdiction of the Pennsylvania Grand Lodge to that of Virginia. In its application for a charter from Virginia it appointed "our illustrious and well-beloved Brother, George Washington" as one of the three to be named in the charter. Before naming him, the Master and a Committee (May 29, 1788) waited on him to "inquire of him whether it will be agreeable to him to be named in the charter." So the Lodge, November 22, 1788, notified the Virginia Grand Lodge, "it is the earnest desire of the members that our Brother, General Washington, should be named in the charter as Master of the Lodge." He was so named. After Washington's death this Lodge added his name to its title "as an humble testimony of his regard for them."

When, in 1789, he was inaugurated President, Washington was elected an Honorary Member of the Holland Lodge, of New York, "that the name of Washington may adorn as well the archives of our Lodge as the annals of our Country, and that we may salute as a brother him whom we honor as the political father of our country."

The certificate given him states it was "in consideration of the Masonic virtues which distinguish our worthy Brother."

The oath of office as President was administered by Robert R. Livingston, Master Mason and Chancellor of New York.

To the Grand Lodge of South Carolina he wrote May 2, 1791: "Your sentiments on the establishment and exercise of our equal government are worthy of an association whose principles lead to purity of morals and are beneficial of action."

To the King David Lodge of Newport, R. I., he wrote, August 17, 1791: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity I shall always be happy to advance the interests of the Society and to be considered by them as a deserving brother."

On December 2, 1792, the Grand Lodge of Massachusetts presented Washington with a Book of Constitutions dedicated to him for his "attachment to its cause and readiness to encourage its excellent designs." He accepted, saying, "The milder virtues of the heart are highly respected by a society whose liberal principles are founded on the immutable laws of truth and justice."

A visitor to the Library and Museum of the Masonic Temple,

Philadelphia, can see exhibited and read two letters from Washington to the Grand Lodge. One was signed by him—the other wholly written and signed by him. One is dated 1792, the other 1796. The former accepts the "congratulations with the purest sentiments of fraternal affection;" that of 1796 accepts an address "with all the feelings of brotherly affection mingled with those sentiments for the Society which it was calculated to excite."

September 18, 1793, Washington laid the cornerstone of the Capitol at Washington with Masonic ceremonies, clothed with an apron and other insignia of Masonry.

Getting down to a short time before his death it is of record that he wrote the Grand Lodge of Massachusetts, December 27, 1797: "The grand object of Masonry is the happiness of the human race." To the Grand Lodge of Maryland he wrote March 27, 1797: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

On November 8, 1798, he wrote the Grand Lodge of Maryland: "So far as I am acquainted with the principles and dogmas of Freemasonry I conceive them to be founded on benevolence and to be exercised only for the good of mankind. I cannot therefore, upon this ground, withdraw my approbation from it."

When Washington died he was buried with Masonic ceremonies and honors, and Masons everywhere commemorated his death as that of a Brother.

The French Lodge of Philadelphia, *L'Amerite* [?], at the commemorative exercises on February 22, 1800, had a procession. An oration of the Grand Master, Joseph de la Grange, testified their "deep affliction for the loss sustained by the removal of one of the great lights from among them—the deceased having been a worthy member of their fraternity."

We are glad to have this statement of the facts from such an authority as Mr. Griffin, though it pains us to be compelled to admit Masonry's strong claim on our national hero. *"Magis amica veritas."*

MINOR TOPICS

SOME STRIKING FACTS IN THE HISTORY OF EDUCATION IN THE U. S.

Here are a few striking facts that are sometimes lost sight of by the over-zealous defenders of a purely secular school system.

"The earliest schools within the present limits of the United States were founded by the Franciscans in Florida and New Mexico.. From the number, character, and distribution of these schools, it is

evident that the date for the foundation of the first school there [in New Mexico] must be set back considerably before the year 1629." —Rev. J. A. Burns, C. S. C., *The Catholic School System in the United States* (Benziger Bros. 1908. $1.25), pp. 39—40.

"The oldest school in the thirteen English colonies was the school of the Reformed Dutch Church, established in 1633. The next was the Boston Latin School, opened in 1635 or 1636."—Report of the Bureau of Education, 1903, vol. i, p. 555.—(*Ibid.* p. 39 n).

"The descriptions that have come down to us of the character of the teachers in some of the colonies seem almost incredible..... Many of the early teachers in Pennsylvania, as has been noted, were 'Redemptioners,' or, in other words, indentured servants. In Maryland matters were much worse. The Rev. Jonathan Boucher, who was a neighbor and friend of Washington, and who had taught school in Maryland himself, writing as late as 1773, complains that 'at least two-thirds of the little education we receive are derived from instructors who are either indentured servants or transported felons. Not a ship arrives either with redemptioners or convicts in which schoolmasters are not as regularly advertised as weavers, tailors, or any other trade; with little other difference that I can hear of, except perhaps that the former do not usually fetch as good a price as the latter.' (Boucher, *A View of the Causes and Consequences of the American Revolution,* Sermon on Education, p. 184; see also Clews, *Educational Legislation and Administration of the Colonial Governments,* p. 425; Steiner, *History of Education in Maryland,* p. 38). Of the twelve school-teachers in St. George County in 1754, six were free men, two were indentured servants, and four convict servants." (Steiner, *op. cit.,* p. 34).—*Ibid.* p. 162.

"Up to the time of the Revolution, the idea of a special preparation of teachers for the work of the schools was practically unheard of in America. The belief was universal that the teacher needed no more than a knowledge of the subjects that were to be taught; and as the subject-matter of instruction in elementary schools was confined to the 'three R's,' it will be seen that the standard of qualification for the office of teaching in such schools was exceedingly low." —*Ibid.* p. 199.

"Catholics, it is true, were less able to afford the money necessary to hire good teachers, but this disadvantage was more than compensated for by a long series of brilliant Jesuit scholars in Maryland and Pennsylvania, as pastors of the churches and directors of the parish schools, and often teachers in them. The elementary school and college at Newton had teachers of perhaps unrivaled academic ability in colonial America. The revived school at Bohemia, almost lost to the public eye in the most remote corner of the eastern shore of Maryland, had, as teachers of reading, writing, spelling, and the elementary classics, men who were fitted to take charge of professors' chairs in the great Jesuit colleges of Europe. The parochial school at Philadelphia was under the direction of such men as Fathers Molyneux and Farmer, who, no doubt, taught catechism and perhaps other classes in it. The school at Goshenhoppen, started by the learned former rector of Heidelberg University, and under his charge for

twenty years, was during the twenty-three succeeding years in charge of Father Ritter, S. J., a man of scarcely inferior ability. The other parishes and missions were served by priests whose learning and ability are witnessed in many records of the colonial era, and whose zeal for education was shown in founding or maintaining schools in the face of almost insuperable obstacles...."—*Ibid.*, pp. 163—164.

"In regard to the preparation of teachers for their work, Catholic schools fared much better than the State public schools or those of other denominations, during the period following the Revolutionary War. Catholic opinion on this subject was far in advance of the general educational views of the time. The first Catholic normal school in the United States antedated by at least twenty years the normal school started at Lexington by Horace Mann."—*Ibid.*, p. 200.

CHRISTMAS AND OTHER SPECIAL EDITIONS OF OUR CATHOLIC WEEKLIES

"Many of our Catholic papers" says Rev. Father Deppen in his excellent little weekly, the *Louisville Record* (Vol. xxx, No. 52), "have issued special Christmas numbers, double and treble their ordinary size, handsomely illustrated and largely filled with Christmas literature and display advertisements. They deserve credit for their outlays in so doing. We doubt, however, whether their expenditure of time and money in getting out such papers are generally appreciated. We believe that a uniform weekly paper, of sustained interest and excellence, with each number fully up to standard, is the better in every respect, in the long run of the year...."

We share Father Deppen's opinion. In fact, we are inclined to frown even more severely than he does upon the illustrated Christmas edition of the average Catholic weekly. We have six or seven of these editions at our elbow as we write. It does not require the eye of a professional journalist to discover that, like most other illustrated special editions, be the occasion what it may, it is gotten up to make money from holiday advertising and that the reading-matter is merely slapped in to make the unsophisticated reader believe that the "holiday special" is a spread prepared for *him*. It is not surprising, consequently, to find upon examination of the numerous Christmas articles and stories that, with but few exceptions, they are either plagiarized reproductions from old magazines and books, or literary rubbish—sometimes both. The illustrations, from an artistic point of view, are as a rule abominable. But to the publishers all this is "leather and prunella." The advertisements bring money and many of them cannot be had except for an illustrated special issue. Hence the Christmas and Easter editions, the special issues commemorating various celebrations and jubilees, the educational numbers (the *Western Watchman* publishes such an "educational number" every year, of which the chief—one is tempted to say, the only—"educational" feature is a long list of advertisements of, and editorial puffs for, colleges, academies, and other educational institutions), etc. Father Deppen is right from the point of view of the reader when he says that these papers should try to make their regular weekly issues more excellent and attractive. But that would cost money, while the Christ-

mas and other "specials" are a means of making money. And, after all, is not the reading public very largely at fault because it fails to support adequately the better class of Catholic weeklies, of which Father Deppen's own paper, the *Record,* though small in size and unpretentious, is a fair specimen?

THE LESSON OF THE EARTHQUAKE

In one of the finest passages of his *Apologia,* Newman uses the inductive method to reach the idea of original sin. From a survey of the human race, wonderfully described in a few words, he concludes that it is like a boy of good family whose parents have cast him off because they are ashamed of him. The Catholic doctrine of the fall of Adam and Eve, and the transmission of Adam's guilt to his posterity, explains the present situation of the human race perfectly. No other explanation has yet been offered. And as the earth and all it contains was made for man's use and benefit, the whole of it is now out of joint with the purposes of its Creator. Man said to his Lord and God: "I will not obey," and immediately the brute creation and even inanimate things refused to obey their lord and master, man. "Cursed is the earth in thy work; thorns and thistles shall it bring forth unto thee," were the words with which Adam and Eve were driven out of the Garden of Paradise. And though the race has succeeded in regaining some dominion over land and sea, just as it has regained a portion of its lost control over the lower animals, it has done so only with infinite toil. In those parts of the globe which we now call an earthly paradise, where nature still produces in profusion with scarcely any human intervention, men either cannot live at all, or if they can, the climate or other conditions makes them an inferior race. The best men are those who have to wrestle with the difficulties which God foretold to Adam, eating their bread in the sweat of their brow.

The most fertile lands of the United States lie within the cyclone belt, and every now and then they send us harrowing stories of devastation. California is the flower-garden of North America, and the San Francisco earthquake only reminds us that it has always been subject to these tremblings of the earth.

On the beauty-spot of South Africa has fallen the blight of the mysterious "sleeping sickness," which for some years past has carried off men and animals by thousands, and has thwarted the best efforts of European medical skill.

Southern Italy is another earthly paradise. People flocked to it to escape the severity of a northern winter: over one hundred thousand of them are now lying dead beneath the ruins of Messina. It has always been an earthquake country, and nothing but the unconquerable optimism of its inhabitants, and the readiness with which men forget misfortunes which have passed away, has kept it populated. Even this latest and most terrible catastrophe will not make it a desert. The world, as we have said, is out of joint with the puposes of its Creator, but men will try to put it right, no matter at what consequences to themselves.—*The Casket,* lvii, 1.

THE MERRY WIDOW AND THE SALOME DANCE

The decadence of both the press and the stage was vividly exemplified the other day in St. Louis, when "The Merry Widow" and "The Mimic World", two decidedly suggestive, not to say nasty "shows" were given at two prominent theaters. It was not surprising, of course, that such a degraded "yellow" newspaper as the *Post-Dispatch,* the western fag-end of the *New York World,* puffed both these plays in the most extravagant terms. But the conduct of two other daily papers, which boast of being paragons of clean journalism appealing to decent people and fit to be read in the home, was both surprising and nauseous. We refer to the *Star,* recently purchased by Mr. E. G. Lewis of the *Woman's National Daily,* and the *Times,* of which St. Louis' wealthiest Catholic, Mr. R. C. Kerens, is reputed to be the chief owner.

Of "The Merry Widow" the *Star* (xxvii, No. 8920) said:

"The 'Merry Widow' is all they said it was going to be. It is gorgeously staged, smartly costumed, a dream of musical symphony, a revelation in terpsichorean grace, an aggregation of handsome girls and light-footed men, and —yes, it is even immorally suggestive enough to suit the most blasé taste. It is all that a comic opera or a musical comedy ought to be and a few additional things—frills—that oughtn't to be..... The last act, which is a scene at Maxims, shows the demi-mondaine of Paris in the gayest of their gayeties. There is suggestion all through the three acts. Everybody seems to think it proper to love everybody else's wife, and everybody else's wife is exceedingly willing.[1] I say, it may be that there are things about the opera which are not altogether what they should be, but because of the 'Merry Widow Waltz,' and because of the delightful Russian national dances, and because of the tunefulness, the many charming airs and songs, we forgive and try to forget the things we do not like, though they are hard to forget."

The *Times* said *inter alia* (Vol. ii, No. 227):

"....Any work so vociferously heralded as Franz Lehar's 'Merry Widow' stands an excellent chance to disappoint; but in this instance our wildest dreams are realized, our most sanguine expectations surpassed.... Gay and quick of movement, full of tender sentiment, delightful in its gentle comedy, this 'Merry Widow' that has come to us at last, might stay with us forever, without tiring our senses or dulling our susceptibilities for her many-sided attractions.... Those who miss seeing and hearing Miss Glosz, Dameral et al., will be the losers—and they will lose much."

Of "The Mimic World" the *piéce de resistance* was the—famous "Salome dance." In describing it the *Star* (l. c.) said:

"....The Salome dance is a fearful and wonderful thing. It is true that she [Gertrude Hoffmann] appears as Salome minus the seven veils and minus much else except trunks and plates after the order of Cleopatra, and a few filmy habiliments and glittering jewels. But the weird, snaky, uncanny dance that she gives appeals so strongly to the intellect [*sic!.... "risum teneatis?"*] when one remembers the story of the beheading of John the Baptist that the dancing itself rises to tragic heights."

[1] In the words of the St. Louis *Mirror* (xviii, No. 44, p. 11), "Book, music, lyrics, costumes, dancing, 'business'—all the constituents of this long-heralded 'Merry Widow' are delectably suggestive of delectable 'shalt nots.'"

The eminently respectable *Times* (l. c.) even went out of its way to defend this performance:

"The Salome dance is Miss Hoffmann's best. There are some who may contend that the fact that she is almost nude in this dance, does not tend to uplift the morals. Surely Miss Hoffmann is not burdened with a wealth of clothing. Aside from a jeweled covering of her bosom, small trunks and a transparent skirt, she wears nothing. The dance is an old one. She trips about lightly to the weird music. Finally she seizes the head of John the Baptist. She places it on the floor, dances about it a few times and finally falls to the floor exhausted. She then half drags, coils and wriggles over toward it. She fondles it, places it against her body passionately and kisses it. Taking it up again, she throws it into the veil and again drops to the floor. It all depends on the way the dance is taken. Surely nothing is wrong. The Sunday audiences took it in the way it was given or intended, judging from the way it was applauded. Miss Hoffmann was recalled several times."

Old-fashioned Christian men and women will shudder at such disgustingly immoral performances and at the way in which people are lured to them by a corrupt and venal press. Of course, in the words of the *Mirror* (l. c.), "there is no crassness, no brutality in this dalliance. Its iniquity is gilded, strewn with roses, washed with wine." But is not precisely this feature of it a sure sign of decadence? Christian fathers and mothers ought to rise in holy anger against the theatrical and newspaper managers that set such dastardly traps for the innocence of the young.

THE SPIRIT OF THE "KNIGHTS OF COLUMBUS"

The subjoined clipping is from the *Church Progress,* St. Louis, Vol. xxxi, No. 38.

"The Mystic Shriners at Wilkesbarre, Pa., we notice from an eastern exchange, have just opened a new home in that city. It is not the new home, however, which wins this notice, but rather a rule concerning its government. A rule which some Catholic organizations might follow with honor and profit. The rule reads: 'No intoxicants in any manner, shape or form shall ever enter, be sold, be handled or given away within the massive walls of the new temple, either by members or by any lessees of the building or any part thereof.'"

This is manifestly intended as a broad hint to the "Knights of Columbus," who in the basement of their new clubhouse in St. Louis, as in a number of other cities, conduct a "bar," or, to be more accurate, allow a "bar" to be conducted. To escape the odium of inconsistency—for the gallant "Knights" plume themselves upon their faithful adherence to the spirit of the III. Plenary Council, and even refuse membership to liquor dealers—a number of "Knights" constitute themselves into a "Catholic Club," which "Catholic Club" rents a certain portion of the K. of C. building, equips it with fixtures, and sublets it as a "buffet" to some rumseller. Altogether a very clever procedure! And is it not thoroughly in accord with the spirit that animates this "society of Catholics," which does not wish to be called "a Catholic society," in nearly all its doings?

When, at the recent K. C. national convention in St. Louis, an old-fogy council from the backwoods of Maryland submitted an

amendment to the Constitution, "requiring all members to approach Holy Communion annually," the resolution was "rejected" "for the reason that *under the Laws a member must remain a practical Catholic or be expelled after trial upon proof to the contrary.*"[1] No wonder there is a growing complaint from pastors in different parts of the country, that the K. C.'s have in their councils many members who are not practical Catholics. Of course, such members can "be expelled after trial upon proof to the contrary," i. e., upon proof that they fail to practice their religion. But one does not need to be a theologian to know how difficult it is to bring such proof. And if the pastor is not himself a member, how is he to bring a recreant K. of C. to "trial"?

THE ANGLICAN CHURCH

Commenting on the "verbosa et grandis epistola" issued by the 243 Anglican bishops recently assembled at the Pan-Anglican Conference in Lambeth Palace, the London *Saturday Review,* a conservative Anglican journal, says (No. 2,755, p. 194):

"An episcopal conference is not a synod of the Church, and its conclusions may therefore be scrutinised critically without disrespect. Those who compose it have met as great ecclesiastics rather than formally as successors of the Apostles. In fact the Anglican Communion is a confederation of scattered parcels of Church life, owning a common origin and accepting on the whole the same formularies, rather than a division of the Catholic Church, since there is no precedent in primitive theory for an ecclesiastical unity based merely on common speech or race or color, still less on mere predilection. A Pan-Anglican council or synod is therefore impossible. Informal conference is another matter. The danger of such a conference is the deepening of the attractive but disastrous notion that, the reunion of Christendom being to all appearance remote and below the horizon of expectation, an imperial Anglo-Saxonism may very well be substituted for it. English religion is quite Anglo-Saxon enough already, and its characteristics need correcting and supplementing rather than stereotyping. Christ came to found a universal Church, not a British Empire."

ALCOHOL, TOBACCO, AND SCHOOL HYGIENE

How is it that, in spite of all attempts to check alcoholism and nicotinism, the per capita consumption of tobacco and alcoholic preparations is steadily increasing? Is school hygiene responsible for this paradoxical gap between teaching and practice?

Wm. H. Allen, in the *Atlantic Monthly* (Vol. 101, No. 6) endeavors to answer this question. We are sure the subjoined extracts from his article will interest our readers:

The chief purpose of school hygiene has hitherto been, not to promote personal or community health, but to lessen the use of alcohol and tobacco. To those who drafted laws making hygiene com-

[1] See the Proceedings of the National Convention in the official *Columbiad,* Vol. xv, No. 10, p. 33.

pulsory, it seemed certain that boys and girls would come to fear—if not to hate—whiskey, beer, cigars, and cigarettes, if told often enough through text-books and by teachers that alcohol and nicotine, in whatever quantities, necessarily deplete one's vitality, necessarily decrease one's earning power, necessarily prevent the highest personal success. Text-books have been expected to present the point of view of those who in all sincerity believe that alcohol and tobacco are chiefly responsible for poverty, insanity, crime, sickness, incapacity and wretchedness. No statement has been too strong, no case too exceptional, to justify its use in making an impression upon the child-mind. When an author is told by law that he must give one-quarter of his space to alcohol and tobacco, or that every chapter must close with a reference to the effect of alcohol and tobacco upon the organ or function discussed, we cannot in fairness expect any greater scientific accuracy or more judicial emphasis than from the modern history of which California stipulated, when still in her teens, that one-half the space should be given to the history of California. It is because they are commissioned to tell the child an unforgettable story that eight textbook writers relate:—

"A baby was once killed by washing its head with tobacco-water; a boy once drank some whiskey from a flask and died soon after; any drink that contains alcohol is a poison to hurt and at last to kill; a boy who uses cigarettes is irresistibly led to a violation of the law; by giving drinks such as root-beer to children an appetite for alcohol may be cultivated; the flesh of these unfortunate persons becoming saturated with alcohol took fire upon being exposed to a flame as of a lighted candle, or indeed without any external cause; nicotine stunts the growth of the (young) body as a whole, retards and weakens the nervous system, makes the user cross, peevish, and unfits him for the best society; a murderer was about to kill a baby and the little creature looked up into his face and smiled; 'but,' he said, 'I drank a large glass of brandy and then I didn't care.' "

The foregoing statements are taken from text-books now in use. Earlier and more grotesque inaccuracies and extravagances have not been quoted because both publishers and authors have been trying of late to break away from the temptation to over-state. Several recent text-books, in discussing the effects of alcohol and nicotine, draw more or less clear lines between *youth* and *maturity,* and between *occasional,* or *moderate,* and *excessive.* But so strong is the temptation besetting the author that one of the latest and best books for older grades prints without qualification the following facts as to New York City:—

Saloons	10,821
Arrests	133,749
Expense of Police Department	$10,199,206
Police courts, jails, workhouses, reformatories	$1,310,411
Hospitals, asylums, and other charities	$4,754,380

The author does not say that the saloons cause all the arrests and, single-handed, fill the jails, workhouses, and hospitals. He does say, however, that the bills for charity, hospital, asylum, reformatory, and police would "shrivel up" if the saloons were wiped out.

The schoolboy able to read a misstatement is also able and apt to challenge its accuracy and sincerity if it does not ring true with his personal observation. He reads in the papers, learns from parents or friends, and sees with his own eyes that his standards of success—the family physician, bishop, priest, governor, president, philanthropist—use alcoholic beverages and tobacco. He knows of many police, hospital, and charity bills due to other causes than the saloon. He sees that total abstainers have accidents, succumb to fever, go insane, violate law. Physiological evidences before his eyes differ from the physiological effects described by text-books. He does not take the text-book seriously if it fails to teach him to analyze and understand the discrepancies between its statements and the life about him, if it fails to interpret to him the environment and social needs with which he must cope.—

The lesson is obvious.

FLOTSAM AND JETSAM

The French medical mission which was sent out to the French Congo last year in order to study the extent of the prevalence of sleeping sickness in the case both of human beings and of animals in that colony has presented a preliminary report. The disease has been studied in its various stages by the chief of the expedition, Dr. Martin, and his assistants, and the beneficial properties of atoxyl, when administered in the earlier stages, have been fully confirmed. Intravenous injections of emetic salts have also been attended with good results. Mosquitoes, as well as the tsetse fly, are held responsible for the transmission of the disease, and the natives will be recommended to use mosquito nets. All European officials have received a number of prophylactic instructions of a practical kind, which have been printed in a compendious form, and more detailed advice has been published in a special supplement to the *Official Gazette* of the colony. Deforestation, especially in the neighborhood of running water, is recommended as one of the best means of checking the propagation of the tsetse fly. The material which has been collected by the mission is now being digested and classified.

*

In the Americanization of English politics, American political terms are more and more coming into use. The word "platform," for example, is rapidly being domesticated in England. Purists, of course, cry out upon it. They call it one of those disgusting "Americanisms" which all lovers of the undefiled wells of good old English should avoid. But the *Westminster Gazette* makes some inconvenient citations, to prove that this raw American word is, in reality, excellent English of three hundred years ago. Thus Queen Elizabeth answered the "Supplication" of the Puritans in 1586, by saying that she had "examined their platform"; and her successor, James I, spoke of "another ill-fangled platform to make that stubborn kirk [the Church of Scotland] stoop more to the English platform." Finally, there was a

couplet put by an old lampoon into the mouth of the Pretender, in the early years of the house of Hanover:

> What is the Platform we're to buid on next?
> Or what Schemes left, we've not already tried?

That certainly sounds intensely modern.

*

Mr. Frank Podmore, in the *Contemporary Review,* follows the pedigree of Christian Science back to Mesmer on the one hand, and to Emanuel Swedenborg on the other. Phineas Parkhurst Quimby, through whom Mrs. Eddy traces back to Mesmer, was not even one of the few followers of Mesmer who had caught the secret that it was "will" that cured and not a mysterious cosmic fluid. Quimby believed in the fluid, or in Science as he called it, and went so far toward laying the substructure for Mrs. Eddy's faith as to argue that Science can cure all diseases, and that disease therefore is delusion. It only remained to spiritualize Quinby's Science, and there the Swedenborgian traditions, as expounded by Andrew Jackson Davis, stood Mrs. Eddy in good stead. Disease, argued Davis, is the result of spiritual discord.

*

Sensible people sometimes wonder why our millionaires indulge in such vulgar ostentation. The reason is plain: they do not know any better. With very limited intelligence and education, they lack the wit or the imagination to conceive of other ways of "keeping up with their incomes." As a man thinketh in his heart, so is he; and these men and women think always in terms of the grossest materialism. Gold, silver, fine raiment, floral decorations, and rich food and drink mark the boundaries of their mental excursions. It is a pity that so many modern novels spread this materialism broadcast. The N. Y. *Evening Post* (Jan. 9) after reviewing several books of this kind, says: "Any book which strengthens this tendency to confine the soul to the dull and sensual treadmill of the body; which emphasizes the idea that the possession of wealth is the key to happiness; which sets the minds and ambitions of youth on the pomps and vanities of this world, on the lust of the flesh, the lust of the eyes, and the pride of life—any book which does this, however pious its phrases, smug its professions of virtue, and sanctimonious its snobbery, is morally poisonous." What about the newspapers? Do not most of them today belong to the same category as *Jeannie's Journal* and the *Dorothy Dainty Series?*

*

"I fear," wrote Roger Williams to John Winthrop from Rhode Island one fine morning in May, 1664, "that Prelacy and Papacy, too, will in this wilderness predominate." (*Pub. Narr. Club,* vol. vi, p. 319.) How papacy should find him out he knew, for as he wrote to Major Mason in 1670, "the French and Romish Jesuits, the firebrands of the world, for their god belly sake are kindling at our back in this country, especially with the Mohawks and Mohegans, against us, of which I know and have daily information." (*Ibid.* p. 349.

When A. J. Pothier, a French-Canadian and a Catholic, was in-

augurated governor of Rhode Island the other day, says the *Providence Visitor* (Vol. xxxiv, No 14), to which newspaper we are also indebted for our quotations, "the fear and the prophecy of sturdy old Roger Williams was in a measure realized, for as a 'Papist' [Pothier] represents 'the Romish wolf' (p. 309), and as a Canadian he came in the way that Roger anticipated—through Canada."

*

In two respects at least the great and boastful Order of the Knights of Columbus might imitate with profit the example of a less pretentious elder brother, the Catholic Knights of America.

"We [C. K. of A.]," says President Gaudin in a letter to the members, published by the *C. K. of A. Journal,* Old Series, Vol. 22, No. 5, p. 1, "were one of the first [societies] to show our Catholicity by remembering our deceased members, not by 'memorial' services, but by the old, old custom of prayer and the holy sacrifice of the Mass." And again: "We were the first to eliminate the objectionable use of the word 'ritual' when speaking of the 'solemn initiatory ceremonies,' as we recognize but one ritual and that is the beautiful ritual of the Catholic Church."

*

In turning over the leaves of the October number of the always interesting *Catholic Book Notes,* published by the Catholic Truth Society of London, we noted a new feature in the Society's activity. This is the preparation of series of lantern slides on topics in Catholic art, history, etc., with lectures to accompany the views. Among the lecture-series already prepared are Rome, Shrines of Our Lady, Catholic Foreign Missions, the Passion Play, English Church History, the Holy Places of Palestine, the Church in the Catacombs, the Mysteries of the Rosary, Joan of Arc, St. Francis of Assisi, Catholic Art, and English Martyrs under Henry VIII. These are all topics that will interest audiences such as usually attend stereopticon lectures. The wonder is that Catholics have not bestirred themselves before this but have allowed ignorant and frequently bigoted or irreverent traveling lecturers to preempt this field. The illustrated lecture has now become so popular that there can be no doubt that this venture of the English Catholic Truth Society will prove successful and help to promote one of the chief aims of its members—the spread of Catholic truth.

*

A reverend correspondent engaged in the cure of souls in one of our large cities writes:

A confrère of mine, formerly a member of the Knights of Columbus in this city, told me of a ludricous clash he had with the valiant Knights. Seeing that "nothing was doing," he had in disgust discontinued his attendance at their meetings, when one fine day he received notice by mail that he was suspended until he should have paid his arrear-dues. (From the time he had failed to attend the meetings, he had, of course, also neglected to pay his dues.) The Rev. gentleman was at first stung by such a monitum from members of his own parish, but after cooling down he pulled out his account books and found that quite a number of the Knights in his parish were behind with their pew rent. He was not slow in reporting said delinquents to the Lodge. at the

same time stating that he could no longer consider them members of his parish until they should have paid their back pew rent. The notice of his suspension he had framed and hung up in the parlor of his parsonage.

*

A Franciscan Father in a communication to this journal protests against the way in which electric lights are affixed to mouldings, pillar-tops, and other places in our churches where they are absolutely out of place. Brackets, candelabra, and chandeliers, constructed in harmony with the style of the buildings, (he says), are appropriate ornaments by day as well as by night and do not cost nearly as much to keep in order as theatrical and extremely expensive strings of incandescent lamps.

*

Rev. P. Alphonse Henn, O. S. B., writes to us from Glen Ullin, N. Dak.:

"Indeed, it was news to me to read in your REVIEW, that P. F. Collier is 'a representative Catholic.' I am glad now that over a year ago I made a firm resolution never to buy anything anymore published by P. F. Collier. Now the man is made an LL. D. by Seton Hall College. In November, 1906, a young man by the name of Waterson came to me and told me that he travelled for P. F. Collier to sell a general history of all the countries of the world. This work (60 vols.) would be a valuable acquisition for my library or for our school library as a reference work. I took the work for our school library. When the books arrived, I sent them over to the school. A few days after the Sister Superior came to me with four volumes, the history of Germany, and told me, that in conscience she could not place these volumes into the hands of children, because they were full of lies, slanders, and bigotry against the Catholic Church. If P. F. Collier is a Catholic, why does he cöoperate in spreading such falsehoods about the Church to which he belongs? It seems the almighty dollar has greater weight with P. F. Collier than the honor of his religion and faith."

*

An indignant reader writes the REVIEW from Arizona:

"I take the liberty of enclosing a clipping from the Christmas number of the *Tidings,* the diocesan paper of the Diocese of Monterey-Los Angeles. It is an extravagant advertisement of Hearst's *Examiner,* of which I know from personal knowledge that an infidel doctor would not allow his son to read it—and which all good Catholic parents try to keep out of the reach of their children."

*

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BOOK REVIEWS AND LITERARY NOTES

—*P. Florian Baucke, ein deutscher Missionär in Paraguay (1749—1768). Nach den Aufzeichnungen Bauckes neu bearbeitet von Augustin Bringmann S. J. Mit 25 Bildern und einer Karte* (ix & 140 pp. 8vo. B. Herder. 1908. 65 cts. net) forms the first volume of a new "Missionsbibliothek" to be published in semi-annual volumes in conjunction with the famous *Katholische Missionen* of Freiburg. Florian Baucke, S. J., was one of the German Jesuits who continued the work of their Spanish brethren in the so-called Jesuit reductions of Paraguay in the eighteenth century. His account of his experiences is vivid and bears all the earmarks of truth. In perusing it one gains a better idea of the real character of these much-maligned missions and the blessings they conferred upon the poor natives, than it is possible to obtain from even such an elaborate sketch of the history of the reductions as that given by the *Kirchenlexikon*. The second volume of this new and important series will be by Fr. Huonder, S. J., and deal with the native clergy in pagan lands.

—Mr. J. Godfrey Raupert has issued a third edition of his *Roads to Rome: Being Personal Records of Some of the More Recent Converts to the Catholic Faith. With an Introduction by His Eminence Cardinal Vaughan* (xxii & 330 pp. 12mo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1908. $1.35 net). These sixty-five accounts, written independently by English men and women of education, of their return to the Catholic Church, will retain their interest and value long after the last of the writers (a number are already dead) has passed into the great beyond. We know of few books better adapted to be put into the hands of enquiring non-Catholics or recent converts. It is welcome news that Herder intends to publish a similar work with accounts by American converts.

—We have had inquiries about the *History of Economics* by the Rev. J. A. Dewe (336 pp. 8vo. Benziger Bros. 1908). We did not receive a copy for review, but the London *Catholic Book Notes,* a reliable authority, says (No. 128) that Dewe's *History of Economics* "is a most disappointing book." Especially "the latter part, dealing with 'The Modern Period,' is entirely inadequate. What are we to think of a chapter on 'Economic Theories during the Modern Period of History,' in which no name later than Adam Smith is mentioned? Rodbertus, Marx, Mill, Marshall, Ruskin, Schäffle, Thorold Rogers, Webb, Jevons—have none of these had anything to do with the making of history in modern times? In the chapter on 'The Production of Wealth,' were the co-operative and joint-stock systems not worthy of mention? In the chapter on 'The Distribution of Wealth,' why are the Socialist and municipalization movements ignored? The short chapter at the end of the book, on 'Economics and Recent Political Events,' shows some sign that the author is aware of recent disputes as to the entire efficacy of 'Free

Trade,' but the international development of private enterprise, the world-wide influence of 'high finance,' the rapid growth and intricate ramifications of the collectivist doctrine, are apparently matters of the importance of which Fr. Dewe has no conception."

—*Les Fiançailles et le Mariage* by Rev. P. Lucien Choupin, (163 pages 12mo. Paris: Beauchêne et Co. Paper 35 cts.) is the latest commentary on the new marriage discipline as laid down in the decree "Ne temere". The author has made use of the latest Roman decisions and some twenty previous essays or commentaries in French, English, German and Italian. His treatise is short and to the point and can be recommended to busy parish priests, though it does not give a solution to sundry disputed points raised by the new law.

—*Le Catholique d'Action. Par Gabriel Palau, S. J.* (195 pages 32mo. Paris and Tournai: Casterman. Paper 25 cts.). This booklet appeared first in Spanish and rapidly saw many editions. Prelates and priests did not spare their praises and recommendations. The French translation has already reached its seventh thousand. The author's aim is to rouse Catholics to actions of self-improvement and social betterment. After the model of Thomas à Kempis he introduces God as the speaker and exhorter. Father Palau falls short of his model, yet, reading one short chapter of his a day will rouse many sleeping souls—if they will read it.

—*Droit Public de l'Eglise. Principes Généraux. Par Msgr. L. A. Paquet* (380 pages 8vo. Québec: L'Action Sociale. Paper covers. Price ?). To counteract the errors so frequently advocated in books and papers concerning the rights of the Church and civil society, Msgr. Paquet was charged to give popular lectures on this subject in Laval University. His health allowed him to deliver only a few, but as active a spirit as his could not rest until he had completed the task, at least on paper. In its present form his course will have many more readers than he could ever have hoped to have auditors in the lecture hall. Catholics will find this work to be an arsenal of strong weapons against Liberalism and the shibboleths of a false democracy, such as the absolute equality of all citizens, the unlimited sovereignty of the people, etc. Msgr. Paquet would render a service to the English-speaking world if he would publish his lectures in English; but they would have to be made somewhat less "Frenchy", i. e. his illustrations, examples, and applications would have to be more universal than they are now.

—Burns & Oates publish, as No. 3 of "The Science of Life Series", *The Maxims of Madame Swetchine, Selected and Translated, with a Biographical Note, by L. A. Taylor* (64 pp. 18mo. For Sale by B. Herder, St. Louis. 55 cts. net). As these "Maxims" are confessedly "chosen [at random] from amongst [the Madame's] collections of stray sayings" (p. 10), and surely do not constitute her entire "science of life," we think the definite article should have been dropped from the title. Many of these "Maxims" are bright and not a few are wise;

but some are neither the one nor the other, e. g. No. 191: "One might assert that nothing is so Catholic [*sic!*] as self-deception, since nothing is so universal." After turning the pages of this booklet and recalling to mind the contents of its two predecessors, Mrs. Craigie's *The Science of Life* and Francis Thompson's *Health and Holiness,* we cannot but think that "The Science of Life Series" really isn't worth while. Its title at any rate is a misnomer.

—Rev. Faustin B. Ersing's *Examen Conscientiae Compluribus Linguis Exaratum. Cui Accedit Ordo Ministrandi Infirmis tum Sacramenta tum Benedictiones* (82 pp. Chicago: Leo Karowski, 597 Southport Ave.) is designed to enable a priest to hear the confessions of people whose language he does not understand. The simple questions constituting the *Examen* are given in twenty-six different tongues: Latin, English, Arabic, Armenian, Bohemian, Bulgarian, Croatian, Danish, French, German, Greek, Spanish, Dutch, Hungarian, Italian, Lithuanian, Portuguese, Norwegian, Polish, Russian, Ruthenian, Serbo-Croatian, Slavic, Slovenian, Swedish, Venetian. The Ruthenian section appears both in Ruthenian and in Roman type. The same method should have been followed with regard to all those other languages that employ characters illegible to the average English-speaking priest, such as German, Russian, Bulgarian, Armenian, and Arabic. A confessor who has even a slight speaking knowledge of these tongues will probably not need Fr. Ersing's formulary; while he who has not, will derive no benefit from a page or two of Gothic or Russian characters. The only class of confessors to whom this booklet is apt to prove of assistance are those who have occasionally to hear confessions in a language which they can read but do not sufficiently master to ask a penitent the few questions necessary "ad confessionem, si minus materialiter, saltem formaliter integram" (Procœmium).

—*The Lord's Prayer and the Hail Mary. Points for Meditation by Stephen Beissel, S. J.* (B. Herder, 90 cts. net). Father Beissel has already won a distinguished place among modern ascetic writers by his meditations for the various seasons of the ecclesiastical year. In the present work he does not attempt to "provide finished meditations, nor yet sermons, but points or material for meditation." Still his explanations of the petitions of the Our Father and of the three parts of the Hail Mary are sufficiently complete to bring out the beauty and deep significance of these ever recurring prayers of the Church. There is an introductory meditation on the necessity and nature of mental prayer. This book will teach the laity how to meditate with profit on these two excellent prayers, while priests will find it helpful in the preparation of conferences or instructions on prayer.

—According to the (Jan.) *Messenger,* Miss Georgina Pell Curtis is at work on a Catholic "Who's Who" for America. Those who are interested in the work are requested to communicate with Miss Curtis, 2919 North Ashland Ave., Chicago, who will be grateful for short, comprehensive accounts of those whose names should appear in such a publication.

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—It is with delight that the cultured reader, especially if he loves the "Poverello" (and who of us does not love him?) will follow Johannes Jörgensen on his *Pilgrim Walks in Franciscan Italy* (176 pp. 16mo. London: Sands & Co.; St. Louis: B Herder. 1908. 75 cts. net). The pilgrimage starts from Rome, passes through the vale of Rieti, on through Assisi and Cortona to Mount Alverna, or, in the author's poetical parlance, "from the Crib at Greccio to the mystic Crucifixion on La Verna."

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

Madge Make the Best of It. By M. E. Francis. $0.80 net.

William Cardinal Allen. Founder of the Seminaries. By Dom Bede Camm, O. S. B. $0.80 net.

A Manual of Bible History. Vol. II. The New Testament. By Charles Hart, B. A. $1.00 net.

A Compendium of Catechetical Instruction. Edited by Rev. John Hagan. 2 vols. $4.25 net.

The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor. $1.25 net.

Principles of Logic. By George Hayward Joyce, S. J. $2.50.

Blessed Edmund Campion. By Louise Imogen Guiney. $0.80 net.

Discourses and Sermons for every Sunday and the Principal Festivals of the Year. By James Cardinal Gibbons. $1.00 net.

Ten Personal Studies. By Wilfrid Ward. $3.00 net.

Pilgrim Walks in Franciscan Italy. By Johannes Jörgensen. $0.75 net.

Claud Denvil: Artist. By David Bearne, S. J. $1.00 net.

The Son of Siro. A Story of Lazarus. By Rev. J. E. Copus, S. J. $1.50 net.

The Boy-Savers' Guide. Society Work for Lads in Their Teens. By Rev. George E. Quin, S. J. $1.35 net.

Sunlight and Shadow. By P. M. Northcote. $1.00 net.

Procedure at the Roman Curia. By the Very Rev. N. Hilling, D.D. Second Edition. $1.75 net.

The Catechism in Examples. By the Rev. D. Chrisholm. Second Edition. In Five Volumes. Vol. I, Faith: The Creed. $1.50 net. *Vol. II, Hope: Prayer.* $1.50 net.

The Maid of France. Being the Story of the Life and Death of Jeanne d'Arc. By Andrew Lang. $3.50 net.

The Kings and the Cats. Munster Fairy Tales for Young and Old. Written by John Hannon. $1.00 net.

Princess Melody. By Florence M. Mulholland. $0.95 net.

The Divine Praises. Addresses to Holy Name Societies. By the Rev. William Graham. $0.75 net.

Pulpit Commentary on Catholic Teaching. Vol. II The Commandments. $2.00 net.

Holy Mass. By Mother Mary Loyola. $0.05 net.

Henry Charles Lea's Historical Writings. A Critical Inquiry into their Method and Merit. By Paul Maria Baumgarten. $0.90 net.

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"By Path and Trail" to "The Missions and Missionaries of Lower California"

(Two Important New Books by Oswald Crawford and Fr. Zephyrin Engelhardt, O. F. M.)

HERE came to our table almost simultaneously, some weeks ago, two modest looking volumes, one bearing the rather noncommittal title *By Path and Trail,* the other the somewhat more pretentious one, *The Missions and Missionaries of California.*

We read the last-mentioned book first, and the first-mentioned one last, and now purpose to discuss them together, though in inverse order.

By Path and Trail is a collection of papers, mostly travel sketches, from the pen of Mr. Oswald Crawford[1] (xi & 225 pp. 8vo. Salt Lake, Utah: The "Intermountain Catholic" Press. 1908. $1.25). It is divided into three books: Book I: "In the Land of the Yaqui;" Book II: "In the Land of the Digger Indian;" Book III: "In the Land of the Papagoes."

All three books abound in vivid descriptions of little-known scenes and tribes. The first throws light on the history and present condition of the Yaqui Indians, whom the Mexican government has been trying so long to subjugate. It must prove a revelation to the average American, who knows nothing about these warlike Indians except what he reads semi-occasionally in his daily paper anent a "new outbreak." Mr. Crawford rightly calls it "an extraordinary, and, perhaps, an unprecedented fact in the history of the human race, outside of the Ottoman empire," that "of the [Yaqui] Indians warring against a civilized and a white nation, one-third are whites, one-half half-castes, and many of the rest carry in their veins white blood," while "on the other hand, the civilized troops who now, and for the past fifty years, have been waging war on the Yaquis, following them to their haunts, hunting them in the fastness of the mountains, are all Indians and half-breeds."

The chapters on the Papagoes of Arizona contain less information that is new or surprising to the American reader, though perhaps few of us fully realize that, "with the possible exception of Sonora, in the Republic of Mexico, to which geographically and ethnographically

[1] After writing this article we learned from the London (Ont.) *Catholic Record,* that "Oswald Crawford" is the pen-name of a priest, "Dean Harris" (presumably the V. Rev. W. R. Harris, of Salt Lake City, Utah, where the book has been published).

Arizona belonged, there is not on the continent of America, perhaps not in the world, a land as full to repletion with all that is so fascinating in nature and startling to man," nor that the chief means of livelihood left to these Indians, viz. making the baskets and little curios which tourists so much admire, is owing to the teaching of the early Catholic missionaries.

The most interesting part of Mr. Crawford's volume is the second book, dealing with Lower California and its famous "Digger Indians." The author's description of the desert wastes of that peninsula and its brutish inhabitants fairly burns itself into the reader's imagination. Mr. Crawford enters into some detail in describing the disgusting habits of the "foul and filthy" "Digger Indians." He does it purposely in order to make his readers understand "what manner of men they were who, for Christ's sake and for the sake of perishing souls, said 'good-bye' forever to their friends at home, to all that men in this world value and prize, to ease, comfort and the delights of companionship with refined or scholarly minds, and doomed themselves voluntarily to the horrors of hourly association with revolting vice, with repellent surroundings, to daily fellowship with filth and unhospitable hordes." Through the instrumentality of the Jesuit, and later the Franciscan, missionaries, "the Church lifted [the Mexican Indians] out of their degradation, civilized and Christianized them, and made of them what Voltaire termed 'an heroic nation.' The same Church with her consecrated missionaries was leading out from the shadow of death the Digger Indians and would have made a civilized and Christian community of them if she had been left for fifty years in undisturbed possession of the field" (pp. 100 sq.).

In his chapter on "The Jesuits and the Digger Indians" (pp. 108 sqq.) Mr. Crawford gives us a few hints about the coming and the work of these missionaries—just enough information to whet our appetite for a more detailed account, such as Father Zephyrin Engelhardt furnishes in his work on *The Missions and Missionaries of California.*[2]

Father Zephyrin has been engaged in studying the voluminous and scattered documentary evidence for the past fifteen or twenty years, and this first volume of his detailed, well documented, and

[2] Mr. Crawford, though he gives scarcely any references, shows himself excellently well informed on this and the divers other subjects which he treats in his interesting volume, which deserves a wide circulation among Catholics and all lovers of history. The rather numerous typographical errors (such as e. g. *Ru*dolfe for *Ad*olphe Bandelier, Venagas for Venegas, Basgert for Baegert) are somewhat annoying, though they do not detract essentially from the value and interest of the papers gathered together in *By Path and Trail.*

thoroughly digested history of the California missions will be hailed with delight by all who are aware of his painstaking scholarship and critical acumen.

The present volume *(Lower California. With Portraits, Maps, and Fac-Similes.* xxii & 654 pp. 8vo. San Francisco, Cal.: The James H. Barry Co. 1908. $2.75), as its sub-title indicates, gives the story of the Lower California[3] missions, from the early voyages and discoveries, through the Jesuit (1679—1767), the Franciscan (1767—1773), and the Dominican period (1773—1855), down to the time when the once flourishing missions were secularized by decree of the Mexican Congress on August 17, 1833, and subsequently plundered by the Indians and almost completely ruined.

It is an absorbingly interesting story; all the more interesting because every important detail is guaranteed by reference to approved sources, and we consequently know that we can depend on its truth and accuracy. Father Zephyrin has treated Lower California as exhaustively as possible, because, as he points out in a foot-note on page 584, "Lower California justly considered herself the mother of Upper California," and "therefore the history of Upper California is unintelligible without a knowledge of the contents of this first volume."

Among the most valuable features of Father Zephyrin's first volume is a full account of the history and vicissitudes of the famous "Pious Fund." Nowhere has it been brought out so trenchantly as here, that one of the principal causes of the decadence of the Lower California missions was the application of the Pious Fund to purposes other than those for which it was designated. Even the Mexican government has been constrained to admit this, at least semi-officially (p. 594).

Another valuable feature of this work is the proof, furnished by the author *passim* in his text, and in numerous foot-notes, that Hubert Howe Bancroft, the reputed author of the histories which pass under his name, was strongly prejudiced against the Catholic Church and is therefore not to be trusted wherever he makes statements involving the Church or her ministers. Father Zephyrin calls attention to the fact that the *Quarterly of the Texas State Historical Association,* in its Vol. viii, pp. 87—88 (July 1904), following the lead

[3] Lower California is "a land of gloom and largely of abject sterility." (See the vivid description of its horrors in Crawford's *By Path and Trail.*) A few pages of such description in Fr. Zephyrin's volume would have enabled the reader to form a more adequate notion of the heroism of the missionaries who went there to convert the savage people whom Fr. Zephyrin portrays so graphically. (Mr. Crawford says—*op. cit.,* p. 93—that the wretched Cochimis, or "Digger Indians," "approached as near as it was possible for human beings, to the state of offal animals.")

of the *Quarterly of the Oregon Historical Society* (Vol. iv, No. 4, pp. 287-364—December 1903), has exposed Bancroft's methods. It is an open secret that Mr. Bancroft is not the author of the thirty-nine volumes that bear his name. He was in the main simply a managing editor. Only four volumes he wrote himself. "Mr. Bancroft's lack of frankness, his failure to apprehend the ethics of authorship," says the Texas *Quarterly* (l. c.), "could not fail to bring discredit upon his work. His business instincts and training, too, while they made him in some respects an excellent director of a great undertaking, led him to hurry his collaborators, with a view to saving expense, and, what was worse, to *distort the facts so as to make the work popular.* The Oregon *Quarterly* says that "the only characteristics which were common to the literary corps [employed by Mr. Bancroft], were good education, ill-health, and liberal religious views;"—that is to say, comments Fr. Zephyrin, "like their chief Bancroft, they never possessed any religious convictions or had thrown them overboard. Hence it is not surprising that, when they describe the missionaries, their ways, and their motives, the Bancroftian scribes and their chief talk like a blind man about colors" (p. 623).

Father Zephyrin's new book is well printed and embellished with a number of pictures that really "illustrate" the text. The author's literary style shows marked improvement over that of his two previous works, *The Franciscans in California* (Harbor Springs, Mich. 1897) and *The Franciscans in Arizona (Ibid.* 1899).

It would require a comprehensive first-hand knowledge of the material worked into this history to judge of its accuracy in every particular. For one not throughly versed in the history of the California missions to attempt to pick flaws would be supercilious as well as dangerous, as a writer in the *Intermountain Catholic* recently found out to his sorrow when Father Zephyrin met his criticism *(Intermountain Catholic,* Vol. ix, No. 51) with a rejoinder *(Ibid.,* Vol. x, No. 2), in which he showed that certain alleged errors were no errors at all, but statements based on good and sufficient authority.

To us the only unsatisfactory portion of the volume is Appendix E. It would have been well worth the learned author's while to attempt a critical examen into the history of our Lady of Guadaloupe.

In Appendix C, Father Zephyrin gives a brief statement of the reasons for holding that Fr. Juan Xuárez (also written Juárez, Suárez), one of the original band of twelve Franciscan friars who were sent to Mexico at the request of Cortes in 1524 (an ugly misprint makes Fr. Zephyrin say 1824!) was "the first bishop appointed for a diocese within the present territory of the United States." Shea declared this statement to be "utterly unfounded" (*History of the Catholic Church,* I, 111; see also his review of Alzog's Church History in the *American Catholic Quarterly Review,* quoted by Fr. Zephyrin,

p. 605, where Shea calls the story of Fr. Xuárez having been bishop of Florida "a silly fable"). Fr. Zephyrin quotes Wadding *(Annales,* ed. Limerick, 1662, ad annum 1527), Barcia (*Ensayo Cron..,* fol. 9. Año MDXXVII), and Herrera *(Historia Gen.,* tom. ii, dec. 4, lib. ii, cap. iv) in support of the story. These authorities are clear in his favor. Yet there must be solid ground for doubts. Shea rests his theory on the negative argument that there is no trace of the erection of any See of Rio de las Palmas, that Xuárez's name is absent from all lists of Spanish-American bishops, and that there are no episcopal insignia in his portrait; and such an eminent authority as Mr. Woodbury Lowery *(The Spanish Settlements within the Present Limits of the United States,* Vol. I, New York 1901, pp. 175—6, n.) seems to agree with him. We shall probably never know for certain, unless a record of the alleged appointment be discovered in the Roman archives or in the libraries of the Jesuit and Franciscan monasteries in France and Spain. (Cfr. Oswald Crawford, *By Path and Trail.* Salt Lake, Utah, 1908, p. 46).

A desideratum for the ordinary reader, to whom Father Zephyrin appeals, would be some general information about the sources which he has laid under contribution in compiling his history. Mr. Crawford says in his *By Path and Trail,* p. 95 sq.: "The Jesuit Fathers who established sixteen missions in Lower California, beginning in 1683, sent to their Provincial in Mexico City from time to time accurate reports of the condition of the tribes and the progress of religion and civilization among them. From the letters of these great priests.... we obtain all the information extant of these wretched tribes. Many of these letters or 'Relaciones,' are yet in manuscript, and to the average student of missionary history, inaccessible. The historical value of these 'Relaciones' has of course been long understood by scholars, but, to the general reader, even to the educated general reader, they were and are somewhat of a myth. At a very early period their value was recognized by that great traveler and historian Charlevoix, who in 1743 wrote: 'There is no other source to which we can resort to learn the progress of religion among the Indians, and to know the tribes * * * Of the Apostolic labors of the missionaries they give very edifying accounts.' Some day, it is to be hoped, the Mexican government, following the example of the Canadian parliament, which in 1858 printed the 'Relations of the Jesuits in Canada' will give to the world in editional form the letters of the Jesuits in Mexico and Lower California. However, from the books compiled from these letters, such as those of Fathers Venagas,[4] Clavigero,[5] and Verre, we obtain a most pathetic and melancholy narrative of the woeful state of the tribes before the coming of the Fathers."

Perhaps Father Zephyrin will devote a chapter in his second or third volume to a brief account of the sources, both primary and secondary, of his history. It would increase the value of his most excellent work.

After this notice was already in type No. 1 of Vol. II of the *Archivum Franciscanum Historicum* reached us with a review of P. Zephyrin's work by P. Paschal Robinson, O. F. M., in which the latter expresses the wish that P. Zephyrin be permitted to examine certain archives in Spain that contain valuable inedited documents. We cordially "second the motion."

[4] Misprint for Venegas.

[5] Rectius, Clavijero. Venegas and Clavijero, together with Palóu ("Noticias") and Baegert ("Nachrichten"), are the chief sources to which Fr. Zephyrin refers in his numerous footnotes.

About That New Year's Dispensation

The *Western Watchman* said in its Sunday edition, Vol. xxii, No. 6:

"A good deal of confusion arose last New Year's Day over the question of abstinence on that day. Some priests announced the dispensation; others were vehement in inculcating the obligation. We give the history of the indult. On the 18th of December there appeared the following notice in the *Osservatore Romano,* a daily paper of Rome which everybody knows is the official organ of the Vatican: 'By a decree of the Sacred Congregation of the Council, dated yesterday, as we have already announced, the Holy Father has been graciously pleased to grant a dispensation to the whole Church from the law of abstinence from flesh meat on the first day of the coming year, the feast of the Circumcision of our Lord Jesus Christ, which falls on Friday. We therefore invite all Catholic journals to publish a notice of this concession of His Holiness in order that it may come to the knowledge of all.' The *Osservatore* did not reach this city in time for the issue of this paper of the 27th and we did not give the notice to the clergy and laity, as requested by the Holy Father. The daily papers enquired of us if such dispensation had been granted and we told them all that it had. We would remind those rectors who did not understand the method of promulgation in such cases that an announcement of such acts as the dispensation of last Friday by this paper is an official announcement, and can be followed by all with safe conscience. If we had received the decree for our issue of the 27th it would have been official announcement to bishops, priests and people."

About the same time the following editorial article appeared in the *Catholic Citizen* (Vol. xxxix, No. 12):

"Causes Confusion.—The *Catholic Sun* of Syracuse, N. Y., double-leads this announcement:

> Contrary to published statement, no dispensation has been granted in the diocese of Syracuse permitting the eating of meat on New Year's day. Bishop Ludden has received no intimation that such dispensation is in force in any part of the United States.

"Yet on the strength of the generally published statement, most Catholics in the Syracuse diocese probably assisted the meat trust on Friday, Jan. 1. Only a short time ago, there was another instance of such special dispensations failing to work smoothly. The feast of St. Peter and St. Paul, falling on Friday, the Apostolic Delegate received notice that the faithful in the United States might be dispensed on that occasion from the Friday abstinence. This permission

was not published in some dioceses; nevertheless, Catholics generally acted on the permission of the published report. We have expressed ourselves strongly that such special dispensations are confusing. General rules should take care of such matters."

It seems that some one blamed the Apostolic Delegate for the "confusion"; for soon after we read in the Cincinnati *Catholic Telegraph* (Vol. lxxviii, No. 1):

"In explanation of the fact that he did not send to the hierarchy of the country formal notice of the papal dispensation from abstinence on New Year's Day, Msgr. Falconio, the Apostolic Delegate to the United States, said that he personally notified such of the bishops as requested him to do so. The Monsignor further said that he relied upon the publication of the notice in the *Osservatore Romano,* which reached this country several days before the end of the year."

There is no need for "general rules" in this matter. All that is necessary to avoid confusion is that such dispensations be published in ample time to reach the Catholic press of this country, which, in such matters, relies mainly on the London *Tablet.* It was probably through the *Tablet* that the *Watchman* got its information; we do not believe the *Osservatore Romano* has one subscriber in St. Louis. We used to keep it, but that newspaper is so inane that it is really a waste of money and time to subscribe for and to read it, not to mention the circumstance that it is frequently slow in reaching its trans-Atlantic readers. Let us request the Holy See to issue such extraordinary dispensations as that of last New Year a month ahead, and let every Catholic understand that he is privileged to make use of them when he sees them announced in any Catholic newspaper of standing, no matter whether or not there has been a special announcement from bishop or parish priest. Then there will no longer be "confusion" on these comparatively rare occasions.

Church Music Notes

Requiem cum Libera According to the Vatican Edition, in Musical Rhythm and with Organ Accompaniment. By Ludwig Bonvin, S. J. Opus 90. (Pustet and Co. Price, score, 40 cts; voice parts, 15 cts.)

When, two years ago, on account of a number of insurmountable obstacles, Rev. A. Dechevrens, S. J., was forced to discontinue the publication of his periodical *Voix de Saint Gall,* the opponents of the application of musical rhythm to the Gregorian chant thought further discussion of the burning question was, at least temporarily, stopped. The contrary has taken place, however. Since then, the Roman publication *Ephemerides Liturgicae* has opened its columns to dissertations in

defense of the theory of measured rhythm. Two Belgian savants, the Reverend Fathers Vos and Koopmans, have published a work entitled *Le Rhythme du Chant Grégorien à l'Époque de son Apogée, d'après les Documents Contemporains* (Hamut, Belgium, 1907), which stands squarely on musico-rhythmical ground. Rev. J. Thibaut's *Origine Byzantine de la Notation Neumatique de l'Église Latine* (Paris, 1907), a book which upsets and disproves all notions heretofore accepted in regard to the origin of the neums, has attracted wide attention and will soon be followed by a second and concluding volume wherein the author promises a complete exposition of original chant rhythm. Besides these there are many other signs of an ever increasing interest and a changed attitude towards this important historical question. As has been pointed out before in the CATHOLIC FORTNIGHTLY REVIEW, it is almost impossible for the average musician, who has not studied the theoretical works on the subject, to form an idea of what is commonly known as mensuralism. Rev. L. Bonvin, S. J., by his *Missa Gregoriana Prima,* which has been designated in the Cæcilian catalogue as "an epoch-making work," and by the present publication, offers practical illustrations of rhythmical restoration of the chant which should command the attention of all interested in the subject. In a circular issued by the publishers it is stated that, "in consideration of the still conflicting views of the musical experts, Rome has at present published the chant in the Vatican edition without definite rhythm and has thus left to the practical musicians the care of giving to the melodic material the appropriate rhythmic form," etc. While this left to the author a certain latitude, he was obliged to leave undisturbed the grouping of notes and the text application of the authentic edition, which fact greatly increased the difficulty of the undertaking. We may not agree with Fr. Bonvin in every detail of harmonization and rhythm, such as the occasional suspensions, which give to certain passages a somewhat too modern flavor, and the dotted eighth followed by a sixteenth note—as on the word *recordare*—when two even notes might have had an effect more in conformity with the word. It can hardly be expected, however, that a pioneer undertaking of this kind and importance, wherein the musical archæologist is doubled by the creative, temperamental and practical musician, and which is accomplished under such restrictive conditions, should at once attain that finish and definiteness of form which are the results of long study and experiment. It is necessary to play and sing it a number of times, in order to get out of the old and into the new manner of delivery, before one is able to appreciate the musical and practical value and significance of the work.

Fünfundzwanzig grössere und kleinere Orgelstücke im engen Anschluss an die katholische Liturgie. Unter Mitwirkung bewährter Fachmänner herausgegeben von J. Diebold. Op. 54, B. (Pustet and Co.)

All these pieces are built upon liturgical themes, some of them on the different *Ite missa est* melodies. This fact not only gives them their liturgical, but also their musical, value and effectiveness and makes them highly desirable as postludes. The player may select each Sunday the one which embodies and develops the melody just sung by the celebrant or deacon of the mass, thereby preserving the same mood. The compositions are of medium difficulty.

Third and Enlarged Edition of Melodeon-Playing. By John Singenberger. (Quarto, bound. Price $3.00. Pustet and Co.)

This book of instruction was first admitted to the Caecilian catalogue as number 959, many years ago. The fact that it is in its fifth German edition and that this is the third of its English version, is sufficient proof of its usefulness. The author has made considerable changes and additions to the present edition, which make the book even more valuable.

Karl Proske, der Restaurator der klassischen Kirchenmusik. Von Dr. Karl Weinmann. (Pustet and Co. Price, 30 cents.)

I would advise every priest or layman who has anything to do with music in church, to send for this little book. The reading of it will fortify him in the sometimes discouraging but always arduous labors of establishing and maintaining musical performances worthy of their purpose. It tells of the hardships young Proske had to undergo in order to complete his musical studies when parental opposition had temporarily prevented his entering the priesthood; how he served his country in a most distinguished manner both in war and in peace as military surgeon; how he was finally admitted to holy orders and inspired the great Bishop Sailer, who ordained him, with such respect that after the ceremony, in the presence of the multitude, he asked for the young cleric's blessing. Weinmann sets forth in a striking manner the noble character of the man, his fine and diversified culture, the ideality and generosity animating him throughout his career, all of which conditions are so essential in a reformer in the real sense of the word and enabled Dr. Proske to accomplish the stupendous task he set for himself. Dr. Weinmann's booklet on the great restorer comes as a wholesome antidote for those who may be affected by the levity—not to say frivolity—exhibited now-a-days in certain quarters—and those the least expected—when the principles and ideals underlying Proske's restoration of church music and its subsequent

development and propagation by the Caecilien-Verein are discussed. It will serve to counteract that species of modernism advocated by some, which would substitute in our choir lofts of the future the ever shifting methods of Richard Strauss and his school, true reflection of modern decomposition and chaos, for those of Michael Haller.

St. Paul's Cathedral, JOSEPH OTTEN
Pittsburg, Pa.

Our "Terrible Defection" and Its Main Cause

Rev. D. S. Phelan, editor of the *Western Watchman,* said in a sermon recently delivered in the church of which he has been pastor for thirty-six years (see the *Sunday Watchman,* Vol. xxii, No. 7):

"Our present condition is most lamentable. Our Catholic children are being brought up without religion or morality; and they are to be pitied. Their condition calls for a speedy remedy. ....I have prepared children for their first communion in this church for the last thirty-six years whose parents were never seen in this church except on the day of first communion. These children made their first communion; they were never seen here afterwards. I have prepared for their first communion children and it was a difficult matter to get them to abstain from meat on Friday while preparing for their first communion. And the reason they gave was, their mothers and fathers always had meat on Friday, and what could they do but eat it also? Must they starve? I have often had trouble to keep children from eating meat on Friday for months before their first communion; simply because their mothers insisted on putting meat on their table on every Friday. It's terrible; and true as it is terrible. I am scandalizing you, I know; but if you were to know half the priest knows, you would be horrified to learn how some Catholics bring up their children. And you would wonder why more Catholics are not lost. ....Oh, it's a pity we are living in such a godless age. They tell us this is a favored land; that we are living in a blessed country. Oh, I wish I could think so. We are living in a godless age and in a godless country, becoming more godless every day." And more to the same effect.

Qui fit? ....We betray no secret if we call attention to the fact that there is no Catholic school in Father Phelan's parish. Without a carefully conducted school no congregation will in the long run keep the Catholic spirit, even though its pastor be the editor of a Catholic newspaper and the author of sermon-books.

Father Phelan says in another part of the sermon from which we have been quoting:

"We are asked to explain the great defection from the Church. It has been told us time and again that if we had held our own people we would [should] today be twenty-five millions instead of fifteen millions in this country. What has become of those other ten millions of Catholics? Ten millions of Catholics lost! Ten millions of children of Catholic parents! Ten millions of descendants of noble, heroic Catholic forefathers! What has become of them? They are lost and never will be recovered. And how did they come to be lost? Was there any great provocation to apostacy? Was there any time when Catholics renounced the faith in large bodies? The Catholics have always held their own in this country, and the Church has always gone on in the even tenor of her way; but there was much leakage. Catholics have been dropping out imperceptibly. We do not know just how or when, but they have been dropping out; and the result has been this terrible defection."

The Fathers of our three plenary councils knew to what causes to attribute this "terrible defection."—"Experientia siquidem diuturna," we read e. g. in the decrees of the Second Plenary Council of Baltimore (Tit. ix, Cap. i, No. 426), "satis superque probavit, quam gravia sint mala, quam intrinseca etiam pericula, quae juventuti Catholicae ex frequentatione scholarum publicarum hisce in regionibus plerumque obveniunt. Vi enim systematis apud illas obtinentis, nequaquum fieri potest quin simul in magnum fidei morumque discrimen juvenes Catholici adducantur. *Neque alio profecto ex causa repetendi videntur progressus, quos exitialis illa Indifferentismi, ut vocant, labes hactenus in hac regione maximas habuit habetque in dies; illa quoque morum corruptela, qua vel tenerrimam apud nos ætatem passim infici ac perdi non sine lacrymis videmus.*" (Italics ours).

In the same spirit the Fathers of the Third Plenary Council decreed (Tit. vi, No. 198):

"Prope unamquamque ecclesiam ubi nondum existit, scholam parochialem intra duos annos a promulgatione hujus Concilii erigendam et in perpetuum sustendandam esse...." This decree was taken over bodily into the statutes of the third diocesan synod of St. Louis (A. D. 1896), where it has stood prominently ever since.

There are few congregations in which, with a modicum of enlightened faith and good will on the part of pastor and people, this decree cannot be carried out. Where it has not been carried out, pastors are today compelled to preach jeremiads of the kind that Father Phelan has been delivering and printing in the *Watchman,* "non sine lacrymis," for the past six or seven years, and from one of which we have taken the text for this little lay preachment.

Was Zoroaster a Historical Personage?

Modern criticism, testing as it does all questions by rigorous scientific methods and subjecting them ruthlessly to the most searching analysis, has changed our idea of more than one noted historic character. With the development of the science of comparative religion during the last thirty years the founders of the religions of the East—especially Buddha, Zoroaster, La-o-tze, Confucius, and Mahomet—have become objects of renewed interest. Of course, one of the first questions that suggested itself was this: Were these so-called prophets and religious teachers real personages? and if they were, what do we know for certain of their lives and character, their ideas, ideals, and aspirations?

Professor Jackson of Columbia University in a lately published work[1] attempts to answer these questions concerning Zoroaster or Zarathushtra, the famous Persian sage and lawgiver, "the representative and type of the laws of the Medes and Persians, the master whose teaching the Parsis today still faithfully follow." The author, Professor Jackson, is today our leading Avestan scholar, and the book to which we refer is the fruit of long and careful investigation. The suggestion to deal with this theme came to the author several years ago when he heard one of the foremost Parsee scholars of Germany, Professor Karl Geldner, lecture at the University of Halle upon the life and teachings of Zoroaster.

Concerning the question, Was Zoroaster a historical personage? Professor Jackson states his opinion very definitely at the outset. "Before proceeding to details with regard to the prophetic teacher of Iran, one point must be emphasized at the outset, and an opinion must be definitely expressed; this is with reference to the question raised as to whether Zoroaster be a historical personage, a real figure whose individuality is indelibly stamped upon the religion of Persia of old. An affirmative answer must be given; for Zoroaster *is* a historical character."

The sources of our knowledge respecting the life and legend of Zoroaster as a historical personage are of two kinds: first, the Iranian or Persian; secondly, the non-Iranian or foreign sources. Among the former the Avesta, which contains the sacred writings of Zoroastrianism, naturally takes the first place. In the Avestan Gathas, or psalms, Zoroaster himself appears as lawgiver and preacher of a new doctrine. Works belonging to the later Pahlavi literature come next

[1] *Zoroaster, the Prophet of Ancient Iran. By A. V. Williams Jackson, Professor of Indo-Iranian languages at Columbia University.* New York: The Macmillan Co. 1899.

in importance. The non-Iranian sources are two: first, Oriental (especially data from Syriac and Arabic writings); and secondly, the classical—Greek, Latin, and a few minor allusions in other literatures.

The numerous classical passages (Greek and Latin) mentioning Zoroaster Prof. Jackson carefully cites in an appendix, and he says concerning their testimony, that "all classical antiquity is agreed on the point that Zoroaster was a historical personage, even though his figure was somewhat indistinct in the eyes of these ancient authors. To the writers of Greece and Rome he was the arch-representative of the Magi."

The supplementary matter—(concerning the principal etymologies or explanations of the name, the chronology of Zoroaster's life, his birth-place and the scene of his ministry, references to him in less known literatures—Armenian, Chinese, and Icelandic—and notes on sculptures supposed to represent Zoroaster)—is gathered in seven other appendices, which all give evidence of the author's painstaking care in collecting and digesting his material.

Despite his thorough command of all the sources, Professor Jackson is very reserved in his statements concerning the date of birth and the native land of Zoroaster. He contents himself with saying: "Zoroaster, it is believed, sprang up in the seventh century before Christ, somewhere in the land between the Indus and the Tigris," adding that there is good reason, on the authority of tradition, for taking B. C. 660—583 as the era of Zoroaster.

A few statements from the Professor's "General Conclusion" may also be quoted. They relate to the probable influence of Zoroaster's teachings on the beliefs of early Christians. "A phase of Zoroastrianism known as Mithraism penetrated into Rome and into Western Europe. The rise of the Neo-Platonic school was certainly not without influence from Zoroastrianism, nor without influence upon later Zoroastrianism. The tenets of Zoroastrian Manichaeism even disturbed Christian thought for a time. In all such cases the relations doubtless are more or less reciprocal."

A still deeper study of the sources, especially of such new sources as are likely in the course of time to be opened on this, as they have already been opened on so many other subjects of ancient history, will perhaps show that like Buddhism, Zoroastrianism received from Judaism and early Christianity far more than it gave to them.[2]

[2] In the *Transactions of the Asiatic Society of Japan,* Vol. xxxv, Part ii, Prof. Arthur Lloyd, giving the results of many years of study, produces strong evidence to show the derivation of much of Japanese Buddhism from later Judaism, and early, especially Alexandrine, Christianity. See also Dahlmann, *Indische Fahrten* (2 vols. B. Herder. 1908. $6.50) and Beissel's review of this important work in the *Stimmen aus Maria-Laach.* 1908. 9. Heft.

MINOR TOPICS

PIUS X AND THE CATHOLIC ENCYCLOPEDIA

Rev. John J. Wynne, S. J., lately had a private audience with the Holy Father. After mentioning to the Holy Father that he was one of the editors of the *Catholic Encyclopedia,* His Holiness said, "Ah yes! I know that work. I have a most beautiful copy of it. I like it and consider it a great work." On expressing the gratitude of the editors to His Holiness for his favorable and kind reception of their work, and for his many marks of confidence, and assuring him of their determination to make the work thoroughly Catholic in doctrine and in its accounts of Catholic history and discipline, His Holiness remarked that he appreciated these dispositions and was satisfied, by what he knew of the editors and of their work, that they would keep the faith safe and sound throughout. When told that our people appreciated it highly and had shown their appreciation by their generous support, as about 12,000 copies are already in circulation, he was surprised and said, "What vast expenses you must have, and what great encouragement also!" "Yes," replied Father Wynne, "and it makes us feel our responsibility all the more because so many regard the *Encyclopedia* as a work of authority." "Precisely," said His Holiness, and for that reason he looked to the editors for the greatest care in editing the work. When informed that Father Wynne had been visiting different cities of Europe in order to deal personally with the contributors and to impress upon them the importance of employing the very best scholarship in a work of this kind, His Holiness said, "That is right. That is very good. You will succeed, do not fear. The responsibility is great, but you will have the blessing of Heaven." He then gave his blessing to the editors and their assistants, and to all others who have enabled them so far to accomplish this vast work, as patrons, contributors, promoters and subscribers.

A POLYGLOT CLERGY

The clergy of the Archdiocese of St. Boniface, in northwestern Canada, evidently have the true missionary spirit. We read in the *Central Catholic* of Winnipeg (No. 1,197):

"One observation forces itself upon us at the end of the long journey of His Grace the Archbishop. It is the fact that His Grace met at Kaposvar Rev. Fathers Counter, C. SS. R., and Pirot, who have learned the Hungarian tongue in order to serve the faithful of that nationality located at Qu'Appelle and Lake Croche; he also met four Oblate missionaries Rev. Fathers Huggonard, Beyes, Perrault, and Planet, who have learned one or two foreign languages—the Creek and the Sauteux—in order to make God known among the Indians.

"There are in the diocese at the present time 22 Oblate Fathers, from France, Belgium or Canada, who have also learned one or more of the Indian languages, and seven Redemptorist Fathers at Brandon and Yorkton, who have learned Polish in Galicia, two of them, Rev. Fathers Delaere and Boels, passed five years ago over to

the Ruthenian rite. Rev. Father Funke, who is in charge of the Hungarian colony at Wakefield, is also learning the language. We have also Rev. Father Sabourin, stationed at the present moment at Dauphin, Man., who went over to the Ruthenian rite five years ago; Rev. Father Woodcutter, who has learned Hungarian in order to succeed Rev. Father Page, O. M. I., at Kaposvar; Rev. Father Gerritsma, who learned the Bohemian language while stationed at Esterhazy, and Rev. Father Vorst, who is studying the Hungarian language at the present time with Father Pirot. We do not speak of the secular and regular priests who have learned some English and French, others English alone or German, in order to be useful to souls.

"The natural conclusion in this diocese is to ask each priest to learn at least one other language besides his native tongue, and truly there are few dioceses where the priests show such devotedness in learning the language of the faithful who are confided to their care."

METHODS OF THE FIDELITY FUNDING CO.

It is still somewhat of a mystery how Kieran of the Fidelity Funding Co. succeeded in swindling so many Catholic institutions out of such large sums of money. From the beginning his operations looked suspicious. When we were asked about the advisability of entering into business relations with the Company last summer, we strove to dissuade our enquirers, despite the fact that Fr. Kelley of the Church Extension Society, in whose magazine Kieran advertised extensively, in reply to a personal inquiry gave it as his opinion that the Fidelity Funding Co. would come out all right. The subjoined quotation from the Nauvoo (Ill.) *Independent* (we take it from the Milwaukee *Catholic Citizen,* Vol. xxxix, No. 12) will give the reader some idea how Kieran operated; it also shows how blind were some of his victims:

"The failure of the Fidelity Funding Company, especially as it affects Nauvoo, shows the incongruities and absurdities of high finance to a marked degree. Although it is claimed that the Sisters are involved to the extent of over a million dollars[!] perhaps not over one-third of this amount was expended in Nauvoo. We do not want to say it in a spirit of criticism at this late date, but it is a fact that was obvious to every citizen, that much money was squandered here in many ways. Of course it was nobody else's business; it was a fine thing to have improvements, and the more money expended in the town the better. The idea of having a priest's residence costing between $30,000 and $50,000, in a town the size of Nauvoo, now dawns as one of the absurdities. Kieran gave the impression that the residence was a present from him, and he had the interior fixed in fine style, including five bath rooms!—but the house isn't paid for yet."

A modicum of caution would have saved the the Nauvoo Sisters and others many thousands of dollars.

A CATHOLIC VIEW OF THE "EMMANUEL MOVEMENT"

The Boston *Herald* the other Sunday published a broadside of protests from eminent physicians against what has become widely known as "The Emmanuel Movement." Started with the best in-

tentions, it is, the doctors claim, rapidly degenerating into both commercialism and superstition.

Commenting on the *Herald's* symposium, the Boston *Republic* (xxviii, 1) says:

"A basic truth underlies the Emmanuel Movement as it first appeared: that certain physical ills resulting from wrong-doing can be cured by strengthening the moral fibre of the patient. Catholic priests constantly act on this principle in the confessional. But they go deeper. They make their penitents or patients realize first the reality and enormity of sin. Then they strengthen the will to break with the occasions, as the drunkard with his bottle, the miser with his money, the scandal-monger with the temptation to talk. But the main purpose is to heal the soul. The cure of the body is incidental, albeit, especially in the case of the drunkard and the victim of even grosser temptation, inevitable. The priest never trenches on the province of the doctor, except in the indirect and and always most appreciated way of calming the troubled conscience. Protestant physicians have testified to the writer of their superior chances of success in treating the Catholic patient at peace with God through the ministrations of the priest. They have also testified to the priest's insistence on the physician for bodily ills; in other words, to the priest's unwillingness to undertake any functions save those to which he is consecrated. The priest is the physician of the soul. If, incidentally, the cure of the soul benefits the body, so much the better. But no priest will turn his church into a clinic. 'Honor the physician for thy need of him' is reckoned among the words of divine inspiration. Catholics who suffer from chronic and even dangerous diseases are advised by their clergy to seek all natural means of restoration to health before they set out on pilgrimages to St. Anne de Beaupré or to Lourdes; and it would astonish many who take Catholic credulity for granted, if they could know the tests which the Church demands before she will recognize a cure as accomplished by other than natural means. She is the implacable adversary of morbidity, superstition and hysteria; and she insists that her priests keep to their legitimate business nor interfere at all in the physician's domain. We hope to see a check from the common sense of the community, if from nothing higher, on the Emmanuel Movement, Eddyism, and all else which only inspire false hopes in the sick, and divert them from the proper care alike of soul and body."

THE TRUE CHINIQUY

Ex-priest Chiniquy's writings are still widely used against the Church. The English Catholic Truth Society has, therefore, performed a useful apologetical service by publishing *Pastor Chiniquy: An Examination of his 'Fifty Years in the Church of Rome,' by the Rev. Sydney F. Smith, S. J.* The book dealt with is that in which Chiniquy gives a history of his own life and of the causes which led to his separation from the Church. Father Smith, with authentic documents at his back, covers the same ground and makes a very different story of it. It can safely be said that as a consequence, the perusal

of this small though valuable tract will entirely discredit Pastor Chiniquy in the eyes of any man open to evidence.

We read at the conclusion that the C. T. S. has no intention of dealing with Chiniquy's book on the confessional, because the indecency of the subject-matter renders it unfit for public discussion. With the Bombay *Examiner* (Vol. 51, No. 59), we think this a mistake. "Indecent as it is, the book is being circulated as widely as the other, and is much more read; and the absence of an answer is sure to be taken as meaning that no answer can be given. Just as a bhungie[1] by the use of suitable appliances is able to perform his unsavory duties without personal defilement, so we should have thought that the book could be handled without introducing unreadable matter into the refutation."

Our esteemed contemporary suggests that the Catholic Truth Society undertake to refute Chiniquy's nasty book on the confessional along these lines:

"First, the book could be made the occasion for an exposition of the meaning and use of confession, and the practical benefits which are claimed to accrue from it. Secondly, the strictness of the clerical preparation, and the sound principles which have been devised to safeguard it. Thirdly, the vigilance of the bishops to investigate possible cases of abuse. Fourthly, the impossibility of anything like frequent abuse taking place, otherwise the confessional would get into disrepute among Catholics themselves. Fifthly, the public notoriety which would arise from such abuse on any considerable scale, etc. After this a brief summary of Chiniquy's indictment could be made in an unobjectionable manner, noting the absence of precise details of time and place, preventing verification; the improbabilities and inconsistencies of his accounts; the suspicious facts connected with Chiniquy's own career, summarized from the tract already written; the fact that no such accusations were proffered by him till long after he had separated from the Church, etc. Thus a strong cumulative argument could be built up so as to discredit the charge."

SOCIETIES, CATHOLIC AND OTHERS

The *Catholic Universe* recently (No. 1795) reprinted the "Statutes Governing the Diocese of Cleveland." Statute No. 238 refers to "Societies" and is so timely and wise that it deserves to be made known to Catholics all over the land. Here it is:

"The subject of societies is one of great difficulty and requires much delicacy of treatment. On the one hand are the well-known restrictions of the Church, on the other the right of men to band together for legitimate purposes. The difficulty consists in determining what is legitimate, and what is not. To prevent misunderstanding and to establish unity of action, the following rules are published, viz.:

1st. *Catholics cannot belong to oath-bound societies; nor can they belong to societies in which there is any form of prayer or religious ceremony other than Roman Catholic.*

[1] An Anglo-Hindu word not to be found even in Dr. Murray's great *New English Dictionary*. We presume from the context that it means "scavenger." —A. P.

2nd. That a society of Catholics be recognized as a Catholic society, the following must be complied with: (a) *Their constitution and by-laws must be approved by the Bishop of the diocese.* (b) None but practical Catholics, who approach the sacraments at least once a year, can be members. (c) When there is a fair Catholic school, Catholic societies shall not admit as members those who send their children to a non-Catholic school. (d) Catholic societies shall not hold their meetings during the time for mass or vespers, nor shall they have picnics, excursions, or dances, etc., contrary to the laws of the diocese. (e) *The local pastor shall have free access to the meetings of all Catholic societies, and shall have a veto on all matters appertaining to faith and morals.*

3rd. Societies violating the above regulations shall not be permitted the use of church property, such as school-houses, halls, etc., nor shall they be permitted, as societies, to assist at any religious ceremonies, or to enter the church at funerals, general communions, etc., wearing their regalia; nor, if temperance societies, shall the priest administer the pledge to their members.

4th. Where societies comply with the above regulations, the clergy shall not only encourage them, but leave them free as far as possible, that then, by gathering Catholics into Catholic societies, they may be kept from joining condemned societies."

How much trouble would be avoided if these regulations were enforced throughout the country!

Section 1st and subdivisions a and e of Section 2nd are of particular importance; therefore we have taken the liberty to underscore them.

THE ACCIDENT PROBLEM

Bulletin No. 78 of the U. S. Bureau of Labor is devoted to "Industrial Accidents," to "Mexican Labor in the United States," and to an inquiry into the cost of living of the working classes in the principal industrial towns of the German Empire. It also contains the full text of the British Old Age Pensions Act of 1908, and the usual digests, together with a cumulative index of labor laws and decisions relating thereto since 1904.

The data regarding industrial accidents have been gathered by Mr. Frederick L. Hoffman. They warrant the conclusion that the casualty risk in American industries is a most serious one and that an earnest effort ought to be made toward its reduction. Upon a conservative estimate, the total mortality from accidents in the U. S. among adult male wage earners is between 30,000 and 35,000, of which Mr. Hoffman thinks it should be possible to save at least one-third, and perhaps one-half, by intelligent and rational methods of factory inspection, legislation and control, such as obtain in Europe.

The social aspect of this question makes it one of the utmost practical importance.

SCHOOL CHILDREN AND HYGIENE

The impression has gone forth that the connection between physical health and progress in scholarship has been absolutely established. If you listen to your enthusiast on the new hygiene, the surgeon's

knife has been proved to be the longed-for royal road to learning. Cut out a child's tonsils, clear him of adenoids, fit him with a pair of eyeglasses, and the school term will be cut in half, the general level of education will surge up, the State will save millions of dollars, etc.

Dr. Luther H. Gubick and Leonard P. Ayres have recently put out, under the auspices of the Russell Sage Foundation, a volume entitled *Medical Inspection of Schools,* which will do much to correct such erroneous views. They warn us, in the first place, that the ordinary figures for disease among school children must be received with caution. In so relatively definite a test as that for sight or hearing, we find that the ratio of abnormality ranges from 7.7 per cent. for Bayonne, N. J., to 71.7 per cent. in the slum districts of Cleveland. Where the correct mean for large cities lies may be indicated by the fact that New York and Boston show a ratio of about 31 per cent.

Again, a detailed comparison between New York and Minneapolis gives, under "Bad Nutrition," a percentage of 6.3 and 23.3 for the respective cities; under "Pulmonary Disease," .9 and 4.2 per cent; under "Defective Hearing," 1.1 and 7.7 per cent. So here, too, we find "a different standard, rather than any great difference in conditions."

In reality, our schools are *not* "filled with physical wrecks." The most interesting point made by Dr. Gulick and his collaborator has to do with the connection between physical defectiveness in children and retardation, or poor scholarship. When a child falls behind in his work, when we find him, that is, in a grade for which he may be a year or two years too old, the presumption is that here, if anywhere, the element of physical disability comes in. Not at all, say our authors. Over 7,000 New York school children were examined on this point and it was found that, among the normal-age children the percentage of defectiveness is actually higher than among the children of abnormal age. In other words, the dunce of the class, who has been "left back" for a year or two, is likely to be in sounder health than the boy at the head of the class. In the very preface, we are impressed with this powerful fact: that prevailing opinion, general and professional, is wrong when it holds "that children behind their grades were so because of the handicap imposed on them by physical defects." No, there are other and more old-fashioned reasons for poor scholarship that still hold: age upon starting school; absence; slowness; dulness; physical defects other than sight and hearing; mental weakness. In other words, the good old virtues of industry and punctuality are still more effective at school than an operation for adenoids.

NEWSPAPERS AS SOURCES OF HISTORY

Over in Germany Prof. Martin Spahn lately called attention to the value of newspapers as sources of history. In this country the value of newspapers as sources of our earlier history is also becoming recognized. Thus at a meeting of the American Historical Association in Washington, Dec. 29, William Nelson of Paterson, N. J., secretary of the New Jersey Historical Society, read a paper on "The American Newspapers of the Eighteenth Century as Sources of History." Mr. Nelson said, that "the historian who ignores the newspapers will miss

a great and invaluable mass of material."...."The colonial press was hampered by what was practically an official censure. Nevertheless, the newspapers of the time vividly mirror to us the popular life of their day. We can trace in their pages, too, the gradual evolution of the press toward a broader freedom, as the news items expand from the merest mention of ship news, runaway servants, and foreign events to chronicle the movements of the governors, the doings of the legislatures, and finally aspire even to criticisms."

Mr. Nelson said that in the revolutionary era the real value of the newspapers was to give an explanation, a supplementary account, or a description of a thing only mentioned in the official reports. He gave as an especial instance the use by Washington, of spies, stories of whom appear in the papers of those days, telling of their exploits, while the army statistics only record the amount of expenditure.

The editorial, up to that time practically unknown, Mr. Nelson said, "now gradually made its appearance, at first in the shape of a modest paragraph, suggesting some course of action or criticising what had been already done or proposed. Toward the close of Washington's second administration we find the newspapers taking opposing sides in politics, indicating a positive and distinct cleavage in party lines. Much of the partisan warfare of the day was carried on in pamphlets, but it is to the newspapers of the time that we must look for the history of the growth of parties; it is to the newspapers of the day that we must resort if we would find the real iniquities of the party criticised and the merits of that policy advocated by the writers of the times."

James Ford Rhodes spoke on "The Use of Newspapers for the History of the Period from 1850 to 1877." He said in part: "For the history of the decade of 1850—1860, newspapers are indispensable to get at all the facts, to go to the bottom of things, and to portray the changing public opinion which is a prominent feature of those ten years. ...A modern newspaper statement, though probably true, if quoted in a book as testimony, would be laughed at; but the letter of a court gossip, if written some centuries ago, is thought good historical evidence. When we test newspaper evidence, as we do all other evidence, taking into account the general situation, the surrounding influences, and the individual bias of the journalist, we shall find it excellent authority, contributing to a vivid narrative. This is especially so for the decade of 1850—1860, when it is well worth while to have the statements and opinions of such great journalists as Greeley, Dana, Bryant, Bigelow, Raymond, Webb, Bowles, Thurlow Weed, Schouler, and Medill."

Mr. Rhodes summed up his paper with the remark: "The duty of the historian is not to decide if the newspapers are as good as they ought to be, but to measure their influence on the present and to recognize their importance as an ample and contemporary record of the past."

If the periodical press is such a valuable source for the historian of modern times, means should be taken to collect and preserve not only the newspapers of bygone years, but also those of the present. But few of our libraries pay much attention to this necessary function.

One reason of their apathy is the circumstance that most newspapers are nowadays printed on such wretched paper that they will not keep. Whoever has had occasion to consult a newspaper file twenty or thirty years old, will have felt the yellowish wood-pulp paper crumble under his touch. The historian of half a century hence will find only a handful of shreds. In Germany some of the more important dailies (e. g. the *Kölnische Volkszeitung*) print special library editions on durable linen-paper, and Dr. Spahn's idea is to collect the files in a large central fire-proof building for future use.

It is true that the German newspapers are on the whole far more carefully edited and therefore more valuable as sources of history than our own. Yet even the yellowest of the yellow sheets will some day be valuable, if only to show the level of intellectual and moral degradation to which this age has sunk.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

established in the New York Archdiocese, is developing rapidly into a powerful instrument for the Christian education and salvation of the children. We take the subjoined particulars from the *Messenger* (li, 1): It is now organized in many parishes. The scope of the organization is not merely the teaching of catechism. It is hoped to equip laborers for a veritable lay apostolate, such as was recommended by His Holiness during December to the Apostleship of Prayer. At present classes are arranged for teaching the catechists Italian, even the various dialects of the language, so that they may be thoroughly equipped for work where it is sorely needed. Moreover, it is expected that a branch of the confraternity called "the Fishers" will be organized to visit in the parishes under proper direction, so as to find out those who have fallen away and to save the little ones from the proselytizers.

There are now 600 pupils in the six branches of the Normal School for Catechists. These take a two years' course in dogma, Church History, Scripture and methods of teaching. They then volunteer for work in parishes where their help may be needed. Fourteen of the most gifted younger priests of the Archdiocese are engaged in teaching these classes. They are assisted by a corps of young women, for the most part teachers in the public schools, who train the catechists in methods and manifest an admirable spirit of real Catholic zeal for the work. Neither are the little ones forgotten. St. Hilda's Guild for teaching foreign languages trains its members in the art of telling attractive stories, provides them with material to interest the children of the kindergarten classes in holy things and to bring home to them the doctrines and practices of the Church.

THE POSSIBILITIES OF TRADITION

Professor Caspar René Gregory, of Leipsic, writes in the course of an article in the N. Y. *Independent* (No. 3139):

Every one knows with what scorn the enemies of the Christian records treat the early years of New Testament tradition.... The question is, What can we look for in tradition? Is it to be expected that fifty or seventy years after the occurrence of an event there

will still be people who can in sound health of mind tell about it? Now, there happened at Dresden, in Germany, the capital of Saxony, the seat of art and science and history, on the 13th of April 1899, something that is suited to give an answer to this question. On the 13th of April, 1849, the troops of the German Empire stormed an important position of the Danes, the Düppel heights, and Prince Albert of Saxony, then a week less than twenty-one years old, won his first laurels there. If we were to ask what the chances would be that there should be good witnesses of the events of that day at Dresden and in the year 1899, our critics would doubtless declare that it would be quite impossible to learn anything surely about it then. Maybe they would admit that some one or other could have a vague notion of it, could have been there, but be altogether too decrepit to give any rational account of the day, or that some one could have mixt up and loose notions about it that he had gotten from his father or grandfather. Very well. Now let us see what the facts in this case are. On the 12th of April, [1909[at Dresden, a sermon was preached in the Frauenkirche, and the veterans sat in the nave, while thousands of others sat in the rest of the church, as interested in the celebration. After the service—it was on Wednesday afternoon—the veterans dined together. At this dinner toasts were given by generals and other men of high position, but there was one speaker who had special reason for his toast to the King. It was the oldest known orderly sergeant in the army, a man of eighty-five years, and he had been the drillmaster of the King. This man had been thirty-five years old on the day of the battle. Here we have, then, at any rate, some witnesses for an event fifty years ago.

"But there were probably only a half dozen of them all told, so that it is not so strange, after all," says a critic. We shall see. On the next day, on the 13th of April, the old soldiers went out to the villa of the King at Strehlen, near Dresden. He received them in the garden. Odd, was it not, that he should not receive them in the parlor? The few men that the critics leave for us must have been quite lost in the garden. The King came out then to see them. When he came, a gray-haired cavalry general addrest him for the rest in a little speech. He closed his remarks by saynig:

"*More than seven hundred* veterans of the year 1849 are at this moment standing before your Majesty to congratulate him upon his first famous deed, and once more—for many probably for the last time—to see their beloved King face to face. We are all more than seventy years old, we have grown gray in manifold ways of life, and some of us are feeble in body, but we are bright and faithful in heart, and we cry out with enthusiasm, 'Long live the King'!"

That will do for the purposes of tradition, and in special of Christian tradition. Seven hundred and more men able, after fifty, and many of them, of course,more years to celebrate such a festival. As if to make this statement still more pointed, at the same date, the word came of two women in Silesia who were over a hundred years old; one, a workwoman, Mrs. Penkalla, in the sand colony Schwientochlowitz, who was one hundred and three years old; and the other is Mrs. Rosina Nowack, the widow of an old soldier, living

at Domnwitz, near Trebnitz, and was one hundred and seven years old. This Mrs. Nowack was still relatively vigorous in mind and body, and delighted to tell of events of her youth. Her husband took part in the war with Russia and in the wars with Napoleon.

The letters of Paul from the fifties and sixties of the first century would have had, according to this measure, clear testimony to their existence in the first years of the second century, or even up to the middle of that century, and the Gospel of John up to the year 150 or even 190. We do not know all about the origin of the writings contained in the New Testament, but we are ever learning more. One thing is clear, namely, that in Palestine, or in Asia Minor, or in Egypt, or in Greece, or in Italy, there may well have still lived in the second century a number of persons who had direct knolwedge of the earlier Christian written tradition, of its authors, its publication, its first recipients, and its use in the churches, in public and private reading.

FLOTSAM AND JETSAM

"Leo XIII was evidently a disciple of Nietzsche! [His doctrine] is the doctrine of 'Der Uebermensch.'"

This is the latest discovery made by a Henry George man and published by him in a criticism on *The Fundamental Fallacy of Socialism.* (See *The Mirror,* St. Louis, vol. xviii, no. 41).

To "Arthur Preuss, able editor of the CATHOLIC FORTNIGHTLY REVIEW," the writer pays the following compliment: "Mr. Preuss is exceptionally clever in that controversial art that evades, or misstates the vital points at issue, and hammers skilfully at what he declares to be the questions. From his reading of *Progress and Poverty* and the *Open Letter* he selects certain passages that he seeks to twist into a 'straw man' for him to demolish." ...."Mr. Preuss' book abounds in illustrations that only show his lack of understanding of the Georgian theory."

It will no doubt gratify our readers to be treated to a sample of our critic's own wisdom. Quoting from the second chapter of our volume he writes as follows: "Mr. Preuss says again: 'If a Henry George man rows out into the ocean, and is so lucky as to take a fine fish, he cannot call it 'his'; he does not acquire a right of property in the fish, for the simple reason that he did not produce it!' He says that all fishes [whether living in the ocean, or in rivers or lakes] belong to the 'things created by God', not to the things produced by labor.' He ignores the element of labor in the taking of the hypothetical fish. In effect the fish taken *is* produced by labor."

"As well might [in the Georgian theory[a pickpocket be entitled to call his own what he cleverly filches from the pocket of his unwary fellowman." (*The Fundamental Fallacy,* p. 18.) In effect the *purse* taken is as much produced by labor as the *fish* is! That the former is taken from the *pocket* of a human being, and the latter from the *ocean,* evidently makes no difference. But the purse before being taken

was *owned* by the *man* in whose pocket it was found! So was the fish before being taken, according to the Georgian theory, *owned by mankind.* If the act or "labor of taking" cannot destroy the *acquired* proprietorship of an *individual* owner, much less can it destroy the *natural* proprietorship of *mankind.* Hence: either the pickpocket *is* the owner of the purse which he has taken, or the Henry George man is *not* the owner of the fish *he* has taken. We trust our brilliant critic will let us know to which alternative he gives the preference.

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Prof. J. P. Mahaffy, the famous English classicist, who lately delivered a course of lectures on "Modern Civilization and Greek Genius" at Harvard, appears in an interview published in the Boston *Evening Transcript,* not as an apologist for Greek culture and study, but as an apostle of the classical learning, which has declined even in England. He says that we have so much to do in this country that classical studies have never taken the hold that they have in England; but he also notes the fact that American scholars are even more minute than German scholars, and he cites Professor Goodwin by way of example. He might also have cited Professor Gildersleeve and a very considerable group of men in the same field. He declares that Greek is not and has never been a dead language; that not only is it spoken with modifications to-day, but that new documents in the language are constantly coming to light. He recalls George Lewes's characterization of the three scholars of different nationalities who were asked to produce a monograph on the manners and customs of the camel: the English scholar packed his bag, went to Africa and spent a month taking notes, came back and wrote an account of the beast, perfectly reliable and quite without interest. The Frenchman spent a morning walking about his garden, smoked many cigarettes, and then wrote a witty and entertaining essay which had every quality but that of truth. The German returned to his library and evolved a camel out of his inner consciousness.

It is not surprising that Dr. Mahaffy has been unable to find Hellenic elements in American civilization.

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We learn from the *Globe-Democrat* (Jan. 10), that "an insurance plan designed to prevent churches from deserting the downtown population as the richer residence districts spread away from it, is being put into effect in St. Louis by Hamilton Cooke, inspector of agencies for the New York Life. The plan is to induce well-to-do church members to insure their lives for the benefit of the church, the proceeds of the policy to go to form an endowment for the maintenance of the church, thus giving the poorer classes who occupy districts after the wealthier classes have deserted them, the benefit of pastors whose salaries they would be unable to pay unassisted."

Mr. Cooke does not claim credit for originating the idea. He gives credit to Bishop Hoban of Scranton, Pa., who is said to have suggested the insurance endowment plan as a means of maintaining charities.

*

Rev. Fr. Goeke, Diocesan Director of the Association of the Holy Childhood for the Archdiocese of St. Louis, has kindly sent us his annual report for 1907. The contributions amount in all to $1,958.82. Considering the worthy objects of the Association this is little enough. A number of our largest and most prosperous parishes do not appear in Fr. Goeke's list at all.

*

The returns of the Society for the Preservation of the Faith Among Indian Children have fallen to $18,129,21 in 1908. "Poor Indians!—" exclaims Father Ketcham, the Director of the Bureau of Catholic Indian Missions in a recent circular to the press,—"Poor Indians! Is it possible that they not only are to be crushed by the godless and unbelieving among white men, but that, moreover, they are to be abandoned to heresy, paganism, savagery, and final destruction by the Catholics of the United States? Is it possible that even the burning zeal of the Vicar of Christ cannot awaken in the hearts of the American people sufficient interest and generosity in behalf of their 'brethren in red' to conserve for them the missionary institutions which now exist among them, when each year beholds tribe after tribe among the hitherto neglected ones stretch out their hands in supplication for spiritual help to the Catholic Indian Bureau, which finds itself unable to come to their relief!"

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A distinguished clergman in a letter to the REVIEW comments as follows on our recent note on "Catholic Girls in Houses of Ill Fame" (Vol. XVI, No. 2, pp. 52-53):

"I admire your courage in bringing our shortcomings to the attention of the readers of the REVIEW. It is a notorious fact that the number of Catholic prostitutes is very large. The one cause you mention cannot account for their great number. In my opinion foolish mothers, an unreal home education, hatred and contempt for domestic work, particularly for the smell of dishwater, the universal custom of secret courting, are the things which lead so many Catholic girls to the houses of ill fame. Some years ago a friend of mine visited his charges in a city hospital. Among them was a prostitute to whom he had lately administered the last rites of the Church. 'Well, Maggie,' said the priest, 'I suppose you will soon go and try to find work with some good Catholic family.'—'What! Work for a mistress?' she answered, 'I should rather go back to my old trade!'"

*

The Archbishop of Boston probably has special reason for promulgating the subjoined stern decree, which we copy from the *Pilot* (Vol. lxxii, No. 4):

"In accordance with the Encyclicals of the Holy Father and the Decrees of the Holy Office, no priest may hereafter publish, print, or edit any paper, review, book, or calendar without the express written permit of the Bishop; and such paper, or calendar may, for reasons sufficient to the Bishop, be suppressed and prohibited at any time."

*

It is very odd, but not so odd as it looks, says *Rome,* that the anti-clerical papers of France and Italy should be the only ones to discover the visions of the Holy Father. Last year they announced that he had had a vision of the Blessed Virgin as he prayed before the replica of the Grotto of Lourdes in the Vatican gardens; this week he is stated to have seen the Venerable Joan of Arc, whom he will canonize next April in St. Peter's, and who is supposed to have given him consoling assurances about the religious future of France. The fact is, however, that the Pope has never in his life had a vision, and that, therefore, there is not the slightest foothold for a description of him as a "visionary" Pope, which would doubtless be the next evolution in the inventions of the enemy. If there is one thing more than another which the anti-clericals do not like in the character of Pius X, it is his direct, matter-of-fact way of looking at and judging things.

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The *Ave Maria* (lxviii, 4, 115) is authority for the somewhat staggering statement that many Catholics have fallen victims to the dangerous delusions of Spiritism (our contemporary strangely persists in misnaming it Spiritualism): "It would probably be a surprise to most persons to know how many Catholics there are of this very numerous class that have joined the ranks of the Spiritualists."

We ourselves have repeatedly called attention to the fact that scientific Socialism and "Christian Science" are making inroads among our people. How is it that such errors as these can seduce American Catholics? The *Ave Maria* (l. c.) offers a partial answer to this question when it says:

"The body of Catholics, it is well to remember, includes, besides those who know their religion and are faithful to its precepts, any number of others who are ill-instructed, neglectful of religious obligations, and, on account of contact with unbelievers and breathing an anti-Catholic atmosphere, in constant danger of falling away from the Church altogether."

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The *Boston Transcript* says editorially:

"Whatever the outcome of the Socialist movement in this country, illconsidered opinions on the subject are likely to be less frequent in the future than they have been. President Roosevelt, according to an apparently well authenticated story, recently wrote a paper on Socialism, severely arraigning what he supposed to be its fundamental propositions. His article was submitted for criticism to two sociologists, neither of them professed Socialists, as it happened, but both conversant with the literature of the subject. So adverse was their judgment regarding the presidential effort that Mr. Roosevelt tore it up, against the time when he could more thoroughly investigate the actual status of present-day Socialistic doctrine." (Quoted by the N. Y. *Call,* ii, 16).

It would be well if Catholic writers took the same precaution. Altogether too much of our current literature on the subject of Socialism is characterized by a woful lack of first-hand knowledge. Let

us not fight windmills or condemn in the enemy what are in matter of fact shreds of Christian truth stolen from our own armory.

*

Speaking of the cult of St. Antony in her paper on "Catholic England as it Looks to an American," in the *Ave Maria* (lxviii, 4, 109), Louise Imogen Guiney says:

"This cultus, if one analyzes it, is based almost altogether on the greed for purely temporal blessings,—a thing as legitimate in its way as can be, but also as modern as can be; not like the old devotion to St. John Baptist, so intensely strong in the Middle Ages, when men could seek a saint who had nothing but the spirit of penance to impart."

*

The *Outlook* (Vol. 91, No. 4) opportunely commends Matthew Arnold's practice of selecting a list of books full of the bone and muscle of sustained thinking to confirmed newspaper readers, whom it calls "a great company who have lost the power of continued attention by the habit of rapidly changing the focus of the mind." To read newspapers, says our contemporary, "is as necessary to the man of the modern world as to use the railway, but no man, not in the employ of a railway, lives on trains; if he did, he would miss most of the greater resources of life. In like manner, the man who reads only the newspaper gives to the moment the time and thought he ought to give to the year and the century, and becomes a compendium of contemporary news instead of a citizen of the world and a companion of the great spirits who reveal its meaning and incarnate its power and purpose."

*

The cosmopolitanism of the United States is again impressed upon our attention by the publication from the press of *Atlantis*, a Greek daily paper in New York City, of the first history of the United States which has ever appeared in the Greek language. The authors are Solon J. Vlasto and Nicholas Gertzis. The book may be recommended to classical Greek scholars, who desire to familiarize themselves with the modern idiom. The transliteration of the proper names will alone afford considerable amusement.

*

Goldwin Smith's long life has been that of a thinking man, though a great deal of his thinking has been done erratically. And it is worthy of note that, reviewing his eighty-six years at the request of Cornell students, he concludes by reminding them that the theory of evolution, which has made such advances during that period, has still this fact to face: "Man advances; the brute does not." We are especially pleased to have this statement made at a time when a popular writer like Ernest Thompson-Seton is telling the readers of a well-known magazine that he has met some lower animals who evidently are guided by the ten commandments. This is the latest stage of the process of "humanizing the brute." When President Roosevelt denounced such writers as "nature fakirs," and declared that his personal knowledge, supported by that of other men who are naturalists

of the highest stand, gave the lie to some of the most wonderful of the alleged facts of Long, Thompson-Seton and others, he may not have acted in the most tactful way, but he certainly did a work that was needed.—*The Casket,* lvii, 3.

*

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BOOK REVIEWS AND LITERARY NOTES

—Vol. IV, No. 4 of the *Bulletin of St. Louis University* is devoted to a historical sketch of that venerable institution, by the Dean of its Divinity Faculty, Rev. William H. W. Fanning, S. J. (64 pp. 8vo.) This sketch will prove of interest and value to many even outside of St. Louis, inasmuch as St. Louis University is probably the oldest university west of the Mississippi River, and certainly the oldest in the Louisiana Purchase Territory. It was founded by Bishop Du Bourg in 1818, and has been in charge of the Society of Jesus since 1828. Fr. Fanning's researches bear mainly on the period preceding 1828, the succeeding period having been copiously treated by Rev. Walter H. Hill, S. J., in his *Historical Sketch of the St. Louis University,* St. Louis, 1879. The story is illustrated by engravings of the old buildings of the institution. The University had a medical faculty as early as the thirties, and it will be news to many of Fr. Fanning's readers, that what was with one exception the oldest, and for at least two years the only, medical journal in the U. S., the *St. Louis Medical and Surgical Journal,* was founded and edited by its professors. From 1843 to 1847 the University also had a law school. Of late years both these faculties have been revived, and St. Louis University today comes very near being a university in the full sense of the term, and has the distinguished honor of being the leading Catholic institution of higher learning in the West and one of the very best in this country. This despite the fact that it "has never been the beneficiary of any sort of endowment fund, but has always been dependent on the fees received from the students for board and tuition" (pp. 52—53).

—*Christopher Columbus by Lady Amabel Kerr.* 198 pp. 12mo. London: Catholic Truth Society; American agent: B. Herder. 1908. $1 net). This biography, written by the late Lady Kerr shortly after the fourth centenary of the discovery of America (in 1892), has been revised by the Rev. Herbert Thurston, S. J., who has rendered it more attractive to youthful readers, for whom it is chiefly intended, by a number of reproductions of ancient engravings, mostly taken

from the famous collection of voyages of Theodor de Bry. It is a pity Fr. Thurston did not use his critical pruning-knife more unsparingly.

—*The Man's Hands and Other Stories. By R. P. Garrold, S. J.* (St. Nicholas Series. Benziger Bros. 86 cts.). What we have said of Fr. Martindale's *St. Christopher* holds good, in great measure, for the present volume of the same series. The stories are beautifully told with remarkable care for detail, and cannot fail to interest children though they are by no means beneath the notice of maturer minds. Two of them have appeared in the *Month,* which fact renders praise superfluous.

—*Stories for You and Me. By Mother Mary Salome.* (Benziger Bros. 1908. 75 cts.) These stories are of more value and importance than appears on the surface. They are written by some one who knows children, who realizes that they are not of a different genus from grown-ups, that they are not idiots, that they are, in short, rational animals with powers of perception unspoiled either by misuse or lack of use. Mother Mary Salome having a correct notion of the character of her auditors and something to say to them, says it in fitting style; and we have as a result that rarest of commodities, a real book for children. Read one of the stories to your own children and prove the pudding.

—Dom Bede Camm, O. S. B., the editor of "The St. Nicholas Series," which we have repeatedly praised, contributes to that Series a life sketch of *William Cardinal Allen, Founder of the Seminaries* (xii & 194 pp. 16mo. Benziger Brothers. 1908. 80 cts. net). The seminaries of which the illustrious English Cardinal was the founder, our readers need scarcely be told, were Douay, Rheims, and the English College, Rome. It was in the critical days when England was falling away from her ancient allegiance to the Holy See. Allen hoped that the present tyranny would one day be overpast and that the Catholic faith would again be revived. The difficulty then would be that the learned Catholic divines who had been expelled from the English universities and churches, would be old, or perhaps dead, and there would be no means of providing them with successors. As a result heresy would remain in possession of the land, because the champions who could dispute its sway would be wanting. Therefore he gathered into colleges the learned exiles scattered over the Continent and set them to instruct their young countrymen who came out of England. The success of Allen's "seminary priests", as they were called, was such, that in the language of Msgr. B. Ward *(Cath. Encycl.),* "at the end of Elizabeth's long reign it is said that the kingdom was still at heart more than half Catholic." Dom Bede Camm touches but briefly on the story of the unfortunate political activities which had so great a share in Allen's closing years; but he judges them with frankness and sincerity. Altogether this is a most delightful and admirable volume.

—*A Briefe Historie of the Glorious Martyrdom of Twelve Reverend Priests, Father Edmund Campion and His Companions. By William Cardinal Allen. With Contemporary Verses by the Venerable Henry Walpole, and the*

Earliest Engravings of the Martyrdom. Reprinted from the (Probably Unique) Copy in the British Museum, and Edited by the Rev. J. H. Pollen, S. J. (xxi & 139 pp. 7x9 in. London: Burns & Oates; St. Louis: B. Herder. $1.25 net). It is the first English reprint of this delightful volume (which has been translated into Latin and Spanish, and twice into Italian), though its substance has been and is very well known, "for this little book is in effect the germ of all the martyrologies that have been written about the sufferers under Queen Elizabeth" (Introduction, p. vii). It gives a touching account of the martyrdoms from 1577, compiled from the reports of eye-witnesses, and deserves a place in every Catholic household.

—*St. Christopher, Breaker of Men, and Other Stories. By Rev. Cyril Martindale, S. J.* (St. Nicholas Series. Benziger Bros. 86 cts.) There has been in the past thirty years, and still is, a great deal of writing and talking *down* to children. The lack of books for the young, complained of by the older generation, has been most plentifully made good; and while it is true that some of the vast quantity of juvenile literature is good, it is quite safe to say that most of it is pernicious. It is pernicious chiefly because it demands of children no mental effort whatever. It tickles the imagination a little, perhaps, but as for stimulating the powers of the intellect properly so called, the writers of children's books for the most part seem to make it their aim to avoid any such possibility. All this is the result of the non-Catholic, or, to be plain, pagan ignorance of the nature of man. This ignorance and its consequent false perceptions pervade the pedagogy of the times. One might follow the false principles to their external operation with some profit and interest, but we only touch upon them here in order to make brighter by contrast the good qualities of the child's book before us. Father Martindale did not spend years in the study of man's nature and end in forgetting it all as soon as he came to deal with the souls of Christian children. He knows what the powers and faculties of those souls are and how they have been transformed by grace and are yet still exposed to evil, and he, so to speak, calls these faculties into play, not after the manner of the teacher, for stories are for recreation, but after the manner of the artist. By such stories as these, children are not coddled, patronized, flattered, or sated, but roused to the perception and desire of what is really great and good, receiving, without undue effort or conscious effort, powerful and lasting impressions. The very attractive exterior and the astonishingly low price of this book removes the last possible excuse of the prospective buyer.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

Historical Sketch of Saint Louis University. By William H. W. Fanning, S. J. (Vol. IV, No. 4 of the *Bulletin of St. Louis University).*

Official Year-Book and Parish-Guide of St. Mary's Church, Memphis, Tenn. 1909.

How I Came to do it, or The Celibacy of the Clergy. A Holiday Sketch by Rev. J. Blackswhite. Edited by

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Mermod, Jaccard & King, Broadway, Cor. Locust, St. Louis Missouri.

Monsignor John S. Canon Vaughan. vii & 289 pp. 12mo. London: Burns & Oates. 1908. (American agent: Benziger Brothers).

Erin's Hope. The End and the Means. By James Connolly. 16 pp. New York: J. E. C. Donnelly, 749 Third Ave.

William Cardinal Allen, Founder of the Seminaries. By Dom Bede Camm, O. S. B., of Erdington Abbey. (St. Nicholas Series). 194 pp. 16mo. Benziger Brothers. 1908. 80 cts. net.

Henry Charles Lea's Historical Writings. A Critical Inquiry into their Method and Merit by Paul Maria Baumgarten. 200 pp. crown 8vo. New York: Joseph F. Wagner. 1909. 90 cts.

They Must; or God and the Social Democracy. A Frank Word to Christian Men and Women by Hermann Kutter. American Editor, Rufus W. Weeks. 232 pp. crown 8vo. Chicago: The Co-Operative Printing Co. 1908. $1.

The Preachers' Protest Against President Roosevelt's Denunciation of Religious Bigotry in Politics. A Lecture by V. Rev. D. I. McDermott. 31 pp. 16mo. Philadelphia: Peter Reilly. 1908. 10 cts. (in paper covers).

Madge Make-the-Best-of-It. By M. E. Francis (Mrs. Francis Blundell). (The St. Nicholas Series, Edited by Dom Bede Camm, O. S. B.). 175 pp. 16mo. Benziger Brothers. 1908. 86 cts.

GERMAN

Jesus Christus, Vorträge. auf dem Hochschulkursus zu Freiburg im Breisgau 1908, gehalten von Dr. Karl Braig, Dr. Gottfried Hoberg, Dr. Cornelius Krieg, Dr. Simon Weber, Professoren an der Universität Freiburg im Breisgau, und von Dr. Gerhard Esser, Professor an der Universität Bonn. viii & 440 pp. 8vo. Freiburg and St. Louis: B. Herder: 1908. $1.70 net.

Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland. Vereinsschrift für 1908. Fünf Vorträge von der Limburger Generalversammlung: Schmidt, Plassmann, Ehses, Meyer, Wasmann. 91 pp. 8vo. Cologne: J. P. Bachem. 1908. (In paper covers).

FRENCH

Études sur l'Histoire des Religions. I: La Religion des Primitifs par Mgr. A. Le Roy, Évêque d'Alinda, Supérieur Général des Pères du Saint-Esprit. vii & 518 pp. 16mo. Paris. Gabriel Beauchesne & Cie, Éditeurs, Rue de Rennes 117. 1908. fr. 4.25, postfree (paper covers).

Une Anglaise Convertie par le Père H. d'Arras. Introduction par la Comtesse R. de Courson. (Vol. 3 of "Apologétique Vivante"). xvi & 213 pp. 16mo. Paris: Gabriel Beauchesne & Cie. 1908. frcs. 2,25 postfree (paper covers).

SPANISH

Devocionario Eucarístico. Seguido de Oraciones y Ejercicios Religiosos. Compuesto por el Padre Heliodoro Gil y Cartagena, de la Compañia de Jesús. Con un Grabado. 347 pp. 32mo. B. Herder. 1909. Retail 60 cts.

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Two Important Points in the Social Program of the Central Verein

IT is fitting that the first definite and organized effort toward Catholic social reform in America should be made by the sons of the land of Bishop Ketteler and of the Volksverein. Indeed, the social program formulated at the last meeting of the Central Verein might be regarded as a recognition of the motto, "Noblesse oblige." In Germany modern Catholic social reform had its origin; in Germany it has produced the most varied and beneficent results. To us in America these achievements, effected through the agency of pulpit, platform, press, politics, and parliament, ought to be at once an encouragement and a reproach. We have been almost criminally negligent of our social obligations and opportunities, with the result that our present obligations are extremely urgent and our present task is exceptionally difficult. But the Central Verein has made an excellent beginning.

The features in its social program which seem to me especially timely and practical are: the plan of providing scholarships in the social sciences, and the recognition of the essential place of the labor union in any scheme of social reform. Consideration of the former point naturally calls to mind the pitiable contrast which exists between our confident assertion that "only Catholic principles can oslve the social problem," and our inadequate application of these principles to the concrete facts of industrial life. Our opposition to Socialism is fairly definite and well understood, but our utterances in the direction of positive and constructive social teaching are for the most part truisms, commonplaces, platitudes. They provide no definite guidance to our own people, and they make absolutely no impression upon those without the Catholic fold. As a consequence, Catholics are bewildered, unsatisfied, and dissatisfied, while the non-Catholic world scarcely knows that we profess to have a social doctrine.

In December, 1907, at Madison, Wisconsin, the American Economical Association, the American Association for Labor Legislation, and the American Sociological Society held their annual meetings. The active members of these three bodies are mainly the teachers of the different social sciences in non-Catholic and secular colleges and universities. At their annual conferences papers are read and discussed on a wide variety of social subjects. Only two Catholics (Dr. McCarthy of the Wisconsin State University and the writer) took any part in the Madison sessions, although many of the subjects under discussion were very important from the viewpoint of religion and morality. For

example, the general topic considered by the Sociological Society was "Social Conflicts,—" between races, religions, political divisions, industrial classes, etc. Every paper that was read assumed or involved some ethical doctrine. Yet the Catholic position had no representative. So far as the speakers and most of the auditors were concerned, there *was* no Catholic position. At the 1908 meeting of the same society, the general topic was "the Family." While the moral and religious importance of this subject is obvious, only one Catholic (Walter George Smith of Philadelphia) seems to have participated. Only two (Dr. Neill, the Commissioner of Labor, and Father Dietz of Columbus) spoke at the 1908 meeting of the American Association for Labor Legislation.

The responsibility for these conditions rests entirely upon ourselves; for the members of these associations are as a rule open-minded, are seeking light wherever they can find it, and seem willing and even anxious to learn the Catholic position. Most of them have no definite or tenaciously-held philosophy as a basis of their social theories. Many of them, indeed, take the view so brilliantly attacked by Mr. G. K. Chesterton in the opening chapters of *Heretics,* that a philosophy of life or of society is superfluous, and that the supreme goods are efficiency and progress, even though they have no definite idea of the object to be effected or the end to which progress is a means. We Catholics, who have a sound and clear-cut social philosophy, are neither sufficiently equipped nor sufficiently interested to make it or its conclusions known to the great body of active, eager, earnest social students who sit in darkness. We realize neither the immense value of our principles nor our obligation to disseminate them.

Our primary need, therefore, is of competent teachers. Catholic social principles will not take on a dynamic character in America until we possess a goodly number of men who are not only well grounded in our own social philosophy, but thoroughly acquainted with the current theories and the ascertained facts of positive social science. The plan of the Central Verein to found scholarships in social science in the Catholic universities of this country and of Europe, contains, therefore, possibilities for good which are practically unlimited. If it is prosecuted energetically and systematically it should before long give results which will stimulate other Catholic organizations to go and do likewise. Let us hope that the movement will have a rapid and healthy growth, so that ere another decade has passed we shall be provided with men adequate both in numbers and in knowledge to present Catholic social principles in the meetings of

the learned bodies already mentioned, in newspapers and magazines, in the pulpit, on the platform, and before gatherings of workingmen; men who will be able to get the ear of those without as well as those within the Catholic pale, who will be able to justify Catholic opposition to both the abuses of capitalism and the excesses of Socialism, and who will have the ability and the courage to defend plans of positive social reform.

The second point in the program of the Verein on which I would say a word, concerns the labor union. The criticisms, mostly unfair or at least one-sided, uttered against these organizations in recent years have misled many fair-minded persons. It is encouraging to find that the Central Verein has not been thus deceived. On the contrary, it has explicitly declared that any program of social reform which ignores organized labor is foredoomed to fail. *Men who talk of uplifting the laboring classes through Catholic principles, while denouncing or discouraging the labor union movement, show themselves to be profoundly ignorant of the industrial history and the actual industrial conditions of America.* Despite all their shortcomings, the unions have done more, both directly and indirectly, to better the lot of American workers, and to educate the American public to the just claims of labor, than all other social agencies combined. If their present spirit and policies are continued and developed, they will produce larger and more excellent results in the future. The members of the Central Verein have, therefore, displayed an accurate knowledge of actual conditions and needs in their recommendation that Catholic workingmen take an active part in the regular trade unions, instead of forming separate organizations. In this way the Catholic workers will be able to oppose most effectively Socialism, unwise radicalism, and every other tendency or method that is hostile to genuine reform. They will not only be of great service to their fellow unionists, and to the laboring class generally, but will reflect honor upon their Church as the safeguard of social order and the advocate, inspirer, and teacher of economic justice.

St. Paul Seminary JOHN A. RYAN, D.D.

May Women Sing in Our Church Choirs?

Since the publication of Father Bonvin's article on the question whether women may sing in our church choirs *(Caecilia,* Oct. 1908, and CATHOLIC FORTNIGHTLY REVIEW, xv, 20 sq.), the following correspondence has been given out by the Bishop of Pittsburg:

Bishop Canevin to Cardinal Merry del Val:

It would please me very much if you would have the kindness to advise me if it is true that women may sing in the choirs or churches, not only when they sing together with the other male members of the congregation in the body of the church, but also when they are separated, and form, either alone, or with men and boys, a special choir on an elevated platform or choir loft in the rear of the churches, as is the custom in the United States. Because of the diversity of opinion, and the many newspaper reports, there is great obscurity and much controversy concerning this matter; and it would be a great advantage not only to the diocese, but to the other dioceses of the United States, if we could have some final word from the Holy Father for the purpose of definitely putting an end to the question. In the hope that you will have the goodness to communicate to me the decision of the Holy Father as soon as possible, I beg to remain, with the expression of my very high consideration, etc.

Cardinal Merry del Val to Bishop Canevin:

Segreteria di Stato di Sua Santita. No. 33,810. *Dal Vaticano,* 29 November, 1908. My Lord Bishop: In reply to your letter of the 14th of November, I hasten to inform you that the Holy Father has not given permission for women to form part of the church choirs in the United States, and that the statement that such permission has been granted by His Holiness is devoid of foundation. His Holiness' wish is that the decrees of the Sacred Congregation of Rites in regard to church choirs should be faithfully observed in the United States as elsewhere. R. Card. Merry del Val.

The *Pittsburg Observer* and several other Catholic journals hastened to declare that this letter from the Cardinal Secretary of State settled the question whether women are allowed to sing in church choirs, and settled it negatively. Those, on the other hand, who were more intimately acquainted with the real question at issue and with the way in which such questions are usually decided by the Roman authorities, at once saw this was not an official decision, and that, even if it were, it contained nothing more than a declaration that the Motu proprio was to be enforced in the United States, and that the Holy Father had given no general permission (only a special one to Archbishop Messmer for the Diocese of Milwaukee) for women to form part of the church choirs in this country.

Cardinal Merry del Val's letter to the Bishop of Pittsburg was followed by a reply on the part of the S. Congregation of Rites, to a "dubium" formulated by the editor of *Church Music* and published in that magazine, Vol. iv, No. 2, p. 95. "Dubium" and reply are as follows:[1]

Nuperrime Sacrorum Rituum Congregationi ea quae sequuntur, pro opportuna declaratione, rite ac reverenter exposita sunt, nimirum:

Per omnes fere regiones Statuum Foederatorum Americae Septentrionalis, nomine chori designatur solummodo quidam coetus paucorum cantorum tum

[1] We correct a few typographical errors according to the official text of the dercree since published in the *Acta Apostolicae Sedis,* Vol. i, No. 2, p. 175.

foeminarum quum virorum, qui seliguntur ad officium textus liturgicos intra Missas solemnes cantandi. Hic chorus seu coetus virorum ac mulierum, seu puellarum, in loco ejus soli usui destinato extra cancellos, immo plerumque longissime ab altari positus est, nec alius habetur chorus qui textus liturgicos cantet vel recitet.

Hinc quaeritur: Utrum ratione habita Decreti de cantu mulierum in ecclesiis *(Angelopolitana 17 Jan., 1908)* quo concessum fuit ut intra christifideles viri et pueri, quantum fieri potest, suam partem divinis laudibus concelebrandis conferant, haud exclusis tamen, maxime ipsorum defectu, mulieribus et puellis, talem chorum, seu coetum virorum et mulierum supradescriptum, in loco ab altari remotissimo positum et chori liturgici fungentem officio posthac adhibere liceat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii exquisitis utriusque Commissionis tam liturgicae quam de musica et cantu sacro suffragiis, omnibus maturo examine perpensis, praepositae quaestioni ita respondendum censuit: Prout exponitur, *negative,* et ad mentem. *

Die 18 Decembris, 1908.

S. Card. Cretoni, *Praefectus.*

D. Panici, *Archiep. Laodicen., Secretarius.*

* Mens est: ut viri a mulieribus et puellis omnino sint separati vitato quolibet inconvenienti et onerata super his Ordinariorum conscientia.

D. Panici, *Archiep. Laodicen., Secret.*

Translated into English:

Lately the following question has been legitimately and respectfully laid before the Sacred Congregation of Rites for an opportune decision, viz.:

Almost everywhere in the United States the word "choir" is understood to mean only a body of a few singers, both male and female, who are chosen for the office of singing liturgical texts during solemn masses. This choir or body of men and women or girls is stationed in a place which is destined for its use alone, outside the cancelli (altar rails), mostly even far away from the altar; nor is there another choir to chant or recite the liturgical texts.

Hence the question: Whether in consideration of the decree concerning the singing of women in the churches (Angelopolitana, Jan. 17, 1908), which granted that "among the faithful men and boys, as far as possible, participate in the singing at the divine services, without, however, excluding women and girls, especially if the former be wanting," such a choir or body of men and women as described above, stationed in a place far removed from the altar and performing the office of a liturgical choir, could lawfully be used in the future?

Upon the report of the undersigned secretary and after mature deliberation on the opinions which had been asked from both commissions, the liturgical as well as that on music and sacred chant, the Sacred Congregation of Rites decided to answer the proposed question thus:

As the matter has been presented, no. And according to the intention. The intention is: the men should be entirely separated from the women and girls, avoiding every impropriety, and it is the duty of the ordinary to see that this is carried out.

In reprinting this decree, the editor of the *Ecclesiastical Review,* who had himself proposed this "dubium", and whom the *Catholic*

Union and Times (xxxvii, 46) styles "perhaps the most active adversary of church choirs consisting of men and women," calls the decision "final" and comments upon it in a way which has led some at least of his readers to think that it gives a final negative answer to the question which heads this article. This impression is, we think, altogether wrong. Dr. Heuser himself says (*Eccl. Review*, xl, 2, 225):

"Whilst the S. Congregation prohibits the arrangement of mixed choirs of male and female voices [as described in the "dubium"] by answering the proposed question as to its lawfulness by the simple *negative; yet when there is a dearth of male singers, and when it is necessary for the solemnity of the service that men and women join in the singing, even then the men and women are to be absolutely separated;*[1] and it becomes the duty of the Ordinary to see that this is done."

To our lay mind it is inexplicable how a decision like the one under consideration *("Prout exponitur negative et ad mentem,")* can be called a "simple negative," The "ad mentem" clause contains a distinct qualification: "Mens est ut.....," while the "prout exponitur," if it means anything, means that the negative answer applies strictly to the case as set forth in the "dubium;" implying that if the matter had been presented differently, a different answer might have been given.

Rev. Dr. Heuser adds that women may still assist in the liturgical chant, not permanently, but as an expedient applicable wherever and as long as it may be conscientiously deemed necessary (p. 226).

Therefore, according to Dr. Heuser's own interpretation of the decree, men and women may lawfully join in the singing if the sexes are duly separated. If Dr. Heuser adds: "when there is a dearth of male singers and when it is necessary for the solemnity of the service," he merely gives a subjective opinion and arbitrarily makes additions which are not contained in the decree and which, therefore, need not worry anybody.

* * *

The above article was already in type when the London *Tablet* of Feb. 6th reached us, with this item in its Rome correspondence:

"Your correspondent has consulted an authority for an interpretation of this reply, and has been told something like this: The Sacred Congregation does not forbid mixed choirs of men and women substantially as they exist at present in English-speaking countries; it simply insists that instead of the present custom of having the men singers and women singers together, they should be entirely divided,

[1] Italics ours. — A. P.

the men occupying one part of the 'choir' and the women the other. There would really be no difficulty at all in bringing all church choirs within the rule laid down by this decree. Mixed choirs of men and women are forbidden, separated choirs consisting of men on one side and women on the other, are not forbidden—at least not forbidden by this answer. The prohibition of the Congregation seems to dwell altogether on the division of persons, and has apparently nothing to say to the union of their voices. If this explanation be the true one, it will go far to solve one of the greatest difficulties connected with the observance of the Holy Father's *Motu proprio* on Church music."

The International Fight Against Freemasonry

We are glad that our little book on Masonry *(A Study in American Freemasonry*. B. Herder. 2nd ed. 1909. $1.50 net) is furnishing Catholic writers in far-away and widely separated lands useful ammunition in the world-wide battle against modern Paganism as embodied in the Masonic Craft. In this country the *Ohio Waisenfreund* is drawing a series of popular articles from its pages. In Canada *La Vérité* of Quebec and *La Croix* of Montreal find the volume useful and often quote from it. Down in British Guiana the Rev. Dr. Purcell is using it with telling effect in his *Catholic Standard*. In far-away Calcutta, finally, the *Catholic Herald of India* employs the book effectively in this wise (Vol. vi, No. 49):

"Max" in *Capital* informs us that the Masonic world in Calcutta is in rather a state of unrest at present because the new District Grand Master, Sir John Stanley of Allahabad, has vetoed the holding of a Masonic Church Service in Calcutta this year. Sir John's attitude is said to be determined by the fact that, as there are so many Masons now in Calcutta belonging to the non-Christian religions, it would be unwise to have the service referred to in a Christian Church. On which "Max" remarks that Sir John hardly understands the situation. "Freemasonry," he writes, "is one of the great unifying influences amongst the races in India—all Freemasons acknowledging the One God and Father of us all."

But that, it seems to us, is not the point. Acknowledgment of the One God and Father of us all does not make a Christian. A Theist or Deist admits the existence of God, and yet is out of place in a Christian service. It is evident, from Masonic authoritative sources, that Masonry professes to require in its members Theism only as sufficient for them, and thus ignores or even rejects Christianity. As Father Hull so clearly wrote, at the time of our endless controversy about Freemasonry: "Theism is all very well as far as it goes, in the absence of a fuller religion. But to set up Theism as a sufficient or adequate religion is tantamount to a rejection of Christianity. If Christianity is true, there can be no indifference regarding it. 'He that is not for me is against me,' said Christ our Lord, and no one will say that Freemasonry is for

Christ. By ignoring Christ it is against him at least negatively; and by maintaining indifference as a principle it is positively against him." It is this view which made Sir Francis Burnand, who was a high degree Mason before his conversion, write that "logically no Christian can be a Mason, unless he be the sort of hedging Christian who, imitating the liberal-minded Emperor, Alexander Severus, included a statue of Our Lord among those of all the gods with whose names and attributes he was acquainted."

Let it not be said in reply that the Bible appears with honor in every well-regulated Masonic Lodge. We have it on the authority of the *Lexicon of Freemasonry* that "the Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will, may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed on the Altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahmin, it everywhere masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man." So much for the Masonic conception and reverence of the Bible.

But to return to the One God of Freemasonry. If we examine carefully the various authorized works and their statements on the matter, we are driven to the conclusion—as Dr. Preuss clearly proved in the work we reviewed recently—that it makes no difference in Masonry who or what the God is that is acknowledged; he may be Buddha, or Christ, or the God of the Unitarian and Jew, the totem of the Alaskan, the Venus of the Roman, the Zeus of the Greek, all that is required is a belief in some deity or other. More than that. In *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, Published by Authority,* Bro. Pike is anxious that the required belief in God should not deter Atheists, at least not those he calls mere formal Atheists, whose absolute denial of God is only formal and not real. In such cases, he says, "the *qualities* of God are admitted, and affirmed to be real; and it is a mere change of name to call the possession of these qualities, *Nature* and not *God.* The real question is, whether such Qualities exist, as we call God; and not, by what particular name we shall designate the Qualities. One man may call the sum total of these Qualities, Nature; another, Heaven; a third, Universe; a fourth, Matter; a fifth, Spirit; a sixth, God, Theos, Zeus, Alfadir, Allah or what he pleases. All admit the existence of the Being, Power or Ens, thus diversely named. The name is of the smallest consequence." (*Morals and Dogma,* pp. 643—44, as quoted by Dr. Preuss).

Is this sum-total of qualities, or even Qualities, we ask, the Christian God? The great Masonic symbol of God—G. O. D.—may be kept where the "profane" world is not ready for a plain and candid rejection of God. But its meaning is given by Bro. McClenachan, the continuator of Dr. Mackey:

"G. O. D. The initials of Gomer, Oz, Dabar. It is a singular coincidence, and worthy of thought, that the letters composing the English name of Deity should be the initials of the Hebrew word wisdom, strength, and beauty; the three great pillars or metaphorical supports of Masonry. They seem to present almost the only reason that can reconcile a Mason to the use of the initial 'G' in its conspicuous suspension in the East of the Lodge in place of the Delta. The incident seems to us to be more than an accident.

"Dabar, Wisdom, D.
Oz, Strength, O.
Gomer, Beauty, G.

Thus the initials *conceal* the true meaning." (Quoted by Dr. Preuss).

To conclude. A Masonic Church service in a Christian Church is illogical and insincere, and we are not surprised at the attitude of the District Grand Master, although he may not be ready to admit publicly that Masonry is what, from Masonic sources, we have shown it to be.

The Myth of a Free Press

Mr. William Marion Reedy, editor of the St. Louis *Mirror,* in an address delivered before the Missouri Press Association and printed in pamphlet form,[1] declares flatly that there is no such thing as a "free press" in America:

"The prizes of journalism are not for those who can think soundly or write well. The man who writes has no chance to reach the real topmost power in journalism. He can only become an employe of some rich concern, writing not what he believes, but what his employers order him to think. What editor today controls his paper? I can think of but one—dear old Henry Watterson, a relic from the golden age. Where is there an editor today like Dana, Greeley, Halstead, McCullagh, Hyde, Joseph Medill, Raymond—a man who makes his paper's policy the expression of himself alone?.... The owners of newspapers are business men. They want dividends. They want the business, the commercial ideal, upheld, at all hazards. They must get the money from the men who have it, they must cater to please the men who run the community, and such men are out for their own pockets first, last and all the time. All the rest is 'leather and prunella.' The great intellectual personality no longer dominates the great paper. The supreme headship of a great newspaper is not the man who may be turned out in a school of journalism, but a money maker. The journalist proper can never be more than 'a hired man' on a great paper. So a school of journalism does not promise the sort of success that means the exercise of the real power of journalism.... Everything in this country has been regulated, more or less, except the daily press. The daily press has participated, more or less, in the regulation, but there are reasons for believing that one of the greatest evils in the United States is this same daily press itself."

In support of this contention Mr. Reedy cites the cases of the New York *Sun* and *Evening Post:*

[1] *The Myth of a Free Press.* 31 pp. 32mo. St. Louis. 1908. 5 cts.

"The two best written papers in the United States, in the opinion of journalists generally, are in the city of New York, and both of them are hopelessly committed to plutocracy. I refer to the *Sun* and to the *Evening Post*. Unfortunately, the literary merit of both papers is such that they are in demand in the editorial sanctums of every other daily paper in the country, and there is very little written in comment upon any serious, vital general topic, for any of the great dailies outside of New York, that is not based upon the opinion of one or the other of these New York dailies on that subject. The papers in 'the provinces' may occasionally traverse the opinion expressed in the *Sun* or the *Evening Post*, but always the influence of the underlying thought in the editorial betrays the color of its origin in one or other of the two papers I have mentioned. Each of them is an organ of special interests, with some academic exceptions. Their inspiration is found in Wall Street, and their attitude is always one of antagonism to any of the proposals for changes in the social or economic system of the country, that emanate from any quarter not approved either in the office of Mr. Morgan or Mr. Rockefeller. Once in a while they make some concession to the cry of reform when some particularly glaring case of plutocratic or corporation crime is brought to notice, but in the main they stand for the situation as it is, and for the perpetuation in power of the franchise corporations that make up the great aggregation of wealth that dominates the cities and States, and eventually, the whole country."

These cases, Mr. Reedy argues, are typical, and conditions everywhere are much the same. "The independence of the press," he avers, "is a fake." He adds: "In every city the papers may appear to fight one another upon the surface, but in every case they have a business combination to shut out the new comer. The established daily papers in any city are as much a trust as the steel trust or the Standard Oil—while the Associated Press is another national trust—and it is exceptionally rare that anyone can break in upon the combination and fight it; and if one does, it must be solely through the possession of financial support, great enough to fight to a finish the established newspaper wealth of the community, controlling and owning carriers, newsboys, and newsdealers absolutely. Of course, when a new paper so backed succeeds in establishing itself, it is not to be expected that the paper will take up the cause of the people against the interest of the men of great wealth, who have put their money into the new journalistic enterprise. The newspapers of any city will always be found a unit when there comes up any matter in which the public service interests and the interests of the advertisers are a unit."

An anonymous "New York Editor" in the *Atlantic Monthly* takes much the same position. He says:

"A newspaper is a business enterprise. In view of the cost of paper and the size of each issue, tending to grow larger, every copy is printed at a loss. A one cent newspaper costs six mills for paper alone. In other words, the newspaper cannot live without its advertisers. If a newspaper has such a circulation that complete publicity can be secured only by advertising in its columns, whatever its editorial policy may be, the question is solved. Nevertheless, within the past three years the department stores have combined to modify the policy of at least three New York daily newspapers. One of the most extreme and professedly independent of these newspapers, always taking the noisiest and most popular line, with the utmost expressed deference to labor unions withdrew its attack upon the traction companies during the time of the Subway strike, on the threatened loss of its department store advertising. It has never dared to criticize such a store for dismissing employes who attempted to form a union. In other words, this paper is not independent, and in the last analysis is governed by its advertisers."

Our own experience goes to bear out these statements. Nor do we believe Mr. Reedy exaggerates when he says that the majority of our *real* journalists—newspaper writers—are at heart Socialists and Anarchists. The brutal way in which they are gagged is apt to make the mildest-mannered scribe revolt.

It would be interesting to inquire to what extent our *Catholic* press is free. But we have not the necessary data to form general conclusions. On the whole, we believe, the average Catholic editor who does not own the paper he edits—and few do—is as much a slave as his secular confrère,—a slave not only of advertisers, but of, in some instances, proprietary bishops, boards of directors, mercenary business managers, powerful societies, and so forth. Thus not a single English Catholic paper dares to criticize the "Knights of Columbus," though the editors of at least three have written or told us personally that if they were free to do so, they would take the same attitude towards this pseudo-Catholic organization as is taken by the Catholic Fortnightly Review. But they are not only not free to write as they think, but are compelled to admit columns of fulsome puffery into their papers. No wonder we have no more really great editors!

Those of us who are still young may live to see the results of this insane policy.

President G. Stanley Hall on Religion and Morality in Education

It was a dark picture of the moral condition of our youth that President Hall of Clark University (Worcester, Mass.) painted in a lecture delivered a few weeks ago before the St. Louis Society of Pedagogy.[1] Statistics is one of the favorite pursuits of this noted educator, and he declared that there is not only a sad increase of juvenile crime in the country, but that the crimes themselves are becoming more serious and that the age at which they are committed is constantly growing lower. It is—and this point he constantly emphasized throughout the discussion—matter for just alarm. Conditions of course are much the same in other countries where accurate statistics have been compiled. A census lately taken in the schools of Germany, France, and England, as to the prevalence of private vice and moral uncleanness among boys, is, he said, "one of the most depressing and humiliating facts with which we have to reckon." Still more humiliating is the fact that as to crime among young men and adults, the United States easily takes first rank. Prof. Hall finds that we lead the world in the number of murders and of divorces.

This grim outlook led the Professor to suggest remedies. On the whole these suggested remedies were excellent, and, with the exception of two or three, may be applied readily enough in school and at home. It was especially refreshing to note the absence of one remedy which is invariably insisted on by those who pretend to have the moral welfare of the coming generation at heart; namely, the opening of new schools, new libraries, new reading rooms. President Hall did not even hint at the remedial quality of such institutions. At least he did not say a word in favor of multiplying those we already possess. The great question is how to introduce moral sanity among those now frequenting the places of learning that cover the land.

President Hall has a reputation of saying things, which, as the Germans say, sound "befremdend." Any one not familar with his previous utterances would have observed this note of strangeness in some of the remedies pointed out during the lecture. He began with a plea for reintroducing the good old-fashioned "scolding" of children, which, he thinks, has sadly fallen into disuse. In too many things the young are permitted to have their own way. A sound rebuke from parents and teachers usually has a salutary effect, especially if the scolding, when necessary, is followed up by a punishment which has

[1] Tuesday evening, Dec. 8, 1908. This report, by one of our occasional contributors who attended the lecture, loses nothing of its interest for being published somewhat "post festum."

fallen still more into desuetude, namely "flogging". Flogging, in the opinion of Dr. Hall, is a capital means for restraining juvenile perversity. As both of these remedies are in strict keeping with the time-honored pedagogy they call for no further comment.

President Hall further recommended readings from the Bible as a preservative of morality. This will no doubt meet with the approval of not a few of those in charge of our public schools. The next remedy will strike many as curious. Dr. Hall suggests that "moral stories" inculcating different virtues be made a part of the common school course. On what basis, by whom, or how, or along what lines these stories are to be written, he did not clearly state. We suspect he meant such books as are issued by the Ethical Culture Society. He spoke of an organization of German educators who had already prepared nine stout volumes of "morality-books."

Mildly surprising was the Doctor's next remedial measure. It consists of theatrical representations, in which the young are to take the parts of heroes and heroines, who, of course, must always "strive for the better things." The young, says President Hall, have an especial fondness for such theatricals; they are always anxious "to take parts." This remedy prepared the way for the next. It is "rythmic motion." In plain words—dancing. President Hall created quite a stir some years ago when he insisted on the ethical value of the dance. He reminds us that the religious festivals of races in a low stage of culture are frequently accompanied by religious dances. A number of prominent New York ministers have already introduced this feature —sometimes under a changed name—as part of their church work.

It is no doubt its relation to another moral preservative—physical culture—that prompted the lecturer to include it in his list of helps. His recommendation of athletics and physical culture as powerful means to preserve moral purity will be heartily endorsed by all who understand the peculiar needs and dangers of young men in their teens.

We can only mention the other remedies suggested by Dr. Hall. One of them is "the cultivation of a sense of honor." He spoke of the establishment of some kind of "Court of Honor" such as existed in medieval days and which might be made to appeal to the young. Intellectual interests will, of course, always remain one great help towards leading a moral life, and this help was duly emphasized.

The really noteworthy feature of President Hall's lecture was the unqualified endorsement he gave to religious training as a restraint upon youthful folly. To hear the author of *Adolescence,* one of our foremost experts in educational psychology, speak so strongly of the ab-

solute need and importance of religious training in our schools, must have been a welcome surprise to some of the many educators present at the lecture. President Hall even went so far as to summarize his whole lecture in the concluding sentence by saying that if we are to effect any improvement in the education of our youth we must hold religious training superior to mere intellectual culture.

Withal, however, as in many similar talks and articles by noted educators of the type of Dr. Hall, we noted the absence of a direct appeal to educators to model their work upon the teaching of Christ, the supreme educator of men, the friend of the young. It is true that, in speaking of the laicisation of French schools, Dr. Hall stated that in proportion as the schools were de-Christianized revolting juvenile crimes increased in France. He spoke of the sad spectacle in that country of prematurely old youths with all the marks of physical and mental senility; the deplorable effects of pagan conduct, which, in turn, is the outcome of pagan teaching. Yet why not urge upon educators to try, at least as much as their opportunities permit, to impress upon their pupils the beauty and everlasting truth of that saying once spoken in the course of the most eloquent sermon ever delivered: "Blessed are the pure of heart, for they shall see God"? A. M.

Against Secret and Suspect Societies

A Bishop writes to us:

"I congratulate you on your stand against all secret societies, and especially against the 'Elks,' 'Eagles,' etc. I have strictly forbidden the Catholics of my diocese to join these societies, as I had a chance to do so before there were any important numbers concerned, and I favored the organization of the K. of C. as a means of keeping our Catholics from joining secret and suspect societies. I must say that I have found some difficulty with the K. of C. in compelling them to reject all members of the 'Elks' or 'Eagles'. But I will hold fast to my ruling. It is a pity indeed that the laws of the Church are not more strictly enforced everywhere in regard to secret societies. Of course, I understand that in many dioceses it would be impossible to put all those Catholics who have joined these dangerous societies for a long time, under the ban of the Church. But could it not be obtained that, from a certain date, Catholics would be strictly prohibited from joining these societies? Perhaps you could do something towards this result."

His Lordship adds in a postscript:

"As to the K. of C. I still believe that they can do much good; *but they must be closely watched.*"

We have had similar communications from several other members of both the hierarchy and the lowerarchy. The right reverend correspondent whose letter we have printed is not the only bishop who, having hailed the K. of C. as an antidote against such dangerous secret societies as the "Elks," the "Eagles," and others of the same stamp, now finds it difficult to compel the "Knights" to steer clear of the "Elks," the "Eagles," etc. Which is not to be wondered at, for the K. of C. are with good reason looked upon by the general public as "Catholic Elks," because in many places they openly fraternize with the "Elks" and the "Eagles" and other secret societies. We have more than once been told on good authority that in this or that city, town or village, all K. of C.'s were "Elks" and many "Elks" belonged to the K. of C.[1] One result of such fraternizing is that the K. of C., instead of proving an antidote against, turn out to be a feeder of dangerous secret societies.

While it is true that, like all organizations that are not *per se* wrong and damnable, the K. of C. *"can* do much good" (no sane man ever denied that); it is equally true, and forces itself more and more upon the conviction of our shepherds, that their doings are of such a character that *"they must be closely watched."*

We don't know what the CATHOLIC FORTNIGHTLY REVIEW could do, that it has not already done, towards bringing about a decree from the Church authorities either at Rome or in this country, forbidding Catholics to join all secret societies. Before the Knights of Columbus spread and waxed powerful, the movement against the secret society evil promised to bear fruit. As we have already remarked, the reason why the "Knights of Columbus" were hailed by many good bishops and priests was chiefly because the hoped, in the words of our right reverend correspondent, that the new organization would prove "a means of keeping our Catholics from joining secret and suspect societies." In reality it is distinctly tending in the opposite direction. It familiarizes our people with lodge tomfoolery and leads them to

[1] On a trip to Cuba, not very long ago, the editor of the REVIEW was thrown together with a K. of C. from one of the smaller cities of Missouri, who immediately upon our arrival in Tampa looked up the headquarters of the local Elks and, showing his Elk button, inquired of the members whether any of them were K. C.'s, saying that in his home town to be a K. C. meant to be an "Elk," and to be an "Elk" meant to be a K. C. My traveling companion knew nothing of the REVIEW, and, when I expressed mild surprise at the way he and his K. C. brethren fraternized with the Elks, he exclaimed: "Why shouldn't we? Are not the two societies identical in character and aims?" And when I ventured to dissent from this proposition, he said: "Go on, you don't know what you are talking about, being neither an Elk nor a K. of C.; *I* belong to both organizations and know that, howsoever they may differ in the letter of their constitutions, *the spirit is the same.*"

fraternize with "Elks," "Eagles," *et id genus omne,* and in this way it proves for many members a stepping-stone to forbidden secret societies, and, ultimately, Freemasonry. It was because we foresaw this development that we opposed the K. of C. from the very beginning of their national propaganda. It is because we see whither they are drifting and that in all human probability they are sure to prove dangerous to our Holy Church and to immortal souls which it is her divine mission to save, that we continue to oppose them and shall carry on the fight against them to the bitter end.

MINOR TOPICS

EXIT HAECKEL

In a paper in the Berlin *Volkszeitung* (1908, No. 608) Prof. Ernst Haeckel of Jena attempts to defend himself and his "scientific" methods against a recent brochure of Dr. Arnold Brass, who asserted and proved that the great "Father of Monism" had forged certain illustrations which he employed in his writings to establish the airy hypotheses that have made him famous. Haeckel is forced to confess: "In order to end the brutal fuss I will begin with the contrite confession that a small portion of my numerous embryo pictures (perhaps six or eight per cent) are really 'counterfeited' (in the sense in which Dr. Brass uses the term); I refer to those pictures in regard to which the available data are so incomplete or insufficient that, in order to construct an evolutionary series, one is compelled to fill in the lacunae with hypotheses and to reconstruct the missing links by comparative synthesis."

In other words, Haeckel admits that he fabricated imaginary illustrations to establish his scientific claims. He took the embryo-figures carefully drawn by other scientists, altered them arbitrarily to suit his own purposes, and ticketed them with a different name. (Cfr. Prof. Dennert's recent article in the *Norddeutsche Allgemeine Zeitung,* summarized in the *Kölnische Volkszeitung,* 1909, No. 37). It does not save Haeckel's reputation that, as he claims, "a hundred" of his colleagues [?] had recourse to the same procedure. In the words of the *Kölnische Volkszeitung* (1909, No. 3), Haeckel [now seventy-five years old] winds up his career as a professor under the accusation of having committed downright forgeries; he suffers his critics to call his honor as a savant blasted and to denounce his conduct as a stain upon the escutcheon of German scholarship. He must know what he is doing. One way or the other, Herr Professor Ernst Haeckel is 'done for.'"

THOSE IGNORANT, LAZY JESUITS!

A distinguished writer once said that, though the members of the Society of Jesus had been accused by their enemies of almost every conceivable crime, no one had ever seriously called in question their

intellectual attainments and activity. In fact, the most careful examination of Duhr's *Jesuitenfabeln,* or of Brou's *Les Jésuites de la Légende,* two veritable encyclopedias of supposed Jesuit criminality, will fail to bring to light any accusation of indolence or ignorance.

The questionable glory of the discovery and exposure of intellectual sloth on the part of the Order was reserved to Señores Morote and Calbetón, deputy and senator respectively of the kingdom of Spain. According to these two worthies, the Society of Jesus is the most ignorant and inactive body of educators in Spain. The charge was promptly and victoriously refuted. A brief statement of the intellectual work of the Society in 1908 alone was a sufficient answer. This statement may prove interesting to American readers.

The Spanish Jesuits were responsible last year for 35 distinct periodicals, and furnished, moreover, regular contributors to 15 others. Of these 50 publications (the names of which appear in *Razón y Fe* for Jan., 1909) some were exclusively for the educated classes, others exclusively for workingmen.

During the same twelve months they published 54 new books, brought out new editions of 10 others, made a new version of the entire New Testament from the Greek into Spanish, and translated from the French, the German and the Italian, 8 works which they thought would be of service to their countrymen. Besides they published 12 monographs on scientific subjects, some of which had been read by their authors at congresses of scientists.

A glance at the titles of their books and other publications reveals the efforts of the Jesuits to be of service to all classes of society. They are scriptural, theological (both moral and dogmatic), historical, pedagogical, literary; and not a few treat of the burning social questions of the day.

True to the traditions of the Society in its love for science, the Spanish Jesuits conducted two biological laboratories, one in Valencia the other in Valladolid, three astronomical, five meteorological, and two geodynamic observatories. We are all familiar with the serviceable and accurate work of the Manila observatory. The Havana observatory is as exact in its forecasts of the approach, path and force of typhoons, as is that of Manila, and it is in consequence as much esteemed by those who sail the Gulf and the Caribbean Sea as is Manila in the far East. The *Pall Mall Gazette* in a long and very laudatory article not long ago said: "The observatory of the college of Belén (Havana) is very important, and of incalculable merit; and it has rendered invaluable services to commerce and navigation of the Gulf and of the Caribbean Sea .... The owners of steamship lines and of cables, chambers of commerce, pilots, etc., have frequently thanked the Fathers whose work saves so many lives and so much property." The observatories at Tortosa and Granada are of more recent origin than either Manila or Belén, but the thoroughness of the work of the Fathers and the exactness of their deductions have already arrested the attention of the scientists of other nations. They are fast advancing to the rank of first-class world observatories.

Without taking into consideration the houses of study which the Society has for the education of its younger members, it conducted in

Spain during the past year: 1 university, 2 seminaries, 2 petits-séminaires, 1 school for the training of missionaries, 15 colleges, embracing academic and collegiate departments, where the boys are prepared for the government examinations, 1 institute of technology, 4 commercial colleges, and 26 free night-schools for workingmen. Members of the Spanish provinces filled chairs at the Gregorian University in Rome, in the seminaries of Madrid, Tortosa, Burgos, Tarragona, at the English College of Valladolid, and in the University-Academy of the capital of the kingdom.

While all this was being accomplished at home, the 600 members who were employed in the foreign missions were no less active. Of the work of the 120 Spanish Jesuits resident in the Philippines enough has been written of late years. The 480 who were scattered over the West Indies and South America, besides their parochial and missionary stations, conducted 4 seminaries and 18 colleges.

A word should be said about the free night-schools for workingmen. They are all part of as many "Circulos de Obreros", an amalgam of sodality and club, a modernized guild.

The classes taught in these schools, with slight modifications to meet local needs, embrace the higher grades of our public schools and the entire course of our high schools, at least all those branches which in the opinion of the directors and of the officers of the Circulo will be serviceable to the pupils. The fundamental object is to assist those who desire to develop their earning power. It is not strange then that the commercial branches should predominate. In most of these schools lessons in mechanical and free-hand drawing are also given to those who wish to improve themselves in these branches.

Are the Spanish Jesuits on the road to discover, or do they already possess the key to one of the most perplexing social problems of the day, the spread of Socialism? The Socialists claim that their only aim is the betterment of the condition of the laboring classes; this the Jesuits seem to be accomplishing, without however changing the right order, for while improving the material condition of the masses, they do not neglect the moral and the spiritual.

During the past year the Spanish Jesuits had 31 younger members studying in foreign universities; these, together with those who are preparing themselves at home to pass the examinations of the State universities, will continue and extend the present work of the Society.

"EXAMEN CONSCIENTIAE"

Apropos of our notice of Rev. Faustin B. Ersing's lately published booklet, *Examen Conscientiae Compluribus Linguis Exaratum* (see the CATHOLIC FORTNIGHTLY REVIEW, xvi, 3, 95) we have received several communications, which will prove of interest to our readers. The first is from a reverend pastor in Minnesota, who writes:

"I was much interested in the review of that book for hearing confessions of people whose language the priest does not know. But I see also the defects of the method. Now I have thought of that long ago, and I think it could be arranged so that a priest could hear people of whose language he did not know a word. Print a table of sins (not questions), numbering each sin first in English, which in

this country each priest understands, and then make an *exact* translation into the language of the penitent, but on a separate slip of paper or cardboard, each sin being numbered in the same manner as the original English. Now the penitent would, of course, have to kneel aside of the priest and point out the sin on his list and from the number the priest could see what sin was meant. Numbers could also be added so the penitent could point out how often he sinned in all, or by pointing to the week or month or day he could give the priest a good idea of the state of his conscience. Then a list of 'penances,' and an act of contrition together with a short explanation how to use the method, would make a workable instrument, slow but satisfactory. Now if you think that this is an improvement on the other method, it might be advisable to make suggestions in the REVIEW, and thus induce some publisher to put such a thing on the market for polyglot parishes."

From two letters which we have received from the compiler of the *Examen,* Rev. Faustin B. Ersing, C. PP. S., of Fort Recovery, O., we conclude that we misjudged his purpose and that his little book aims at furnishing something along the lines suggested by our Minnesota correspondent.

"In the first place," he writes, "the language list is intended to be read by the penitent; its second object is to help the confessor, whom it will enable to understand and ask the necessary questions.... I do not expect the priest who uses my booklet to know or read those languages as much as the penitents speaking the different tongues. I personally have command only of English and German, yet while stationed at the Alexian Brothers Hospital, Chicago, I heard confessions in other tongues of which I did not understand a word,—and apparently to the satisfaction of the penitents."

In regard to the suggestion that Russian, etc., should be printed in Roman characters, Father Ersing says:

"The Ruthenian appears in both Russian and Roman type, because some of the Ruthenians cannot read Russian characters, and vice versa. Then, putting Russian, Bulgarian, Armenian, Arabian, etc., in Roman type is connected with great difficulties. Besides, in the light of what I have said before, viz., that the questions are intended mainly for the penitents, it is hardly necessary.... In Catholic hospitals patients are generally brought into a private room for confession, hence the obstacle of a dark confessional is removed, the penitent can hold his book, while the confessor points out the questions. From the arrangement I made I knew just where everything was, and so I think any priest would be able to soon localize every question, whether the characters are known to him or not. In parish churches penitents can be accommodated in the sacristy."

Father Ersing sends us two letters which he received regarding his manual from a pastor of large experience; from them we quote the subjoined passages, which throw still more light on the *Examen,* its aim and value:

"Your manual will be exceedingly useful to a priest in a large city who may know only imperfectly three or four languages, and who will have a most precious guide in your manual.... Nobody ex-

pects your polyglot to be used by one who absolutely knows only one language. But there are a multitude of priests who may know three or four foreign tongues sufficiently to be able to make use of your little book in cases of necessity, but who without it could not ask the questions contained therein, and could not hear the confession. It is for such that your work is intended.... During a sojourn in the Holy Land years ago I studied Arabic. I know it to some extent, yet not sufficiently to be able to put the questions contained in your *Examen.* But with your little book I should have no trouble at all, as I can read every one of those questions.... As to printing it all in Roman letters, the suggestion is ridiculous. If any one knows e. g. Russian or Ruthenic, even to a small extent, he could not read it correctly in any other characters except those he has learned to read. I could not read Arabic except in Arabic characters."

THE QUESTION OF A UNIFORM DIVORCE LAW

The REVIEW has repeatedly said that while uniform divorce legislation throughout the land might have some good effects, it would never plug the spring of the divorce evil. One danger is that such a law would be made far too lenient.

It has been urged in favor of a uniform divorce law, that it would put an end to "the disgraceful migration of thousands" to South Dakota and other States whose lax laws invite the easy snapping of marriage bonds. If divorce reform, however, has no better argument, rightly observes the *Nation,* it will never come to pass; for the Census Bureau shows, in a recently completed exhaustive investigation, that, as a matter of fact, very few discontented couples seize the opportunity. South Dakota granted in 1900 only 95 divorces per 100,000 of population, while twenty-one other States were exceeding that number. In the twenty years before 1906, Sioux Falls granted 1,124 divorces; but the same period saw no less than 945,625 allowed in the country at large. For all the free advertising this famous resort has received in our newspapers, not one unhappy couple in 900 has visited it. And probably because the cure is very expensive. Even in the old days, when three months' residence sufficed, only a fat purse would see one through the mill; and now six months discourage all save those who prefer divorce to automobiling as an extravagant and exhilarating sport.

The N. Y. *Evening Post* (Jan. 22) thinks "if a uniform divorce law is desirable, it is because fair play would be thereby assured, not so much to those who migrate to easy States, as to the inhabitants of the latter. Trifling complaints would not be recgognized in any statute acceptable to our more advanced States." Our excellent New York contemporary thinks that "uniformity can hope to accomplish little more. It will not check materially the stream of divorces, for *no legislation can plug the spring whence it flows.* Who could believe that any written thing is responsible for the fact that, since 1900, divorce has increased thrice as rapidly as our population? Such astounding dissolution can be accounted for only by profound changes in woman's status, in her view of life, and in wider social and economic conditions. ....Let us have uniform divorce laws, but *first let us*

search out the flaws in modern family life which break up one-seventh of our homes."[1]

A TYPICAL CATHOLIC SOCIALIST

At a recent meeting I could not but feel the deepest sympathy and pity for a Socialist speaker who avowed, and I believe in perfect good faith, that he was a practical Catholic and at the same time a Socialist. His pathetic description of the condition of the average workman, his intense earnestness, his sincere desire to obtain justice, his moderation, good sense and patience, all overbalanced the evident conviction that any one who differed from him, did not understand the question at all; that no one could know the conditions as they exist and yet differ from him as to the remedies to be applied. For him there was no remedy but Socialism. I said to myself: "Here is an honest man, a type of thousands, who has a clear perception of what ought to be done, but he does not know how to go about it, and has neither the education, intellectual powers, prestige or influence necessary for gaining his point. Yet, though his contention has merit, how few of those who have intellectual advantages, position, power or influence raise hand or voice to help him! It is pitiful and it is shameful."—Rev. P. M. Dowling, S. J.

POPULAR FALLACIES CONCERNING THE AMERICAN INDIANS

Those who have studied the works of our best authorities on the life and manners of the American Indians are well aware of the strange misconceptions prevalent among our people on this subject. Sensational "Wild-West" stories are no doubt partly responsible for a great many of these wide-spread fallacies. One that has been exploited even in works that make pretence to scientific accuracy is that among Indian tribes the squaws invariably performed the hardest physical labor, while the men spent their days in idleness or in gaming, when not upon the warpath. Part I of the new *Handbook of American Indians North of Mexico,* edited for the Bureau of American Ethnology by Mr. Frederick Webb Hodge, contains an interesting paragraph on this topic by Mr. James Mooney, one of our leading authorities on Indian ethnology. Under the heading "Division of Labor" he writes as follows: "The common impression that the Indian woman was a mere slave and drudge for her husband is an error due to ignorance of the Indian division of labor in accordance with the necessities of savage life. Briefly stated, it was the man's business to provide meat and skins from the forest and plain, and to protect the home from enemies, while the woman attended to the household duties of preparing the food, arranging the house interior and caring for the children.... Among the Pueblos the greater part of the buckskin clothing, including leggings and moccasins, for both sexes was made by the men. The heavier part of the Pueblo weaving also was the work of the men, the women confining themselves for the greater part to the production of belts and other small pieces. Among the Navaho, on the other hand, the weaving work was about equally divided." Any visitor to the late

[1] Italics ours. — A. P.

Louisiana Purchase Exposition at St. Louis, who observed the steady and excellent work of the Navaho silversmiths in the Indian Building, would not venture to accuse them of idleness. Mr. Mooney concludes by saying: "The woman remained mistress of the home, and in spite of the variety of her duties, the number of women's games furnish testimony that she enjoyed her leisure in her own way."

The work above referred to will correct a number of such false impressions about the Indians, in its forthcoming Part II, under the heading of "Popular Fallacies."

THE TEACHING OF MORALS

Two years ago last fall a group of English people met in London to confer on the subject of moral education. The discussion they had led them to make a study of the subject as it was presented in the schools of the leading civilized nations. Representatives of this body, which had been organized into a committee, investigated the schools of Great Britain and Ireland, France, Germany, Switzerland, Belgium, Norway, Denmark, Canada, Australia, New Zealand, and Japan; and a committee was formed in the United States, on which a number of college presidents and other representative men served. The results of the observation and study of these two committees and their representatives are embodied in two volumes.[1] They thus constitute, as the sub-title expresses it, the "report of an international inquiry." One volume is devoted to the United Kingdom, the other to other countries. The general conclusions are summarized in an introduction by the editor. Here is an epitome of this epitome:

The period in which we live is characterized by social, scientific, and therefore educational readjustment. There are, consequently, demands for a new training of the will to accompany the new training of the intellect and the hands. Indeed, *all modern education is in peril if moral education is neglected.* In this moral education the school is only one agency, but it is a powerful one. "Moral influence of some kind the school must have." What the school needs to do is not merely to train the pupil in moral habits but to inculcate in him moral principles. As to whether this necessarily involves a religious sanction, opinions differ; but the majority agree that whether moral principles and religion can be separated or not, they are *both necessary for true education.* At the same time, the imposing of a special form of religious appeal is widely regarded as hurtful [*sic!*]. There should, therefore, be freedom allowed for different convictions concerning such religious appeal. On ideals of personal and civic obligations there is in every country an approach to unanimity. The most potent factor in moral education is the personality and character of the teacher; next in importance is "the corporate life of the school," that is, the nature of that particular environment which gives distinctive character to a school community; and close to that as a factor is the curriculum—emphatically such branches as the right study of the Bible, literature, history, mathematics, and natural science. Each of these studies can be made to have a direct ethical value.

[1] *Moral Instruction and Training in Schools. Edited by M. E. Sadler.* 2 vols. Longmans, Green & Co., New York. $1.50.

HOW TO CURE STAMMERING

We give the subjoined communication from a reader for what it may be worth. The argument is certainly plausible:

Having given this matter some attention for years, I have come to the conclusion that the only way to cure stammering is not to think of stammering while speaking. This may not appear very convincing to some, but let us examine the subject carefully. What is speech? Speech is the vocal expression of a train of thought. Physiologically speaking, this vocal expression is the reflex of a certain brain change transmitted through the nerves and caused by said train of thought. Stammering is a hesitancy, a repetition, or some such difficulty in speaking. This difficulty must be either in the vocal apparatus or in the thought. Let us see if it lies in the vocal apparatus. There is in the first place no physical inability to speak. To prove this it is only necessary to remember that a stammerer does not always stammer. He does not, for instance, stammer when he sings or when he speaks to himself. Secondly you cannot say that the apparatus is not in good working order. The stammerer's way of pronunciation, his accentuation, and his breathing are not the causes of stammering. This is proved by the fact that speaking slowly or articulating perfectly does not always accomplish the end desired. Many who do not stammer are more in need of proper vocal training than most stammerers. Now if the difficulty cannot be found in the vocal apparatus, it must be in the thought. If in the thought, it may be either in the intensity or in the kind of thought. Considering how little energy is required in speaking, it seems to be only a question of kind, of proper thought at the proper moment. A stammerer thinks of stammering as, or some time before, he speaks. He also thinks he must or at least expects he will stammer. Now to think of stammering does not of itself necessarily compel to stammer. But a stammerer, whether from conviction or from force of habit, cannot, or at least does not, think of stammering without thinking he must or he will stammer, and therefore he does stammer. It follows that to avoid stammering, he must avoid the thought of stammering. To accomplish this will require a little will power at first, but gradually one will forget about it. Stating what not to do may suggest to many the question of what to do. This is perfectly immaterial. Whether you think of the correct position of the mouth and tongue, of the sound, of the articulation, of the word, or simply of the idea you wish to express, or having arranged your thoughts you think of something entirely foreign to what you wish to say, it does not matter. When a stammerer's train of thought is off the track, there is no use in putting on a full head of steam. He must stop and get back on the track. Speaking, like walking and many other of our daily actions, is almost entirely automatic. Observation will show that when a stammerer is very much interested in his subject, if he is carried away by the excitement so to speak, he sometimes forgets all about stammering. With children it is certainly the height of foolishness to try to compel them to quit stammering by threats or bodily punishment. They should not be reminded of it.

FLOTSAM AND JETSAM

The first number of the new official publication *Acta Apostolicae Sedis* has come to hand. It contains the documents (in Latin and partly also in Italian) concerning the reform of the Roman Curia, a list of all the heads and officials of the Roman Congregations, tribunals, and offices, and a brief "Monitum" ("Ex Secretaria Status") announcing that for the future ordinaries will not receive any special communication of the acts of the Holy See. The *Acta Apostolicae Sedis* will be issued, as a rule, twice every month, but oftener when occasion requires. It is published by the Propaganda Press. Address: Palazzo della Cancelleria, Rome, Italy. Subscription rate for foreign countries, 15 lire, ($3.25). B. Herder, St. Louis, Mo., takes subscriptions.

The second number which we received Feb. 16, contains pontifical acts and various decisions by the Roman Congregations.

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Miss Martha Finley, author of the popular "Elsie Books," who died the other day, was a woman of excellent character and intentions; but it is sincerely to be hoped that oblivion will soon overtake her writings. She created the most odious child in fiction. The first of these volumes *(Elsie Dinsmore)* appeared in 1868; and it and its successors at once became staples in Sunday-school libraries, especially in the so-called Evangelical churches. There must now be thousands of men and women from twenty-five to fifty years of age, who battened on these works. Were these former admirers of the impeccable Elsie to make a frank confession, they would probably place these stories at the head of the list of "Books That Have Hindered Me." For the Elsie Books are destitute of humor and are slushily sentimental; Elsie herself is an impossible little prig who divides her time between snivelling and preaching.

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In the CATHOLIC FORTNIGHTLY REVIEW for Dec. 15, 1908 (Vol. xv, No. 24, p. 760), we mentioned an anti-Catholic fish story published by the *Appeal to Reason* (No. 664), which said that "Because she owned a phonograph and liked to listen to this 'invention of the devil,' rather than visit the church, a girl of 17, Maria Dorn, of Kaltern, Tyrol, was expelled from the church and declared by the priest of the village an immoral woman unfit to associate with. The mother engaged a lawyer and will carry it to court." A friend at Innsbruck called the attention of the pastor of Kaltern, Dean J. Hueber, to the story and received from him, with permission to publish, the following statement: "It is true that Maria Diem, a grown-up girl, was expelled from the parochial district of Kaltern for disturbing the peace at night. All the rest is untrue. F. b. Decanalamt Kaltern, Jan. 22, 1909. J. Hueber, Dekan." Will the *Appeal to Reason* please take notice?

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The versatile Dr. Walsh is in error when he says that Darwinism is dead. It is very much alive. True, not all evolutionists are Darwin-

ists. Father Wasmann has taught us to distinguish carefully between Darwinian and anti-Darwinian representatives of the evolution theory. Haeckel and Weismann are the leading champions of the first-mentioned school.

If Dr. Walsh will turn to a recently published volume, *Der gegenwärtige Stand der Entwicklungslehre dargestellt von Dr. phil. Hans Meyer* (112 pp. 8vo. Bonn: Hanstein. 1908), he will see how very much alive Darwinism still is. Dr. Meyer's criticisms are directed almost entirely against the theory of natural selection, as advocated by present-day scientists. Theirs is a modified Darwinism; but it is essentially Darwinism.

No matter how much we may deprecate the Darwinian theory, there is no denying the fact that, in the words of O. Jaeckel (*Ueber verschiedene Wege phylogenetischer Entwickelung.* Jena: G. Fischer. 1902. p. 1), "the theory of natural selection is still held by scientists, especially in the domain of zoölogy, to be an inviolable axiom."

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Consul Blake sends from Dunfermline an account of a new form of insurance in the United Kingdom (see the *Daily Consular and Trade Reports,* No. 3,397):

"The percentage of insane persons has risen in England from 18.67 per 10,000 in 1859 to 35.48 in 1907; in Scotland, from 19.18 to 36.8; and in Ireland, from 25 in 1879 to 35.7 in 1907. In England, in 1907, there were 123,988 insane; in Scotland, 17,593; and in Ireland 23,544. As no physical ill fortune renders a person more incompetent than insanity, it is a timely announcement on the part of a newly organized London insurance company that they are prepared to undertake the insanity risk, guaranteeing a payment of $500 per annum for a period of five years for a yearly premium of $2.50, and for ten years for a premium of $3.75 per annum, or $500 per annum during an unlimited period of insanity for a premium of $5 per year.

"The policy further provides for exemption of premium payment during the entire period of mental incapacity, and it is not surprising that this new insurance is attracting a very large business."

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Undoubtedly there are Christians among those who have recently joined the Socialists and are not yet fully trained and educated, not yet thoroughly indoctrinated. Their number may even be quite considerable. But do they remain believers or Christians after they have been "approached with the full consequences of Socialist philosophy," as Untermann says, after they have thoroughly imbibed its principles and tenets? Consistently with the views they have espoused they can not, and, as a matter of fact, do not remain, though they perhaps retain an external connection with a religious denomination or even their position as church ministers.—Rev. J. J. Ming, S. J., in the February *Messenger.*

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The *Messenger* (New York, Vol. li, No. 2, p. 253) concludes a notice of Father Kress's *Questions of Socialists and Their Answers* with this timely and sane observation:

"All Father Kress's questioners want to know what remedy the Church holds out for economic wrongs. Of course he has but one answer: the Church has no economic theory of its own. But it would seem that one thing needs to be insisted on here very strongly. The public is familiar with the Church's opposition to Socialism. Lest through ignorance or bias, this opposition be misunderstood, it cannot be urged too strongly that the Church encourages and supports, in all that the spirit of Christ means, the relief of unjust conditions, the securing of a living wage, and the infusion of more Christian charity into the dealings of man with man."

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Mr. Saint Nihal Sing notes in the *Hindustan Review* that "the American genius for advertising is showing signs of degenerating." After a sojourn in our midst, the Hindu sage confesses that he is "fast coming to the belief that the aim of the 'ad-man' is to fence in such a manner that the good sense and reasoning ability of the advertisement reader is successfully eluded, and then fire at him, in a hypnotic manner, a volley of syllogistic reasoning.... usually not of a very dignified order." Every city-dweller can find a neat little collection of such advertising syllogisms on any bill-board or in any street-car; so we need not quote from Mr. Sing. Insanity is rapidly increasing, they say; and, if there are such things as cause and effect, who can number the unfortunates that were started on that gloomy path to the padded cell by the pink bug? "The pink bug," so the sign assures, "is, when powdered, the chief ingredient in most ear-ache remedies; but that it is of no value, is shown by the recent discovery of the ear-ache bacillus. Oldbury's Painkiller kills the bacillus, although it contains nothing of the pink bug." The mind undrilled in the table of fallacies first absorbs them gladly, then is beset by vague doubts, and finally worries itself to shreds trying to find what is wrong. "Shall we be protected against smallpox and not against this reason-wrecking poison?" asks the *Nation*. "Give us a commission on public logic, by all means; and when a breakfast-food agent plasters the town with the syllogism: 'If you eat right, you digest right; if you digest right, you feel right; therefore eat Simpkins's Shredded Shavings'—then let that commission speak for suffering humanity and order the author to insert the suppressed assumptions in a foot-note."

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A biography of the celebrated chemist, Justus von Liebig, in two volumes (Leipzig: Barth), has just been published by Dr. J. Volhard, now professor of chemistry in the University of Halle, but formerly a pupil and assistant of Liebig in Munich. From a review of the work in a current magazine we cull this interesting detail concerning the invention of the famous meat extract:

Soon after Liebig was appointed to the University of Munich, in 1852, an interesting and important incident occurred. The young daughter of a friend suffered from a severe illness. After the crisis was passed, her stomach was incapable of digesting any kind of food, and she was dying of exhaustion. Liebig tried to devise some means of saving her. He walked for hours to and fro in the labo-

ratory, and sat up all night, thinking how to provide nutriment which could be assimilated without undergoing the ordinary process of digestion. Early the next morning he sent for a chicken, and prepared from it a concentrated meat-juice, to which he added a few drops of hydrochloric acid. He came to the bed on which the girl lay, apparently breathing her last, and gave her a teaspoonful of the predigested food, and repeated the experiment at regular intervals. In a short time the patient began to regain her strength, and slowly recovered. Such was the origin of the *"extractum carnis frigide paratum,"* which has proved to be invaluable in many cases of sickness, and is everywhere highly prized as a source of sustenance.

BOOK REVIEWS AND LITERARY NOTES

—The chorus of praise and puffery that greeted Henry Charles Lea's fourth and last volume of *A History of the Inquisition in Spain* is still ringing in the ears of those who follow the leading literary reviews. The "critical" press seemed powerless in face of this new volume; their stock of laudatory epithets was apparently not able to do justice to the book. It was a work of "massive learning," "immense scholarship," "astonishing research," etc., etc. We had occasion not long ago to point out that even Catholic journals were overwhelmed by the "immense erudition" of Mr. H. C. Lea and accorded to him a meed of praise which a more careful and critical study of his volumes would have greatly qualified. (Cfr. THE CATHOLIC FORTNIGHTLY REVIEW, Vol. xv, No. 24, p. 758). Msgr. Paul Maria Baumgarten of Rome wrote a series of critical studies on Lea's historical works and showed conclusively that "the greatest of American historians" had blundered and misinterpreted and misunderstood, that he had even contradicted himself, especially in his works on *Auricular Confession and Indulgences* and on the *Inquisition.* These excellent articles were first contributed to the *Theologische Revue* of Münster and afterwards issued in a brochure *(Die Werke von Henry Charles Lea und verwandte Bücher. Von Paul Maria Baumgarten.* Münster i. W. 1908, Verlag der Aschendorffschen Buchhandlung). Before the articles had appeared in this form a series of six papers, based chiefly on Msgr. Baumgarten's original articles in the *Theologische Revue,* was published in the CATHOLIC FORTNIGHTLY REVIEW under the title "Henry Charles Lea and his Methods as an Historian." We now have an English translation of Msgr. Baumgarten's work in a more complete and permanent form. *(Henry Charles Lea's Historical Writings. A Critical Inquiry into their Method and Merit. By Paul Maria Baumgarten.* New York, Joseph F. Wagner. 90 cents.) The only thing the translator has omitted are some details on the German translation of Mr. Lea's volumes. The Englishing of Baumgarten's work

was not an easy task. Perhaps a more liberal application of the "labor limae" would have smoothed away not a few of the awkward turns and rough edges. We are reminded of a professor who told a class of graduate students in Germanic philology, when preparing for a written examination in the subject: "Of course, in this field we do not consider style; it's the facts we want." So here too it would not be fair to expect a model of English style. We do get the facts.

—The historical novel is still popular in spite of the numerous "psychologic" stories steadily pouring from the press, and we are glad that Catholic writers like Emily Bowles go back to stirring periods of English history for inspiration. Her latest book *Auriel Selwode* (B. Herder. $1.60 net) takes us to Magdalen College, Oxford, at the beginning of the eighteenth century; but we also get interesting glimpses of life at Monks Burnham, a pleasant old English manse. There we form the acquaintance of many interesting characters. Yet it is not dry history the reader is treated to. There are plots and secret meetings and eavesdropping and conspiracies—all happily interwoven with the fortunes of little Auriel, who when but a twelve-year old slip of a girl comes from Northumbria to live at Monks Burnham with her scholarly uncle, Humphrey Selwode. The reader's interest does not abate as he follows her career through the story. The authoress has shown great skill in depicting the character of the unfortunate Silence Christian, whose hatred for Auriel led to her own undoing. This is a book which Catholic parents should procure for their children.

—We quite agree with Father Copus when he writes of his latest book (*The Son of Siro.* Benziger Bros. $1.50 net): "Although there is a large number of beautifully written works of fiction.. with Christ as the central figure.. in many instances this central figure is regarded as nothing more than a mere historical character, deprived of the crown of his divinity." Of course Father Copus treats his theme, which revolves about some of the most famous Biblical characters and leads up to the holy scenes on Calvary, with becoming reverence; and yet he weaves an interesting tale. Readers of the *Rosary Magazine,* where it was first published in serial form, know of the charm of this story of Lazarus. Siro is a wealthy Jewish merchant of Jerusalem, and the author assumes that the sister of Lazarus and Mary the sinner are the same person. Besides the interest of the story there is rich information about Jewish life at the time of Christ. The publishers are to be congratulated on the handsome binding they have given to the volume.

—*Gesammelte Schriften von Moritz Meschler S. J. Zweites Heft: Leitgedanken katholischer Erziehung.* (B. Herder. 1908. 75 cts.) Aim and method of education are here clearly set forth on a sound psychological basis and in the light of man's supernatural destiny. The author rightly castigates that one-sidedness in educational theories and experiments which loses sight of the fact that not only one faculty of the soul,

but all faculties have to be harmoniously developed. Stress is rightly laid on the training of the will. Excellent hints for self-discipline are thrown out in the chapters on mind, will, heart, imagination, character, body. The little volume is a store-house of valuable and well arranged material for conferences on pedagogical subjects.

—*The Conventionalists. By Robert Hugh Benson.* (B. Herder. $1.50.) This latest work from the prolific pen of Father Benson does not receive its title from the fact that it is divided into three parts with a suitable prologue and an appropriate epilogue. The "conventionality" that governs life in the home and family of the Bannisters, where the household regularly retires after the senior member has uttered the usual "Well—shall we be turning in?" may have had some influence on the choice of the title. Those who are acquainted with Father Benson's career, his conversion from Anglicanism and subsequent ordination as a priest, may suspect a touch of autobiography in the story. For it tells of the conversion and call to the religious life of young Algy Bannister. We meet him in the prologue as a young law student and see him again in the white habit of a monk at St. Hugh's Priory in the epilogue. The same sureness of touch in the description of characters that marks Fr. Benson's former works is apparent in *The Conventionalists.*

—There are doubtless not a few among the readers of the CATHOLIC FORTNIGHTLY REVIEW who remember the late Bishop Schumacher of Portoviejo, Ecuador. Some, priests, served under him in his South American diocese. Others made his acquaintance, or heard him preach, on the occasion of his two visits to the U. S. Others, again, like ourselves, treasure kindly letters received from him during the time of his exile at Samaniego in Colombia. Msgr. Schumacher was truly, what his biographer calls him in the sub-title of his recently published life, "an Apostolic man" [*Bischof Peter Schumacher. Oberhirte der Diözese Portoviejo, Ecuador. Ein apostolischer Mann aus rheinischen Landen im 19. Jahrhundert (1839-1902). Lebensabriss und Briefe. Herausgegeben von L. Dautzenberg, C. M.* vi & 663 pp. crown 8vo. Fr. Pustet & Co. 1908. $1.50 net]. We have here the life story of a modern saint. Bishop Schumacher was born in Germany, and after his ordination his superiors sent him to Chili, and later to Ecuador, where he was for several years a fellow-citizen of the immortal Garcia Moreno, and later became first Bishop of Portoviejo, whence the revolutionaries drove him in 1895, after he had done heroic work for the upbuilding of his diocese. The remaining years of his life he spent as an exile in Samaniego, where he performed the offices of a simple parish priest and missionary, and was so dearly beloved by the natives that they refused to surrender his remains to the Archbishop of Quito, who wished to bury them in his seminary, which Msgr. Schumacher himself had built before his elevation to the episcopate. Fr. Dautzenberg's biography of the saintly Bishop is not a literary master-piece; to make it such much extraneous matter would have to be excised and the numer-

ous letters written by Bishop Schumacher organically woven into the narrative. Nevertheless we have read the volume with profound interest and genuine edification, and feel that, despite its literary defects, it merits hearty recommendation. *Tolle, lege!*

—The *Dominican Year Book for 1909* hails from Immaculate Conception College, Washington, D. C. It is replete with interesting and useful information about the activities of the great order of the Friars Preachers in both its branches. This year's salient articles are "The Dominican Order in the Archdiocese of Baltimore" by F. W. McDaniel and "The University of Fribourg" by Albert Casey, O. P. We note from the last-mentioned paper that the Catholic University of Fribourg (Switzerland) now has 600 students. (The quarterly *Columbia,* published by its American students, by the way, is a welcome visitor to the REVIEW's sanctum.) Fr. O'Neil's article on "A Dominican in Prison Reform" would be more valuable if, instead of merely eulogizing its subject (the Rev. F. L. Kelly, O. P., for the past thirteen years chaplain of the Ohio State Penitentiary), it would give some information about the methods by which Fr. Kelly accomplishes so much good among and for his convicts. The *Year Book* is handsomely illustrated, but for an annual publication it has too many loose statements and misprints. Thus it is surely not correct to say that Fr. Reinhart, O. P., "has begun a translation of the works of Father Denifle, O. P., and hopes to put them before the public during the coming year" (p. 88). Not all the Dominicans in the U. S. together could translate Fr. Denifle's voluminous works within the space of one year. What Fr. Reinhart is translating is Denifle's *Luther und Luthertum,* and we are willing to lay our sesterces that he will not complete even that big job within a twelvemonth. Then such typographical errors as "Civita Veuhia" (for Vecchia) and "Veulo" (for Venlo) (p. 91) are provoking in a publication edited by men to whom these words must be quite familiar.

—The Houghton Mifflin Co. announce for publication *The German Element in the United States* in two volumes, by Prof. Albert Bernhardt Faust of Cornell University. The first draft of the manuscript won the prize of $3,000 offered by Mrs. Conrad Seipp of Chicago for the best essay on the subject. The book will be lavishly illustrated and will probably appear in the early autumn. It is to be hoped that Prof. Faust's work will not be as poor a makeshift as the book which won the second Seipp prize, and which the St. Paul *Wanderer* and the St. Louis *Amerika* have shown up as a clumsy plagiarism.

—*Die Ehe am Ausgange des Mittelalters. Eine kirchen- und kulturhistorische Studie von Dr. Franz Falk* (B. Herder. 1908. viii & 96 pp. 8vo. 75 cts. net, in paper covers) is a historical treatise of distinct apologetic value. The author, who is known as a diligent delver in the records of the past, shows how highly the Church esteemed the institution of Christian marriage in medieval Germany. He explains the liturgical prayers and the meaning of the "bridal doors," some of which still exist in old German parish churches; shows the symbolical

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and juridical meaning of the wedding ring, veil, and girdle; tells how tenderly women in confinement were treated, even in time of war and when they were poor; how the popes and other ecclesiastical dignitaries provided dowries for poor girls to enable them to get married. It will be news to many a reader to learn that criminals condemned to death were sometimes released at the prayer of good girls who promised to marry them. It is safe to say that at no time were matrimony and the married state held in higher honor than during the Catholic Middle Ages. The humanist period wrought a gradual change, and since the Reformation a development set in of which we have the results right at our door. Such books as this should be circulated widely.

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

True Manhood. By James Cardinal Gibbons. Net 50 cts.

Catholic Belief and Practice. By Rev. James E. McGavick. 0.25, per dozen $1.80.

The Life of St. Melania. By His Eminence Cardinal Rampolla. 1.50 net. net.

Modern Spiritism. By J. Godfrey Raupert. 2nd Edition. 1.25 net.

The Little Book of Humility and Patience. By Archbishop Ullathorne. .60 net.

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The Path Which Led a Protestant Lawyer to the Catholic Church. By Peter H. Burnett. Edited and Abridged by Rev. James Sullivan, S. J. 1.50 net.

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"Marriage Across the Line," or Outwitting an Archbishop

THE *New York Times* of February 3rd published a somewhat remarkable story of an attempt to outwit the Archbishop of Montreal and to evade the application of the marriage laws in a case which seems to have been properly within his jurisdiction.

The marriage was a mixed one; the bridegroom being a Protestant and the bride a Catholic. The lady resided with her parents in Montreal, the bridegroom in New York. The intended marriage being announced, and the ceremony planned to occur according to custom at the home of the bride in Montreal and with great show and magnificence, application was made to the Archbishop of that See for a dispensation from the law of the Church forbidding such marriages to Catholics.

Those who know Archbishop Bruchési are aware that there is no more determined opponent of mixed marriages than he, and that neither wealth nor social distinction could induce him to relax the law unless for grave reasons. No such reason was shown to exist in this case.

Then, says the *Times*, the relatives of the parties "petitioned powerful dignitaries in the Catholic Church in the U. S., but such is the strict rule against the marriage of a Protestant and a Catholic in Canada, that all efforts proved unavailing. When all hope for any intercession failed Mr. Moffit suggested a marriage ceremony over the line and a dinner and reception in Canada. This plan was taken up immediately." At 10 o'clock in the morning of the day of the ceremony, a special train carried the bridal party and their one hundred guests out of Montreal and "over the line," that is, outside the Archdiocese of Montreal and into the City of Plattsburg, N. Y., in the Diocese of Ogdensburg, of which See Dr. Gabriels is Bishop. There, at the rectory of St. John the Baptist, the ceremony was performed by the Rev. Matthew Taylor, a New York City priest, who had journeyed a distance of nearly 500 miles for the purpose. After the ceremony the special train carried the triumphant party back to their home in Montreal, "where a dinner, reception and dance for 300 guests were given," etc., etc.

From the tone of the various newspaper accounts the parties to this transaction appear to have regarded it as a clever achievement and no thought seems to have occurred to any of them that their act constituted a direct insult to the venerable Archbishop whose decision

was overruled and whose authority was set at naught by the performance.

By whose authority this marriage was licensed to be performed at Plattsburg, or how such license was obtained, we are not informed. It is quite clear that neither of the parties resided within the jurisdiction of the Bishop of Ogdensburg, and it is likewise evident from the details furnished to the newspapers that the selection of the rectory in Plattsburg as the place for the ceremony was a device adopted for the sole purpose of circumventing the ecclesiastical authorities of Montreal. The proper authority in the case was undoubtedly the Archbishop of Montreal, within whose jurisdiction the bride and her parents lived; the bridegroom had a residence in New York, but it is difficult to see how any license could have been obtained there in his behalf for a marriage to occur in a distant diocese. Still more difficult is it to believe that a dispensation would have been granted by the authorities in New York at the instance of the non-Catholic party, when the Archbishop of Montreal had already refused it to the Catholic party, a member of his flock. It is possible that such a dispensation might be obtained by suppression of the truth, and that having been obtained possibly in New York, it was so to speak viséd and adopted by the officials of the Ogdensburg diocese. But passing this question over there seems to have been no concealment by the parties of their intention to defy the Archbishop of Montreal, and they came with flying banners and bands of music into a neighboring diocese, where they found a convenient rectory and an accommodating priest to perform a ceremony which the law of the Church forbade and which the Archbishop of Montreal as the interpreter of that law in the given case had refused after due consideration to exempt from the Church's prohibition.

The case of persons leaving their homes and entering another jurisdiction for the purpose of evading the marriage laws of their place of residence, while not unknown in the history of religious marriage, has been of more frequent occurrence where purely civil marriages were concerned; and there are various recorded instances where such marriages have been the subject of comment and censure by the civil tribunals. A half century ago Gretna Green marriages were frequently heard of. Eloping couples from England, who could not wait, or who did not desire the publicity involved in the publication of banns, the presence of a minister and the public registration of their marriage, which the English law required, crossed the line to Gretna Green, a little hamlet in Scotland, whose lax marriage laws recognized a valid marriage where the parties simply made the mutual

promises in the presence of any witness, even the village blacksmith, as sometimes happened. The scandal and trouble brought about by these improvident arrangements induced a change in the marriage laws of Scotland, so that the Gretna Green marriage has become a thing of the past. In a case (Brook v. Brook) which came up before Lord Chancellor Campbell, a man desired to marry his deceased wife's sister, such a union being then forbidden by the law of England, of which country both parties were residents. In order to escape from British law the parties went to Denmark, where there was no legal objection to such a marriage, and it was there duly solemnized, after which the parties returned to their home in England. On a hearing of the case before the Lord Chancellor he decided that under the circumstances the marriage should be regarded as void in the country of the domicile of the parties (England), though not contrary to the law of the country (Denmark) in which it was celebrated. In its statement of the reasons for such decision the court used the following language:

"It is quite obvious that no civilized state can allow its domiciled subjects or citizens, by making a temporary visit to a foreign country, to enter into a contract to be performed in the place of domicile, if the contract is forbidden by the law of the place of domicile as contrary to religion, morality, or any of its fundamental institutions. If a marriage is absolutely prohibited in one country as being contrary to public policy and leading to social evils, I think that the domiciled inhabitants of that country cannot be permitted, by passing the frontier and entering into another state in which their marriage is not prohibited, to celebrate a marriage forbidden by their own state and immediately returning to their own state insist on their marriage being recognized as lawful."

Again, there was the case of Prince Augustus Frederick, a younger son of the English George II, who, without the royal consent, married a lady in Rome despite an Act of Parliament which forbade the marriage of any member of the royal family without the King's consent. The House of Lords, being asked to pass upon the validity of this marriage, declared that the marriage, having been solemnized in Rome for the express purpose of evading the statute, was void within the realm of England, although it might be valid elsewhere.

In this country, owing to the various marriage and divorce laws of the different states, each independent of the other, there is some diversity of legal opinion. Thus, as we are informed, in the States of Wisconsin, North Carolina, Tennessee, and Pennsylvania, where the question has been discussed, the courts have ruled against

the validity of marriages entered into outside their jurisdiction by their own citizens for the purpose of evading the law of the State wherein they resided. In most of the States the guilty party in a divorce suit is forbidden to remarry during the life-time of the innocent spouse, this prohibition being sometimes contained in the statute law and sometimes expressly stated in the decree of divorce. In the Pennsylvania case a guilty husband, from whom his wife had obtained a divorce, crossed into Maryland and married his paramour, and returned with her to live in Pennsylvania. The marriage was held invalid, one of the grounds being that it had been contracted for the express purpose of evading the law of domicile of the parties and was to be considered as a fraud on the government and the people. Formerly the New York courts upheld the doctrine of the English cases, but subsequently they adopted and still hold the opposite doctrine, so that today, as the outcome of many divorce suits, (frequently so designed from the beginning), nothing is more common in that as in some other States than for the guilty parties to go across the line into an adjoining State and there contract a marriage expressly forbidden to them in their own State, and then return to live as husband and wife in the very place wherein they could not lawfully have contracted the marriage. This acceptance of the foreign (though prohibited) marriage rests on the theory that the judgments of the court of any State have no binding power outside its own borders, and that the marriage being valid under the laws of the adjoining State, it must be accepted as valid everywhere, even though entered into contrary to statutes and decrees of the State wherein parties have been residing and to which they return as man and wife as soon as the ceremony is performed.

In our comments in these pages we would not be understood as in any way impugning the validity of the marriage performed at Plattsburg. On the contrary, assuming that a dispensation was obtained from some source, and that the usual formalities were observed as required in cases of mixed marriage, all question of its validity is necessarily eliminated. Nevertheless there is an aspect of the case with which Catholics generally are concerned for the sake of the good name of the Church and for the respect due to her laws as well as to those who are appointed to administer them.

If so many of the civil courts (and these commanding the highest respect), dealing with mere human law, have condemned their citizens for going into another jurisdiction for the purpose of evading the law to which they were subject with reference to the contract of marriage, how much more serious is the offense of those Catholics who connive at or aid in the evasion of the law of the Church relating

to the same important question? That these transgressions against the spirit of the law give scandal there can be no doubt, all the more where the act is done openly and boastfully. Zealous priests know only too well the baleful influence of mixed marriages in general, and that such marriages are perhaps a most efficient cause of the leakage in the Church of which we hear so much. But of what avail is it that they preach against this evil, and that the Church wisely promulgates her laws against it, when other priests are found to point out how these laws may be evaded. Respect for law is the first essential to obedience and submission. Evasion of the law on the other hand implies disrespect and the intention not to submit.

The general law of the Church forbids mixed marriages, whether attempted in Montreal or "across the line," and the appeals made to Archbishop Bruchési show that he was considered to be the proper person to relax that law if sufficient reason were given. When notwithstanding all entreaties he refused, it seems to us that the performance of "going across the line," as described in the newspaper accounts, was not only an affront to him personally, but a contempt of ecclesiastical authority highly discreditable to those who are responsible for it.

A Cry of Despair

What is to come after higher criticism has done its work? anxiously queries the most scholarly of our American daily newspapers, the *Evening Post* of New York (Dec. 18, 1908). "If we have been deceived as to the origin of the Bible and the sacraments, if the Ten Commandments were not handed down from Sinai, let us face the disagreeable facts. But let us also face the fact that if the moral law is not God-given, if the fear of hell and the hope of heaven are illusions, the average man will not look upon life and its duties quite as he did a few decades ago. Clergymen sometimes attempt to conceal the change from themselves and their followers by sticking desperately to the old phrases—though in a new sense—and by sweeping generalizations about the unvarying validity of the essential sanctions of morality. But educated people perceive the hollowness of such formulas. Accepting the methods, if not in every case the detailed results, of scientific criticism, they turn to our professed spiritual guides for some reconstruction of creed that shall touch the emotions as did the old which is now destroyed. . . . There are, we grant, men of stoic temper with whom such considerations weigh little. They will pursue their way steadfast and unterrified though the earth rock beneath their feet.

Few of us, however, are made of such stern stuff. For the rank and file of humanity it is not exhilarating to reflect that the night is behind and before us; that our tiny globe is but one of a million spinning through the unfathomable gulfs of the universe; that we ourselves are but microscopic specks crawling for a little while in the dim and fleeting light; and that our consolation and our bulwark have been a few silly fables of our own feeble invention. In a recent book which treats the lives of two devout women, *Memorials of Two Sisters, Susanna and Catherine Winkworth,* is a striking passage which in reality applies not to one sex only, but to all mankind:

> Women feel the frets and the anxieties of life so keenly, that they need this refuge in the larger, serener life of heavenly love.... Their life seems often at once so engrossing and so trivial that they need some points above it, from which they may see how it all forms part of the infinite web of human life through which God's kingdom is to be realized on earth, to give it any freshness and value.

This recourse to 'the larger, serener life of heavenly love' is impossible for persons who are convinced that this 'love', in any comprehensible sense of the term, is a fiction, and that their gods and their religion are of purely human manufacture. A cold, relentless, impersonal power, even though it make for righteousness, is not the same thing as a father that pitieth his children. For the jubilant lines,

> Jesus lives! no longer now
> Can thy terrors, death, appal us;
> Jesus lives! by this we know
> Thou, O grave, can'st not enthral us,
> Alleluia!

we have the lament:

> Now he is dead! Far hence he lies
> In the lorn Syrian town;
> And on his grave, with shining eyes,
> The Syrian stars look down.

What, then, does science say to those who long to feel that the eternal God is their refuge and that underneath them are the everlasting arms?

"The difficulty is staggering, but the duty of the leaders of Christianity is no less imperative. They cannot much longer postpone the task of addressing themselves to it with energy. For at present most of the churches seem to be drifting without chart, compass, or pilot. We hear on every side the complaint that men of character and capacity will not enter the ministry, but there was never a time when character and capacity were more needed for this great business of readjusting ancient beliefs to modern knowledge. No ecclesiastical organization can retain its vitality or can serve mankind unless it can lift them above their trials and fortify them against temptation; for what shall it profit us to turn from the doubts and hesitancies of our daily

toil to the profounder doubts and more disquieting hesitancies of a stumbling, groping church, uncertain whence it came and whither it goes? 'Thou art the true peace of the heart,' cried the author of the *Imitatio,* 'thou art its only rest; out of thee all things are full of trouble and unrest. In this peace that is in thee, the one chiefest eternal Good, I will lay me down and sleep.' But for the higher critics and their confused disciples of to-day the promise of a peace which passeth all understanding is nothing more than an empty echo from the age of faith."—

It is the "anima naturaliter Christiana" crying for bread, only to receive cold, hard stones from the ministers of a bankrupt religion!

A Critic Refuted

Among the criticisms that have lately been directed against our little volume entitled *The Fundamental Fallacy of Socialism* (B. Herder. 1908. $1),[1] two deserve more than a passing notice. The one appeared in the Antigonish, N. S., *Casket,* in a series of papers printed from Sept. 10 to Oct. 15; the other in the *Catholic Herald of India,* Calcutta, Sept. 23 and 30. Both these criticisms show anew how important and timely is the little volume, of which a second edition is soon to appear.

The *Casket* begins its somewhat lengthy notice with the subjoined quotation from the Encyclical "Rerum novarum": "The fact that God has given the earth for the use and enjoyment of the whole human race, does not in the least prevent the existence of private possessions. For, if it is said that God gave the earth to mankind in common, this is not to be understood as if he wanted the common ownership of the earth vested in all men, but because he did not assign to any one the possession of any particular portion of the earth, leaving the actual distribution of private possessions to men's industry and to the laws of the peoples."

These last words, the *Casket* thinks, "cover the whole case, as it exists today in civilized nations. The State claims original dominion over all the land within its borders, and requires every possessor to out a title from the government. It is a just and wise arrangement, because however valid in theory[!] may be the title derived from first occupancy, in practice it would lead to countless disorders."

The *Casket* gives to the words of Pope Leo XIII a meaning directly opposed to that which they really have in their context. Be-

[1] For a refutation of several earlier criticisms of this work see the CATHOLIC FORTNIGHTLY REVIEW, Vol. xv, No. 13, pp. 386—390.

sides, we know of no country in which the State claims original dominion over all the land within its borders, just as little as we know of any country where the Single Tax system is in operation, that is to say, where all the land values, irrespective of improvements, are claimed and confiscated by the State. The "unearned increment tax" which some German cities levy and which we have described in Vol. xv, No. 7, of this REVIEW, pp. 208—210, is a tax levied on the increase of land values, but it is only one out of many taxes, and, being merely an equivalent for special taxes such as are common everywhere, is considered by many to be entirely just and reasonable. That every proprietor is required by law to register his title of ownership or, in new settlements, to take out a title from the government, does not prove that the State originally owned and claimed all the land. The State as a rule only prescribes certain conditions under which it will recognize and protect a claim or title of proprietorship, although in some cases the required condition may be essential and affect the validity of a transaction. This is necessary in order to prevent disorder and to settle disputes. Individual ownership in land is not a grant of the State, but, (the necessary conditions of appropriation being fulfilled), a grant of the natural law, which precedes the State. "Nor need we for this right," says Leo XIII, "apply to the State. Man is older than the State and consequently must have possessed, prior to the formation of any State, the right of providing for his subsistence." (Cfr. *The Fundamental Fallacy of Socialism*, p. 45).

"The State," our critic explains, "does not confer absolute ownership; at most, it gives a freehold tenure or an estate in fee simple, reserving to itself the right of eminent domain, by which it may withdraw its grant if the good of the community requires it. We cannot see any difference between this and the 'undisturbed, permanent, exclusive private possession of portions of the natural bounties, or of the land,' which Dr. McGlynn speaks of as being 'lawful and for the best interest of the individual and of the community, and necessary for civilization.' Mr. Preuss thinks Dr. McGlynn's statement of his position, though pronounced by four professors of the Catholic University to contain nothing contrary to Catholic teaching, to be nevertheless in conflict with Pope Leo's Encyclical. For our part, we fail to see the conflict."

Nor can we perceive any substantial difference between Dr. McGlynn's teaching and that of the *Casket*. Both deny private landownership and admit only tenancy, the State being the real, universal landowner. The Pope on his part, in the argument from which the first quotation from his Encyclical is taken, and in the paragraphs

which follow, demonstrates the lawfulness, the justice, and the necessity, not merely of freehold tenure, or quasi-ownership, but of real private property or ownership in land. With Henry George and Dr. McGlynn "possession" means holding without ownership and dominion; with the Pope it includes ownership, and is identical with "property." Leo XIII maintains that property in land and property in moveables are of the same nature, and shows that both are equally from nature and warranted by justice. Finally, he means real property and real ownership, and includes both landed and other property, when he concludes his masterly refutation of Socialism with this emphatic sentence: "Maneat ergo. . . . The first and fundamental principle, accordingly, if we wish to alleviate the miserable condition of the masses, must be the inviolability of private property."

Such is the plain and explicit teaching of the Encyclical "Rerum novarum," a teaching with which the position held by the *Casket*, by Dr. McGlynn, and by all who advocate universal State-ownership in land, is manifestly incompatible. The State has indeed the right of eminent domain, as it is called; but eminent domain ("altum dominium") is not the right of property or ownership; it is rather, as Father Rickaby has pointed out, "a power of commanding private proprietors to part with their property, for public purposes, with compensation, wherever compensation is possible." Eminent domain, therefore, presupposes private property and private proprietors; else it would have no meaning.

Our critic has scruples about first occupancy as a mode or title of appropriation. "Returning to Mr. Preuss' book, we must say that we cannot see the practical value of insisting on the superior validity of the title to land derived from first occupancy. For the question at once arises: How much land may or can an individual occupy?"

"The practical value of insisting on the superior validity of the title to land derived from first occupancy," dear Mr. Critic, lies in this that with regard to every object owned, unless it be the "fruit" of some other property,—occupancy must once have taken place through somebody who acquired the property first, and thereby became enabled to transmit it to others. The first proprietor can only be a first occupant who finds the property ownerless in nature. Now without a first proprietor there can be no successive proprietors. Hence on the title of the first proprietor, i. e. on occupancy, the title or right of all subsequent proprietors is based; and, accordingly, unless we admit and insist on "the superior validity" of occupancy, as the first and original mode and title of appropriation, no legitimate proprietorship can be admitted and justified.

To our critic's query: "How much land may or can an individual occupy?" we anwser: That depends. If there is no vacant or ownerless land left, as is commonly the case in civilized countries, none can be acquired by occupancy; where there is plenty of ownerless land, as in newly discovered and uninhabited regions, a considerable portion may be appropriated by any one who fulfils the conditions required for efficient occupation, namely as much as one is able to set apart for utilization and mark as his own by some exterior sign sufficiently recognizable by others, such as fencing in, cultivating, building, and the like. Where civil society is already established, the government may require special conditions for efficient occupancy and may fix an extreme limit beyond which occupation of vacant land is illegitimate and invalid. (Cfr. Lehmkuhl, *Theologia Moralis,* I, n. 908. 4).

The adversaries of private landownership suppose that private property, according to the natural right theory, must be absolutely independent of State authority. This is a false supposition. Natural rights are not always sufficiently determined, and in their exercise collisions may occur. In such cases the authority of the State must step in and determine or regulate the different conflicting rights. Hence Pope Leo XIII says in the aforementioned quotation: "The actual distribution of private possessions being left to men's industry and to the laws of peoples."

So much for the *Casket's* criticism. We shall consider the observations of the *Catholic Herald of India* in a separate paper.

The Hireling vs. the Vocational Teacher

Rev. Dr. Thomas E. Shields is undoubtedly right when he says (*Catholic University Bulletin,* xv, 1) that "after the banishing of religion from our schools the greatest calamity that has befallen them is the substitution of the hireling teacher for the vocational teacher;" and we fully agree with him in what follows:

Teaching is essentially a delegated parental function and it can no more become an economic function than can the bringing of children into the world. The teacher who attempts to fulfill the duties of his lofty vocation merely for the salary that he is to draw never knows what real teaching is and the children under his care are in a way as unfortunate as those others who instead of parents have known only the boarding house mistress or the hired superintendent of official charity. Our Lord left no room for doubt as to His position on this subject: "You cannot serve God and mammon," "I am the good shepherd.

The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth and scattereth the sheep: and the hireling flyeth because he is a hireling: and he hath no care for the sheep. I am the good shepherd; and I know mine and mine know me. As the Father knoweth me and I know the Father: and I lay down my life for my sheep." (John x, 11-15.) The relation of father and child is here held up as the only relation that should be permitted between the teacher and his pupils. It is this relationship that Our Lord clothes in the parable of the sheep and the shepherd.

Teaching was at times an economic function among pagan nations and the masses of the people groaned in slavery, while only the few enjoyed the blessings of culture and of freedom. The Christian Church educated Europe and built up its civilization, but in the doing of this work she relied on those of her children who were called to the vocation of teaching even as Aaron was called to the priesthood.....She is conscious that the laborer is worthy of his hire, that the mother who brings children into the world should be supported by a devoted husband and should be blessed by the gratitude of her children, and so she has blessed marriage and thrown all her strength into the home to render it an enduring unit where the members might coöperate for a common purpose, and where the mother would be "independent of the ordinary financial obligations." And she has proceeded in like manner in education, the enlarged work of the home, and hence it is that her "college professors are, therefore, recruited from priests or from other members of celibate religious orders. These teachers could, however, not be drafted for this service if they were compelled to face the possibility of being turned out in old age upon the tender mercies of an indifferent world."

The Church has always held up her Divine Founder as the model Teacher, and she has lifted to the very highest plane of dignity and honor the work of teaching. Those who are called upon to take up this exalted work are incorporated into a religious society which is only a larger family wherein each member is freed from individual and sordid cares and can devote himself with all the energies of his life to the noble work of educating the children of men and transforming them into the children of the Kingdom of God.

As over against this, what has the State done for the vocation of the teacher? The public is taxed for the building of schools and the maintenance of an elaborate school system, but teaching remains "an economic function." It is not held in any special esteem when measured

even by the low standard of salary. So poorly are the members of this profession paid that men have turned from it to follow other pursuits. Not only is the contrast unfavorable when the work of teaching is compared with that of the other professions, or of merely mercantile pursuits, but within the system itself the teacher is the poorest paid of all its employees..... With a showing like this it is not surprising to find that our young men have abandoned the profession of teaching in our elementary schools. The few that are still to be found in the ranks are either making use of the school system to supply the needed revenue for a few years while they are preparing themselves outside of school hours for some other career, or they are the emasculated weaklings who find it to their taste to escape from the competition of men in earning a livelihood.

Where service is an economic function, the salary and other economic advantages indicate the level of the profession in question and judged by this standard, teaching has certainly lost caste....

In the vocation of our teachers we [Catholics] have an asset that far outweighs all the advantages of wealth and State aid. Where education is not a vocation but an economic function, it is not possible to secure the same breadth or freedom of thought, the same zeal and professional spirit or the disinterestedness and self-sacrifice which is indispensable in the teacher where education is to reach a high level of moral and intellectual culture.

Our Early Catholic Indian Missions in the Light of a Late Government Publication

The story of our Catholic Indian missions will ever form one of the most inspiring chapters in the history of the Church in America. Protestant and Catholic historians alike have appreciated the zeal, disinterestedness and charity of the heroic band of pioneer heralds of the faith among the red men of the New Continent. Later researches have heightened their glory. We need only refer to the writings of Reuben Golde Thwaites, author of numerous works on early American history, and editor of the monumental *Jesuit Relations,* and to the lately published *Life and Letters of Father De Smedt* by Chittenden and Richardson.

The latest contribution to the subject once more emphasizes the remarkable qualities that graced the men who brought the Gospel to the aborigines. It is an extensive article entitled "Indian Missions North of Mexico," contributed to a large work in two octavo volumes

recently published by the U. S. government.[1] Its author is Mr. James Mooney, a distinguished member of the Bureau of American Ethnology and known among scholars for his elaborate monographs on the Siouan, the Kiowa, and the Cherokee Indians.

Mr. Mooney's article is by far the longest of the many that make up part I of the *Handbook of American Indians,* and we do not wonder that it has received the honor of being separately reprinted.

Summing up his interesting sketch of mission work among the aborigines, the author writes: "In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture and death itself in the hope that some portion of a darkened world might be made better through their effort. To the student who knows what infinite forms of cruelty, brutishness, and filthiness belonged to savagery, from Florida to Alaska, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, the missionaries have fought a good fight. Where they have failed to accomplish large results the reason lies in the irrepressible selfishness of the white man or in the innate incompetence and unworthiness of the people for whom they labored."

It would be hard to find more appropriate language to describe the character and personality of men like Jogues, Brebeuf, Allouez, Lallemand, Marquette, Salvatierra, Kino (Kuehne), Juan de Padilla, Junipero Serra, Crespi, Palóu, René Menard, Rasle, Bishop Baraga, De Smedt, and others who are even now treading in the steps of these heroes of the faith.

Writing for a work of general reference the author had to include in his sketch the missionary enterprises of all denominations that took part in the work of bringing Christian civilization to the Indians. Yet bearing in mind that the history of the conversion of the Indians forms so large a chapter in the history of the Catholic Church in America, Mr. Mooney begins his second paragraph as follows: "First in chronologic order, historic importance, number of

[1] *Indian Missions North of Mexico by James Mooney. Extract from the Handbook of American Indians. Bulletin 30 of the Bureau of American Ethnology, Part 1.* 35 pp. Washington: Government Printing Office, 1907.

establishments, and population come the Catholic missions, conducted in the earlier period chiefly by Jesuits among the French and by Franciscans among the Spanish colonies. The earliest mission establishments within the present United States were those begun by the Spanish Franciscan Fathers, Padilla, Juan de la Cruz, and Descalona of the Coronado expedition, among the Quivira (Wichita), Pecos and Tigua in 1542."

This year is the starting point whence Mooney pursues his study of missionary work among the Indians through the following three centuries. He finds that the beginning of missionary work in the territory now forming the Southern States "was made in 1544, when the Catholic Franciscan Father Andres de Olmos, a veteran in the Mexican field, struck northward into the Texas wilderness, and after getting about him a considerable body of converts, led them back into Tamaulipas, where, under the name of Olives, they were organized into a regular mission town..... By the year 1615 there were 20 missions, with about 40 Franciscan workers, established in Florida[2] and the dependent coast region. The most noted of these missionaries is Father Francisco Pareja, author of a grammar and several devotional works in the Timucua language, the first books ever printed in any Indian language of the United States and the basis for the establishment of the Timucuan linguistic family."

French missionaries ably seconded the Spanish pioneers. Mr. Mooney correctly states that with these two nations "the Christianization and civilization of the Indians were made a regular part of the governmental scheme." As early as 1699, a French mission had been established at Biloxi, Miss., "and the work of evangelizing the wild tribes was taken up at once by secular priests from the Seminary of Foreign Missions in Quebec."

Turning to what are now the Middle Atlantic States, the first mission establishment within this territory was that founded by a company of eight Spanish Jesuits and lay brothers with a number of educated Indian boys, under Father Juan Bautista Segura, at Axacan, in Virginia, in 1570. The next undertaking was that of the English Jesuits who accompanied the Maryland colony in 1633. Father Andrew White, famous for his skill in the Indian tongue and author of an Indian grammar and dictionary, was the leader in this mission. Not very long afterward, in 1642, began the New York mission among the Mohawk, "with the ministration of the heroic Jesuit captive, Father Isaac Jogues, who met a cruel death at the hands of the same savages

[2] Florida at the time loosely designated the region now covered by the Southern States, even as far North as Virginia.

four years later ..... To this period belongs the noted Jesuit scholar, Étienne de Carheil, who, arriving in 1666, devoted the remaining 60 years of his life to work among the Cayuga, Hurons and Ottawa, mastering all three languages, and leaving behind him a manuscript dictionary of Huron radices in Latin and French."

Writing from the point of view not only of the historian, but also of the ethnologist, it is natural that our author should give prominence to the linguistic researches of the missionaries. Besides the reference already made to such work, we find that, in 1760, "Father Bartolomé Garcia published a religious manual for the use of the converts at San Antonio mission, which remains almost the only linguistic monument of the Coahuiltecan stock". Of the Sulpician missionaries among the Iroquois it may be said that "all of them were fluent masters of the Iroquois language, and have left important contributions to philology, particularly Cuoq, whose *Études philologiques* and Iroquois dictionary remain our standard authorities."

"Philology," continues Mr. Mooney, "owes much to the labor of these missionaries, particularly to the earlier Jesuit, Jacques Bruyas, and the later secular priest, Father Joseph Marcoux (St. Regis and Caughnawaga, 1813 until his death in 1855), whose monumental Iroquois grammar and dictionary is the fruit of forty years' residence with the tribe. Of Father Bruyas, connected with Sault St. Louis (Caughnawaga) and other Iroquois missions from 1667 until his death in 1712, during a part of which period he was superior of all the Canadian missions, it was said that he was a master of the Mohawk language, speaking it as fluently as his native French, his dictionary of Mohawk root words being still a standard. Father Antoine Rinfert (1796—1814) has left a body of more than 2000 quarto pages of manuscript sermons in the Mohawk language; while Rev. Nicholas Burtin, of Caughnawaga, is an even more voluminous author."

The saintly Bishop Baraga, who labored for thirty-six years among the Indians of Michigan and Wisconsin, besides publishing numerous devotional works in Ottawa and Chippewa, compiled an excellent grammar and dictionary of the Chippewa language, which is still the standard work, having passed through three editions. Among the famous Rocky Mountain missions, which are still flourishing under the direction of Rev. George de la Motte, of the Society of Jesus, there were eminent linguists like Canastrelli, Giorda, Mengarini, Point and Ravalli. "The first three of these", says Mr. Mooney, "have made important contributions to philology, chief among which are the Salish Grammar of Mengarini, 1861, and the Kalispel Dictionary, 1877, of Giorda, of whom it is said that he preached in six Indian languages."

Still farther West and North labored Father Louis Saintonge, stationed for some years at the Yakima and Tulalip missions, and author of works on the Chinook jargon and the Yakima tongue. Father Pandosi also wrote a short grammar and dictionary of the Yakima, while Father Barnum's great Innuit Dictionary is recognized as one of the most important contributions to Eskimo linguistics.

Our space allows only a brief reference to pioneer missions in what are now the states of New Mexico, Arizona, and California. Mr. Mooney devotes a special section to the last-mentioned region. Here we find the most romantic part of the story of the early mission days. Poetry lingers around the very names and ruins of Santa Barbara, San Diego, San Luis Obispo, and San Miguel. These names recall the devotion and self-sacrifice of the sons of St. Francis—men like Fray Juan de Padilla, killed by the Indians of Quivira and one of the earliest of American martyrs, and Junipero Serra. Fortunately the Padres have not had to sing their own praises. Foremost among modern writers who have told the world of the splendid work of the Franciscan missionaries is Charles F. Lummis, who is never so charming as when he tells the story of "the old Spanish mission days".

What Mr. Mooney says of the California missions, that there, "as in other parts of Spanish America, the Catholics were the sole mission workers until a very recent period," is true to a great extent of almost the whole of the present United States. Our author concludes by giving an account of the missions of Alaska, Canada—East and West—Newfoundland, British Columbia and Greenland. Though his work is necessarily sketchy, it offers not a few interesting details, which are all the more welcome as the author was able to verify them by means of the vast material gathered from all parts of the country by the U. S. Bureau of Ethnology. The extensive bibliography at the end of the brochure cites many works which are not easily accessible to the general reader.

MINOR TOPICS

WOMEN IN OUR CHURCH CHOIRS

Archbishop Messmer says in a letter to Professor Singenberger (*Caecilia,* xxxvi, 2):

"In my audience with Pius X, last May, I told him that it would be impossible in ever so many parishes in the United States (I did not speak of Wisconsin alone) to carry out the provision of the Motu Proprio forbidding women to take part in the liturgical chant; that in most churches, except in large city parishes, it would be very difficult, if not entirely impossible, to have male choirs; and further, that we

were not far enough advanced in all our parishes, to have the children sing at the liturgical service. Then the Pope said: let the women sing with the rest. I replied, Your Holiness means that the whole congregation should sing. He said, Yes. I replied that there were very few churches, only one to my knowledge, where the people were accustomed to congregational singing and that it will take many years until this ideal condition can be obtained. Then I stated again most clearly and explicitly that if women were not allowed to sing *in our Church choirs,* we could not have solemn service at Mass or Vespers in a great number of our parishes. To which the Holy Father answered just as clearly and explicitly: Well, then, let them sing, but let them behave themselves and do not allow them to sing theatrical and worldly music.

"I vouch absolutely for the correctness of this report. What is the import of the replies of His Holiness? The following:

"1. The Pope did not revoke the respective provision of the Motu Proprio, as he did not give a general permission for women to sing in the church choirs. Hence the Cardinal Secretary was perfectly safe in saying that the Holy Father never gave such a permission.

"2. Nor did the Pope give such a permission indiscriminately for the United States, although I spoke of the conditions of our country.

"3. But the Pope did most assuredly give an interpretation or rather a rule of application of the Motu Proprio. It is the old rule or principle admitted by every wise lawgiver that his law is not meant to bind his subjects when its observance is either impossible, or very difficult, or harsh, or calculated to do more harm than good.

"I was perfectly satisfied with the Holy Father's reply. For I felt assured that in following that old principle which I had learned as a seminarian in the class of Moral Theology and Canon Law, and in applying that principle in the discharge of my episcopal office, I was on perfectly safe grounds. I saw no particular obligation of bothering the Roman authorities or our Apostolic Delegate and therewith everybody else with lots of Roman *quaesita et responsa.* It has always been a principle of Canon Law that bishops have the right to determine how and in what manner and to what extent some general law of the Church, which is after all a *lex humana* subject to the same rules and principles of interpretation and application as other laws emanating from human authority, shall be carried out in the actual, given circumstances and conditions of their diocese and diverse parishes. Rome will trust to the good, sound and conscientious sense of our American hierarchy as she does to that of the bishops in Germany and Austria. Yet there is no fight over there regarding 'Woman's Rights in the Choir.' They have them and to all appearance mean to keep them. Undoubtedly, for the same reasons as our bishops do. They find it just as impossible in many places, just as harsh and difficult in most places, just as obnoxious and hurtful in other places, to banish women singers from all choirs, as we find it here in America. Whoever knows the condition of the 'musical world' in our Catholic parishes, with comparatively few exceptions, knows what tremendous difficulties are in the way of forming and keeping up good male choirs. Think of the lack of good and, still more, of trained voices, the irregular atten-

dance at rehearsals and at the services themselves, but what of the organist or director? A young lady to train the male choir, or, perhaps, one of our good sisters teaching in the parish school? Or must the pastor himself, if a musical genius, take the matter in hand? It is certainly not the purpose of the Motu Proprio to banish women from the choir, even though a male choir could be established, when that male choir can not furnish music that will assure both the glory of God and the edification of the people. Without the latter you cannot further the former, a principle upon which over-zealous people, who look only to the letter of the law, might meditate to great advantage....

"I am very well pleased with the answer given by the S. C. of Rites to the question lately placed before it by the editors of *Church Music*. The 'mens' is in perfect accordance with the Holy Father's remarks to me and with the principle of law mentioned above. At the same time it seems to me that the notions which the Roman proponent of the Dubium has regarding our mixed choirs are somewhat mixed up. To us the matter is clear enough."

THAT NEW YEAR'S DISPENSATION

A country pastor sends us a long letter on the subject treated at some length in our No. 4, pp. 103 sqq. He takes the ground that such dispensations should be issued not only in ample time, but officially, and suggests that Rome be asked to make some general ruling in this matter. "Are our Catholics," says he, "perhaps obliged and compelled to read the newspapers in order to obtain a knowledge of their duties and privileges? They are obliged to hear mass on Sundays, when they can be told everything that they need to know for their spiritual welfare. How many of our people do not read the newspapers, especially during the season when they are very busy? And yet they have a right to be informed about their privileges as well as their obligations. An official notice through the chancery office, sent out in due time, is the way to publish such privileges."

Our correspondent points out that a similar confusion occurred in 1907, when All Saints fell on a Friday, and that the same question will arise again in 1911, when the Feast of the Immaculate Conception will be on a Friday. "Would it not be possible to get a general dispensation for such cases, such as obtains in the western dioceses of Germany? In the Directorium (ordo) of the Archdiocese of Cologne for 1909 I read under Jan. 1, Fer. 6, Circumcisio Domini et Octava Nativ. (fest. praec.), the remark: *'Hodie lex abstinentiae cessat et vesci licet carnibus.'* Could not the bishops of the U. S. request the Holy See to give a similar general dispensation for the four holydays that come into question here, *viz.*, New Year's Day, the Assumption, All Saints, and the Feast of the Immaculate Conception?"

REPORT OF THE CATHOLIC EDUCATIONAL ASSOCIATION

We used to look with a feeling of regret on the annual report issued by the National Educational Association, because in that report Catholic education received a rather stepmotherly treatment, while we Catholics had nothing to compare with those elaborate records of prog-

ress. It is with genuine pleasure, therefore, that we call the attention of Catholic educators to the *Report of the Fifth Annual Meeting of the Catholic Educational Association held at Cincinnati, Ohio, July 6, 7, 8, 9, 1908.* It is pleasant to read in the Introduction that "Seven hundred and sixty-seven delegates registered at the meeting and many of these represented colleges, academies, or communities of teachers. The delegates came from all parts of the country.... The convention was the largest and most representative gathering of Catholic educators that has been held in the country."

These facts naturally give special importance to the present report of the proceedings and addresses of the Cincinnati convention. Three of the papers here printed touch on topics which demand even a larger and freer discussion than has been accorded to them in this Report. They are: "School Library and the Child's Reading," "On Training Seminarians to Habits of Study," and "The Study of Social Problems in the Seminary." These questions—especially the first and the third—were ably treated by well-known authorities in the respective branches. It is a sign of healthy growth and of an increasing interest in our annual educational meetings, that the Association can now issue a quarterly *Bulletin.* It is the plain duty of all the Catholic educators throughout the country—be they lay or religious, be they assistants or teachers, instructors, professors or superintendents, be they parish priests or country school teachers—to support Catholic educational work in the way pointed out by the Association and, if possible, to subscribe to its Bulletin. The time for idle speculation is past. We want action. We need workers. We expect results. We can get good results, we can make our work efficient, thorough, and lasting, by co-operation, by being willing to learn, especially by being pleased to be told of our shortcomings and the sources of our weakness. Far better to have them discussed and remedies suggested in a calm, friendly way at these meetings and in these bulletins, than to have them gleefully pointed out by the enemy.

"AN UPRISING OF PUPPYDOM"

A call has gone forth from Schenectady, N. Y., for a national conference there of representatives of the high and other "prep." or college-preparatory school fraternities to band together the whole concatenation of these grotesque imitations of the hardly less puerile Greek letter societies of the colleges in a protective and defiant union against the forces of unsympathetic common sense which have declared a war of extermination upon them.

Says the conference call, after reciting some of the inimical moves of the enemy:

"It behooves us to band ourselves together that we may make our opposition effective. 'United we stand, divided we fall,' is even more true in our case than in any other. We must arrange to conduct, under the supervision of a press department, a systematic newspaper campaign in defence of the preparatory school secret society idea."

Commenting on this movement the N. Y. *Evening Sun* (Feb. 19) says:

"With firm reliance on the fond approval and support of their

papas and mammas and confident that papa will foot the bills, a great crew of all sorts of 'men' from Alpha to Omega is preparing to gather at Schenectady and promulgate a new Declaration of Independence, confident that papa and mamma will ratify it when they return home. Not since Hector was a pup has there been such an uprising of puppydom as is threatened in the forthcoming conference at Schenectady, which is going to teach the country what's what, and all the various wielders of school authority who's who. The prospect is almost enough to convert the most ardent sentimentalist of modern times to the movement for a revival of corporal punishment rigorously executed by a competent schoolmaster.

"We know that the price of wood is pretty high and that hickory has become almost a rarity, so that there is some excuse for sparing the rod even if the child is spoiled. But what's the matter with a strap or the paternal shoe? After all, there's nothing like leather, and the best thing in the world that could happen to these insurrectionary 'men' whose voices are still cracked would be a general breakdown a parental encouragement for their absurd apings of more adult follies, which should manifest itself in old-fashioned 'sessions' devoted to the application of leather where it would do the most good. There isn't much the matter with the American boy except his parents. If they would do their duty by him instead of listening to the dedicated persons who have made a profession of telling other people how to bring up children, he would not be the unruly nuisance which he is threatening to make of himself."

OUR BATTLE-FLEET'S CRUISE AROUND THE WORLD came to a happy end Feb. 21. In reviewing Capt. Mahan's *Naval Administration and Warfare: Some General Principles, with Other Essays* (Boston: Little, Brown & Co. $1.5c net), which was published while the warships were en route, the *Nation* rightly emphasizes that there was no necessity for Capt. Mahan's attributing to the critics of this move "a campaign of misrepresentation" in which "an obvious and perfectly sufficient reason for this cruise" was "ignored in favor of one less probable and *so far as knowledge went, non-existent*" [italics ours]. These last words and the guarded manner in which the Captain qualifies his definition, as "a measure designed *upon its face* [italics ours] to reach a practical solution" of an important technical problem, our esteemed contemporary points out, suggest a deeper and a hidden motive. If the inner history of this modern Odyssey is ever made public, it will undoubtedly transpire that the movement was originally planned in strategic preparation for an eventuality which, at the time (the spring of 1907) seemed not impossible; that, when the news of the contemplated voyage leaked out, the immediate result was to arouse grave suspicions of its real purpose abroad and downright consternation at home; that the ensuing tangle of confession and denial left us at last in such a position as to make advance and retreat almost equally ridiculous; that, as the best way out of the mess, the transfer of our fleet to the Pacific was ordered under the guise of "a practice cruise;" that what would have been a startling move, if made without warning in March, 1907, became,

through the delay till December of that year (most happily for all concerned) a peaceful round of international visiting; and that, save in learning better economy in the use of fuel, and in accustoming officers and men to rely less upon dockyards and more upon their own resources, the cruise has been largely devoid of professional education.

SOME MATERIAL CONTRASTS BETWEEN ENGLISH AND AMERICAN CHURCHES

Louise I. Guiney says in the course of some observations on "Catholic England as it Looks to an American" in the *Ave Maria,* Vol. lxviii, No. 1:

No two things spiritually alike could be more different otherwise than a Catholic church in the United States and a Catholic church in England. From every artistic point of view, from every strategic point of view as well, the latter is the model; there is no blinking that. To begin with, structurally and decoratively, the English buildings have life, thought, quality; if they do not always achieve full beauty, at least they have sincerity. This alone stamps them as of another breed from the vulgarian horrors, familiar to us all, which in our crowded cities seem to be considered good enough for the solemn worship of the Almighty. The English church is very commonly an *ex-voto* or a memorial, built by one founder, some man or woman of trained taste, and watched over critically until its completion; or else it is unreservedly placed by presbytery and people in the hands, not of random masons and their foreman, but of a responsible architect who has grown up, perhaps, under the shadow of one of the Edwardian fanes which are the glory of England.

Alas! our poor houses of God—which have often a nobler origin than those others, because they represent the pence of the poor—are chiefly ordered, contracted for, and put up by the unknowing, involving a deplorable outlay on things tawdry, mongrel, and ungenuine. We spend unscientifically, and we never aim at elegant simplicity; that is the best English ideal, and it is, perhaps for that very reason, not ours. It is our corporate misfortune that a live young country can have no aesthetic precedents, no models of beautiful, ancient buildings always before the eye, to awaken and feed aspiration, and stand as a technical guide to craftsmen.

It is not great exaggeration to say that American Catholic architecture, up to this very dawn of better times, is all alike. Comparisons smell ill, as the proverb reminds us, but only because we are all quicker to wince than to learn. But is it not time to see and speak with the utmost self-unspairing plainness? Any one who has visited hundreds of churches, all over the Union, knows that (with exceptions to be counted on the fingers) they are all without proper depth of chancel and without chancel arches; all placed directly on the civic sidewalk, or within a few feet of it; all rising in cheap stone or staring brick and galvanized iron; all adorned with trivial glass, and filled with ugly and highly uncomfortable wooden pews; all without orientation, except by accident; all with valueless colored statues, these being generally without niche or canopy; all with loud-throated organs and huge organ galleries.

Which of us, in these distressing interiors, has ever come across a quiet, painted triptych for an altar-piece? Who has ever seen, outside of a monastic chapel, a rood screen? Yet a rood screen was always, up to the Reformation, the very structural hall-mark of a Christian church, whatever might be its geographical position or architectural style. Who has ever stood beneath three, five, or seven symbolic and aligned sanctuary lamps? Yet it is in just these matters that the English freedom of treatment comes in, to give a church individual being and character. This, in its own turn, breeds a strong attachment to the churches on the part of the men, women, and children who frequent them; so that their maintenance and upkeep, to the glory of God, become a matter of far more intimate concern to the attendants than to our laity, who can hardly be blamed for feeling less pride in the fabric, and less conscience toward its preservation or enrichment.

It was the opinion of St. Teresa that it was the right policy for a Christian to get into a reasonably comfortable posture during prayer, in order that the concentration of his mind may be facilitated. In her autobiography, she dwells upon her idea of hell as a cramped place. Her advice sometimes comes to mind amid the discomforts of our American Catholic churches. The worst of these discomforts is certainly crowding; the next, defective ventilation. The good and rational system of allowing ample room for the human anatomy between chair-row and chair-row, or between pew and pew, and of having at hand a shelf of books, and a peg or two beneath it for hats or umbrellas, does not seem ever to have commended itself to the builders with whose unlovely results we are familiar. Partly was this state of things caused, no doubt, by the absence or minority of the cultivated element in the pioneer congregations; and by the less keen sensibility of the others to such incidents as space, comparative privacy, and, above all, fresh air. But surely, in this hygienic day, even in church one may respect the physical laws.

Now I have never in my life, not even at a great liturgical function, seen an English church which was overcrowded. Why? Because Catholics are few? Not at all, but because the moment they become many, in any given locality, it is considered that the time has come to build another church for them. No pastor in England wishes to establish a "record" Sunday attendance, and no "basements" exist to herd the subsidiary throngs. The intense respect of the English for the rights of others, and the complete freedom, on the part of their priests, from any desire to accumulate wealth, secure churches exactly suited to the number of persons who frequent them; every one present has his space, and its decent margins as well, and can both see and hear holy Mass. His ecclesiastical headquarters is not a vast caravansary in which he wanders, sustained only by his conviction of relationship to his Creator; but a home with which he is in fullest personal touch, in which he counts, in which he cannot but take an intimate pride. This no man can do, nor have any human incentive to do, in our average Sunday congregation of five thousand.

Again, England is the land of the open window. I have never encountered foul air, and very rarely air which had become close, in

our churches there, so well are they looked after and ventilated. (As a confirmed crank on this point, I may be trusted to report accurately.) There is one famous convent chapel in London where carbonic acid gas runs riot; and it will be only fair to add that the community is not English, and that its vogue will suffer if it does not mend its benighted housekeeping ways.

Many churches, even small ones, have what our people would look upon as wasted space,—i. e., broad processional aisles left open, where benches are never fixed. A double line of chairs can be placed there on festal occasions, or when there may be a special preacher; but there is still room to pass. Neither nave, aisle, nor lateral chapel is ever choked up with chairs, as one sees done sometimes at home, where also it is illegal. These English thoughtfulnesses promote not only reverence and decorum, but personal safety. Not four or five churches observe them; but all, invariably, and as a matter of course.

ST. VINCENT DE PAUL AND MODERN CHARITY

The Rev. James Adderley says in his popular life of St. Vincent de Paul:

"It is a good thing for us, who pride ourselves on our progressive ideas and imagine we are 'up-to-date' and 'twentieth-century men,' to discover that many of our most 'modern' and 'original' methods, both in philanthropy and church work, were known and in full swing 250 years ago, and emanated from the brain of one man, and that man a poor peasant priest of the French Church."

Commenting on this effatum, Mrs. Virginia M. Crawford says in her new book, *Ideals of Charity* (London: Sands & Co.; St. Louis: B. Herder. 1908. 75 cts. net), p. 25:

"It is, however, no less true to say that if some pious people could only be convinced that organization and method are neither 'modern' nor 'original,' they would be less prejudiced against them; if they could only be brought to realize that St. Vincent emphatically condemned casual methods of relief, and strove to effect the co-ordination of philanthropic effort in his day, in order that nothing should be wasted and a greater proportion of the poor wisely helped, they would perhaps relinquish their belief that indiscriminate alms-giving is somehow a note of true Catholic charity. Partly because problems of poverty vary less from age to age, than people are apt to assume, partly, too, because the inspirations of Saints have a way of proving maxims of wisdom for all time, the rules drawn up for his lay-workers by St. Vincent in the early years of the seventeenth[1] century are, in all essentials, as applicable today as they were then. The mere fact that the Association of the Ladies of Charity travelled from France to England by way of Mexico—for it was there that Cardinal Vaughan first had his attention drawn to its beneficent activity —shows how adaptable the organization is to varying circumstances of age and clime."

[1] Mrs. Crawford says "sixteenth," — evidently a *lapsus calami*. — A. P.

FLOTSAM AND JETSAM

Apropos of the note in Vol. xv, No. 1, pp. 19—20 of the CATHOLIC FORTNIGHTLY REVIEW, we are asked, What were the exact words of Pius X in refusing the Bishop of Nevers permission to crown an image of the Sacred Heart and where is the text of the letter containing them to be found? The letter is printed in the *Canoniste Contemporain*, Paris, 32e année, 37e livraison, p. 30. The passage referred to reads thus:

"Me taedet preces tuas exaudire non posse, eo quod S. Rituum Congregatio ultimis hisce diebus incongruum declaravit imaginibus divini Cordis Jesu coronas imponere, et tantum permisit ut (si populorum pietas hoc devotionis tributum exhibere desideret) corona ad simulacri pedes deponatur: quod quidem et tu meo nomine facere poteris."

*

Not long ago (C. F. R., xv, 8, 251) we recorded the passage by the Tennessee legislature of a bill making it unlawful for any one to sell, print or import any book, pamphlet or other written instrument purporting to reveal the secret or ritualistic work of any lodge or secret society. Now we read in the daily press:

"Washington, February 9.—Representative Gaines of Tennessee proposes by an act of Congress to aid fraternal societies to keep from the public their secret rituals and rules, and he has introduced a bill which would make it a misdemeanor for any person to send through the mails any secret ritual, rules, or regulations, or work of any duly authorized fraternal organization. The punishment provided for a violation of the proposed law is a fine of not less than $1,000 and imprisonment for not less than one year."

Are these lodges afraid of the light? What else can be the purpose of Gaines' bill but to stop the agitation of the National Christian Association, which is publishing faithful reprints of the rituals of various secret societies? Strip Masonry and its affiliated and related bodies of their mummery and you deal them a death-blow.

*

The following is from the editorial columns of a secular newspaper, the New York *Evening Post* (Feb. 8):

"'The stage is worse today than it was in the days of paganism,' said Archbishop Farley in his sermon yesterday. Looking at the theatre as it is in this city, there is much ground for this sweeping assertion. Not only is 'Salome,' against which there were such strong protests two years ago, being produced regularly, but there are at least four plays in hitherto reputable theatres so indecent or dealing with such disgusting themes that they would not have been tolerated a few years ago. For this situation, the avarice of the managers, Christian and Jewish, is not wholly to be taxed. The laxity of the press is not without its share of the blame. How to remedy the situation is a problem to which the city's spiritual advisers may well devote themselves. We have, fortunately, progressed far from the time when every minister felt that every theatre was the pathway to destruction.

Prejudice of this kind has passed with the recognition of the great educational possibilities of the stage. But if the present rage for nudity and the portrayal of lives of immorality continues, we shall soon reach a pass where it will be folly to assert that we have any standards at all, or to require any of the theatre."

*

President Taft's cabinet has a stronger legal tinge than any of recent years. Is the American government really, as has been cynically said, a government of lawyers, by lawyers, and for lawyers? The legal profession is notoriously over-represented in our legislatures and in Congress. A glance at the biographies in the *Congressional Record* of any year, will show how largely the lawyers outnumber those in any other walk of life. Neither in France nor Germany nor England do lawyers so predominate in the chief representative assembly of the nation. Seemingly, they are to be given greater prominence than ever in the executive branch. What is their peculiar fitness for great affairs of state? If a legal training helps a man to be a statesman, has it not also its drawbacks for the public servant?

*

There were sold at auction at the Fifth Avenue Art Galleries, No. 546 Fifth Ave., New York City, Feb. 12, "three huge Spanish altars in the style of the sixteenth century, when they were begun, but are said not to have been completed until early in the eighteenth century. They came from a Carmelite monastery in Andalusia; are rather rococo, full of rich color and gilding, and must have been very handsome when *in situ*." The N. Y. *Evening Post,* from whose announcement of the sale we quote, says (ed. of Feb. 10, p. 9): "It seems a piece of vandalism to have ever let them leave the church for which they were built. At the galleries, having been taken to pieces, they are merely piles of somewhat artistic junk, for they are to be sold piecemeal."

The question suggests itself: How did these Spanish monastery altars come into the possession of a New York auctioneer?

*

Because so many articles in its pages are the work of specialists, the *Catholic Encyclopedia* (New York: Robert Appleton Co.) is apt to prove a mine of valuable information and hints even to those who are well versed in some of the many topics which are compendiously treated in its successive volumes. Thus Mr. Adolphe Bandelier, in Vol. IV, pp. 74—75, calls attention to a little known historian of early America, whose work, he says, "for several branches of science (not only for history) is much greater than is believed." This historian is Bernabé Cobo, a Jesuit missionary, who was born at Lopera, Spain, in 1582, and died at Lima, Peru, in 1657. Cobo spent sixty-one years of his busy life in the Antilles, Venezuela, Peru, and Old Mexico. Bandelier calls him "without doubt the ablest and most thorough student of nature and man in Spanish America during the seventeenth century," though "the past centuries have treated [him] with unparalleled, and certainly most ungrateful, neglect." Not to speak of animals and plants, especially "in regard to man, his pre-Columbian past and vestiges, Cobo is, for the South American west coast, a

source of primary importance." His *History of the New World* but recently published, contains "a wealth of information which no other author of his time imparts or can impart."

If we understand Mr. Bandelier correctly, what remains of Cobo's *History of the New World* was published as *Historia de la fundación de Lima* in 1882. But he does not tell where. It is in such little yet oftentimes important details that the *Catholic Encyclopedia* with all its many perfections yet lacks that fine finish which makes Herder's *Konversations-Lexikon*[1] so extremely valuable as a reference work.

*

The Chicago K. of C. organ, *The Columbian* (Vol. xli, No. 6), is constrained to admit editorially that the great and peerless "Order" is deteriorating in its membership:

"'The order is going backwards, the standard of membersip is being lowered.' This remark you have heard time and time again in the last year and more. That this statement in untrue, many will contend and others quite as vigorously will maintain that it is all too true. We believe that the standard of membership is just as high today as it ever was, but at the same time regret that we have to admit that many who are absolutely unqualified are admitted to full membership in our organization."

The confession is couched in the characteristically inconsistent jargon of the craft; but it is valuable nevertheless to have to admit that authority of the leading K. C. paper of the West, that "*many who are absolutely unqualified are admitted to full membership*" in the Order.

*

An item has been going through the papers in which it is asserted that an examination of the well preserved mummy of Menephthah shows that this Egyptian king, who was the Pharaoh of Exodus, died at an advanced age of calcification of the arteries, and that consequently the Biblical statement that he was swallowed by the Red Sea must be incorrect.

While it is believed by many savants that Merenphtah (not Menephthah) was the Pharaoh under whose reign the Israelites left Egypt, a later and more probable opinion is that the exodus took place under Amenophis II (1461—1436). Cfr. Selbst, *Schuster-Holzammer's Handbuch zur biblischen Geschichte,* 6th ed., Vol. I, Freiburg 1906, pp. 345—346. On the other hand, Holy Scripture nowhere expressly says that the Pharaoh of the Exodus perished in the Red Sea. Cfr.

[1] Apropos of *Herders Konversations-Lexikon,* we notice that the *Catholic Encyclopedia* cites it at the foot of the article "Cochabamba" (and *passim*) in this fashion: *"Konversations-Lex.* (St. Louis, Missouri, 1903), s. v." This reference is both inaccurate and valueless. In the first place, the title of the work is *Herders Konversations-Lexikon;* secondly, though the copies sold in America bear the imprint of the Herder branch house at St. Louis, the work was not published in this country, but at Freiburg in Baden, Germany; and thirdly, not the whole *Konversations-Lexikon,* but only volume II appeared in 1903. To be quite accurate the reference should read: *"Herders Konversations-Lexikon,* 3rd ed., s. v." Or else *"Konv.-Lex.,* s. v.", with an explanation of the abbreviation (which will probably occur more frequently throughout the *Catholic Encyclopedia,*) under "Abbreviations of Titles" in the beginning of each volume.

Selbst, l. c., 379—380; Miketta, *Der Pharaoh des Auszugs,* p. 45; Hummelauer, S. J., *Comment. in Ex.,* 30.

*

It is amusing to note the tone of mild melancholy with which the English press greeted the third installment of Sir George Otto Trevelyan's *American Revolution.* The period of American history treated in this volume has to do with Saratoga, Brandywine, and Valley Forge. "It is not a story," says the London *Times,* "which can be very pleasant reading to an Englishman even now, and even with all Sir George Trevelyan's literary skill to help it. Whatever were the virtues of Washington, whatever the courage and endurance of some of those who fought under him and some of those who fought against him, it remains the melancholy truth that the governing factor of the situation, the thing which lost and won America, was nobody's genius and nobody's heroism, but the criminal ignorance of English statesmen and the slow incompetence of English generals."

*

At Gassler, La., some months ago, while Archbishop Blenk, who had just administered confirmation and congratulated the local congregation on its fine new church, was dictating the Act of Visitation to Father Cramers, smoke was seen issuing from the gable end of the church. A very strong wind prevailed at the time. Church and presbytery fell a prey to the furious element within thirty minutes after the fire was discovered. The act was never finished. After the fire Father Cramers penned the following lines beneath the Archbishop's dictation: "When the writing of the Act of Visitation had arrived at this point, and whilst the Archbishop was urging and commanding the reverend pastor to attend to the matter of insuring the church properties without any delay, the cry of 'Fire' was heard, and in less than half an hour the church and presbytery of Gassler were a heap of ashes. Very few articles were saved in church and house. The grief of pastor and people was heart-rending to witness, but let us hope that, within a short time, both church and presbytery may rise from the ashes as beautiful as before." (See the New Orleans *Morning Star,* Vol. xl, No. 52).

What an impressive "object-lesson"!

*

Lincoln's famous phrase, "Government of the people, by the people, for the people," has been, as many of our readers doubtless know, traced back to Theodore Parker. Mr. I. K. Funk points out in a letter to a New York paper, that in the introduction of the Wycliffe Bible, issued in 1384, are found these words: "This Bible is for the government of the people, by the people, and for the people." The expression seems to have been rather common, having been used by Daniel Webster, in 1830, and by others. The literary setting of the phrase by Lincoln has added greatly to its charm, and the occasion and the man have given it immortality.

*

A member of Congress tells the following story, which he vouches for as both original and genuine: Scene: Rome. Time: A few weeks ago. Young English lady wandering near the Colosseum. To her approaches group of American young ladies. One of them says to

her: "Would you have the kindness to tell me," pointing with her parasol to a famous arch, "whether that is the Arch of Titus? My Baedeker is two years old." The American ladies were probably from Chicago, where two years might make a serious difference in identification of public buildings.

BOOK REVIEWS AND LITERARY NOTES

—A new volume of the *Catholic Encyclopedia* is not a book that the reviewer takes up with the deliberate intention of reading it through from cover to cover and then writing a perfunctory notice. The only way to do it justice is to put it on one's desk, where it is always in view, and whenever an occasion offers to open it and critically peruse an article on a subject in which one is particularly interested or upon which one seeks for information. Needless to say such a test is severe; but if the volume will stand it, the final verdict must be all the more valuable. It gives us sincere pleasure to say that the four volumes of the *Catholic Encyclopedia,* so far issued, have all stood this severe test in the sanctum of the CATHOLIC FORTNIGHTLY REVIEW. Not that we did not sometimes consult them in vain; not that we did not detect occasional defects and blemishes; not that we were not now and then tempted to shake our editorial head gravely over the selection or omission of this or that topic, over the absence of this or that philomath from the list of contributors, over the too brief or too prolix manner of treatment of one subject or another; or over the inadequacy or inaccuracy here and there of the bibliographical references. Dr. Herbermann and the other members of the editorial staff are neither infallible nor omniscient. But considering the short time they have been at it, their previous inexperience in lexicography, and the rapidity with which these four volumes have been issued, one is almost tempted to say that they have wrought miracles. The *Catholic Encyclopedia,* so far as published, meets all reasonable expectations, nay, even surpasses them. Every new volume shows decided improvement, and if the editors continue their work with the same ability and zeal, we shall soon have a Catholic encyclopedia which will not only serve every purpose for which such a work had so long been wished for, but put the Catholics of the English-speaking world in proud possession of a truly magnificent reference work—scholarly, up to date, and altogether *sui generis.*[1] We have not sufficient space to go into details either of praise or criticism. It will be enough for the readers of a periodical like the CATHOLIC FORTNIGHTLY REVIEW to be assured that if they subscribe for the *Catholic Encyclopedia,* they will not only lend their aid to an undertaking which in an even higher sense than the average Catholic newspaper, is "a perpetual mission"; but they will acquire a Catholic reference work that is a library in itself and whose fifteen volumes will be of greater

[1] Not a few of the articles in the *Catholic Encyclopedia,* such as e. g. in volume IV that on "Collections" (the offerings of the faithful at mass) by Rev. Herbert Thurston, S. J., possess the character and value of original monographs.

use to them than a collection of several hundred books of the kind we find only too often on the shelves of the average layman's (and many a clergyman's) study. We have lately looked through the first two volumes, just out, of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk & Wagnalls Co.), and in comparing this (in its way admirable and useful) reference work with our *Catholic Encyclopedia,* arrived at the conclusion—which we are sure every unbiased critic must share—that the Catholic work is in many respects equal, in most respects superior, and in no respect inferior, to the new English adaptation of the famous German *Realencyclopädie für protestantische Theologie und Kirche.* (New York: The Robert Appleton Co.)

—*The Treasure and the Field. By Isabel Hope* (B. Herder. $1 net) is an interesting and well-written "controversial" tale, whose sub-title might well be "Per crucem ad lucem". Those who wish to know the meaning of the title of this story are referred to the thirteenth chapter of St. Matthew's Gospel, where it is written: "Again, the kingdom of heaven is like unto a treasure hidden in a field." The treasure is the true faith, "the pearl of great price." How this was won by the characters of our story, and what was "the price of the field," is told in chapter four and the following. And it is a skilful argument on the need of some infallible teaching authority in matters of faith, to which we are treated in the course of the narrative, which takes the reader from the pulpit of the Anglican church of St. Mary's at Bramleigh to the Church of St. Peter in the Eternal City. It has been remarked that this book is free from the bitterness which sometimes tinges controversial stories, and for this reason it may be safely recommended by Catholics to friends without the fold.

—In Boston, says *The Field Afar* (Vol. III, No. 1), the public library authorities are always ready to place Catholic literature at the disposal of the public and to give Catholics the representation to which they are fairly entitled. However, the Catholics, as a rule, do not make the most of their advantage. "When several applications have been made for a certain book, there is every reason to expect that it will be purchased if it is not already on the catalog list. We are under the impression that Catholics are slow to make applications of this kind. Some of us have yet to learn that we are part owners in every public enterprise conducted by the community of which we are vital elements, and that the officials in all these institutions are paid for the service which they are expected to render and which, at the Boston Public Library, they do render, most courteously, to their patrons. We know this of public libraries in New England outside of Boston, —that a few have been brought by intelligent Catholics to realize their mission to all, but that many are still hide-bound by the idea that Catholic literature is to be tolerated and confined to as few books as possible. Make a test."

—*The Shadow of Eversleigh. By Jane Lansdowne.* (Benziger Bros. $1.25) is not only archaic in that it tells a tale of the religious upheaval in England during Reformation days, but also in

style and method. Some have taken offence at this manner. We have found it thoroughly in keeping with the nature of the story—one of sorrow and sadness. For the shadow that falls upon the mansion at Eversleigh is not lifted for a long, long time. Finally the building of the chantry chapel in the woods at Combe Eversleigh dispels the gloom which had so long rested upon that house. The promise to build this chapel had been broken by Muriel Eversleigh. But she appeared to the priest Lancelot Eversleigh after he had said Mass in the chapel, saying: "And now I may enjoy the vision of my God." The spirit of genuine faith that guides the writer in telling the tale lends a special charm to the book.

—Celtic scholars will hear with pleasure of the publication of Y. Vendryes's *Grammaire du Vieil-Irlandais*. Since the appearance of the monumental *Grammàtica Celtica* (Zeuss-Ebel) no complete description of Old Irish has been written. The early texts, on the other hand, have been edited more than once, and their interpretation settled to all intents and purposes by Ascoli, Whitley, Stokes, Zimmer, Thurneysen, Strachan, and others. The new volume is based on the results of their investigations and a fresh revision of the manuscripts by the author. He has spared no pains to make his work as complete as possible, and mentions most, if not all, of the distinguishing features of the accidence and syntax, the morphology and pronunciation of Old Irish. The work, only two hundred copies of which have been issued, may be had for 25 francs of E. Guilmoto, Rue de Mézières 6, Paris (VIe).

—A new life of St. Francis Xavier *(Vie de Saint François-Xavier)*, by the Rev. Fr. L. Michel, S. J., has lately been published by Casterman, Paris and Tournai.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

Modern Spiritism: A Critical Examination of its Phenomena, Character, and Teaching, in the Light of the Known Facts. By J. Godfrey Raupert. Second Edition. 261 pp. 12mo. B. Herder. 1909. $1.25 net.

Sunlight and Shadow. By P. M. Northcote. vi & 222 pp. crown 8vo. London: Sands & Co.; St Louis: B. Herder. $1 net.

Discourses and Sermons for Every Sunday and the Principal Festivals of the Year. By James Cardinal Gibbons, Archbishop of Baltimore. 531 pp. 12mo. Baltimore, Md.: John Murphy Co.

The New Scholar at St. Anne's. By Marion J. Brunowe. vi & 177 pp. 12mo. Benziger Bros. 85 cts.

Helladian Vistas. By Don Daniel Quinn, Ph. D. Second Edition. 407 pp. crown 8vo. Yellow Springs, Ohio. 1909. $1.65 postfree.

The Official Catholic Directory and Clergy List for 1909. Vol. XXIV. Complete Edition. Milwaukee: The M. H. Wiltzius Co. 1909.

Forgive and Forget. By Ernst Lingen. 349 pp. 12mo. Benziger Bros. 1909. $1.50.

Heortology: A History of the Christian Festivals from Their Origin to the Present Day. By Dr. K. A. Heinrich Kellner. Translated with the Author's Permission from the Second German Edition by a Priest of the Diocese of Westminster. xviii & 466 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1908. $3 net.

The Path Which Led a Protestant Lawyer to the Catholic Church. By Peter H. Burnett. Edited and Abridged by Rev. James Sullivan, S. J., Professor of Theology in the St. Louis

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Mermod, Jaccard & King, Broadway, Cor. Locust, St. Louis Missouri.

University. xxii & 425 pp. crown 5vo. B. Herder. 1909. $1.50 net.

The Roman Index of Forbidden Books Briefly Explained for Catholic Booklovers and Students. By Francis S. Betten, S. J. With a Summary of the Index. iv & 69 pp. 18mo. B. Herder. 1909. 35 cts.

Jack South and Some Other Jacks. By Rev. David Bearne, S. J. 266 pp. crown 8vo. B. Herder. 1909. $1 net.

Collections of the Illinois State Historical Library. Volume III. Lincoln Series, Vol. I: The Lincoln-Douglas Debates of 1858. Edited with Introduction and Notes by Edwin Erle Sparks, Ph. D. x & 627 pp. Springfield, Ill.: Illinois State Historical Library. 1908.

Two Series of Lenten Sermons on I. Sin and its Remedies, II. The Seven Deadly Sins, by Rev. Francis X. McGowan, O. S. A. 224 pp. 12mo. Fr. Pustet & Co. 1902. 75 cts. net.

GERMAN

Geschichte der Verehrung Mariens in Deutschland während des Mittelalters. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte. Von Stephan Beissel S. J. Mit 292 Abbildungen. xii & 678 pp. royal 8vo. B. Herder. 1909. Net $5.

Passionsbilder. Betrachtungen über das Leiden Jesu Christi. Von Martin Hagen S. J. x & 162 pp. crown 8vo. B. Herder. 1909. Net 70 cts.

Am sonnigen Hang. Neueste Lieder und Gedichte von Johannes Rothensteiner. 182 pp. 18mo. B. Herder.

Gesammelte kleinere Schriften von Moritz Meschler S. J. Drittes Heft: Aus dem kirchlichen Leben. 180 pp. 12mo. B. Herder. 1909. Net 75 cts.

Die Wiederkunft Christi nach den paulinischen Briefen. Von Dr. theol. Fritz Tillmann, Privatdozent an der Universität Bonn. (Biblische Studien, XIV. Band, 1. und 2. Heft). viii & 205 pp. 8vo. B. Herder. 1909. Net $1.55 (in paper covers).

LATIN

Ordo Baptismi Parvulorum. Cum Approbatione. 16 pp. 4¼x7 in. New York and Cincinnati: Fr. Pustet. 25 cts.

FRENCH

Études de Théologie Orientale 1: Histoire du Canon de l'Ancien Testament dans l'Église Grecque et l'Église Russe par M. Jugie des Augustins de l'Assomption. 140 pp. 16mo. Paris: Gabriel Beauchesne & Cie, 117 Rue de Rennes. 1909. Fr. 1.75, franco, in paper covers.

Bibliothèque Apaologétique 8: La Théologie Scolastique et la Transcendance du Surnaturel par H. Ligeard, Professeur d'Apologétique à l'Ecolede Théologie de Lyon-Francheville. viii & 138 pp. 16mo. Paris: Gabriel Beauchesne & Cie. 1909. Fr. 1.75, franco, in paper covers.

MUSIC

The Office of Compline. Edited by Ignace Müller, Professor of Music Fordham University, N. Y. Fischer's Edition No. 3312. J. Fischer & Bro., New York. 15 cts. (in paper covers).

Missa Festiva for Soprano, Tenor and Bass, with Organ Accompaniment by P. J. Joseph Vranken, Organist at the Cathedral, Utrecht, Holland. Opus 36. J. Fischer & Bro., New York. Score 80 cts.; voice parts, 60 cts.

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A Gruesome Canard

IN the mid-January issue of the CATHOLIC FORTNIGHTLY REVIEW (page 56) we called attention to the way in which American newspaper correspondents sometimes avail themselves of a kind of "unwritten privilege" by drawing freely upon their imagination. If this method does not enable them to "create a sensation," they cull and clip whatever is most delectable and piquant in the foreign journals, skillfully adapting the item to the "special needs" of American readers. Mr. Wm. E. Curtis, whose work on *Modern India* (which was first published in a Chicago paper in the form of "daily letters") furnished the occasion for these remarks, was mentioned as typical of those American newspaper correspondents whose "letters are still quoted as oracular by many unsophisticated readers and newspapers." We concluded our criticism with these words: ".... reckless and ignorant correspondents of this stripe are largely responsible for the calumnies against our Church and our missionaries that now and then creep into the less enlightened reviews and magazines."

Not long ago a reverend subscriber called our attention to an item in an Eastern newspaper which turns out to be the strongest possible proof of the indictment just made. Under the screechy headlines "Room Filled with Skeletons—Grewsome Discovery Made in an Ancient Monastery at Carlentini"—the readers of the Doylestown (Pa.) *Daily Democrat* of March 24, 1908, were assured in all earnestness that a terrible scandal had been unearthed in an Italian monastery. "Behind the sacristy of the said monastery there was a door which was believed to lead into one of the rooms of the monastery. The other day the syndic decided to make use of this room, so he had some workmen open the door. A terrifying spectacle met their gaze, for the room was piled full of human skeletons, reaching almost to the ceiling. The syndic ordered the skeletons, some of which were more or less mumified bodies, to be taken out and burried in the Campo santo. They numbered about 4000(!). Naturally, a tremendous sensation was caused by these discoveries and the wildest conjectures given voice to." Thus said the Doylestown *Democrat*. Trying to account for the fearful sight it faithfully reported the statement of Carlentini's "oldest inhabitant." Of course he knew. This is what he said: "When monks inhabited the monastery, a certain sum was paid for the privilege of sepulchre in the church. The church, however, was small, and when there was no room for any more corpses, the monks, rather than lose an important source of income, continued to

receive bodies for burial, but instead of depositing them beneath the floor of the church, cast them into the rooms behind the sacristy, or into the pavilion close by, where they have just been discovered."

There are, therefore, various charges brought against the inmates of the monastery: greed, irreverence towards the dead, and insincerity. The Rev. A. M. Koos of Haycock Run, Pa., promptly wrote to the editor of the *Democrat,* asking what proofs he had for the charges made in the article. In a courteous reply the editor expressed his "extreme sorrow" that the article "got into the *Democrat.*" He accounted for its appearance as follows: "All of the miscellaneous matter published in the *Democrat* comes to us in plate form, that is, already set up and in shape to put into the paper, without proofreading. The article 'Room filled with Skeletons' was among this matter and unfortunately I did not get to see the proof-sheet before it went in, otherwise I would have excluded it." He even expressed his willingness to publish the result of an investigation into the matter. But what about the party or parties who first circulated the tale? Being sent out in plate form, it must have found its way into numerous newspapers throughout the country.

Fortunately, the matter has been fully investigated, and we now have all the facts before us. We only regret the unavoidable delay caused by correspondence between persons of different countries and by the fact that careful inquiry had to be made at Carlentini itself, where the monastery is situated.

Appeal was made to the editor of the *Civiltà Cattolica,* the Rev. Salvatore M. Brandi, S. J., who forwarded the request for information to the Archbishop of Syracuse, in whose jurisdiction Carlentini lies. We now have before us an official statement kindly furnished by His Grace. In sending it on, Fr. Brandi writes: "The man who wrote that 'story' must be a first-class liar or an ignorant lunatic. He has not even the excuse of repeating what was commonly reported by the Italian newspapers. For of the facts as stated by him *nothing* was known in the Italian press."

The report written by the Archpriest of Carlentini, and addressed to the Archbishop of Syracuse, is substantially as follows:

"In the church of the former convent of the Observantine Fathers there are two rooms used as mortuary chambers (places for depositing the dead)—one to the right as you enter the sacristy, the other to the North. This was known by everybody in town. When, in 1902, I paid an official visit to this place, I was informed of the existence of these mortuary chambers. I was not surprised nor was there any reason why I should be. These 'ossarii' are found in all the churches and public cemeteries. I know from my own observation that it is

the custom in all Sicily to deposit the dead in such places or rooms. This is still the practice today in the communal cemetery of Carlentini. Hence no one can be astonished that this church had an 'ossario'; but whereas in the public cemeteries, after some ten years, the bodies are heaped together in a jumble, in the mortuary chambers of the churches they are reverently preserved. The Capuchins of Palermo and other places have their 'necropoli' (cities of the dead) which are daily visited by strangers. These facts are known even by the most ignorant among the people.

"This being so, some months ago the city fathers, wishing to procure a suitable lodging for an employé in the municipal service, bethought themselves of the two rooms next to the sacristy. But what was to be done with the remains of the dead? A brilliant idea was suggested by one of the wise municipal counsellors—namely to take these bodies by night to a place called Piano dell' Aquila and to burn them there with coal-oil. It goes without saying that there were others who suggested that such a brutal performance was not to be thought of, and that by carrying it out they would incur serious danger. Fear took hold of the honorable aldermen and they thereupon ordered the remains to be buried—some under the church and some in the sacristy itself. There were no dark plots, there was no 'tremendous sensation,' no gathering of excited and indignant crowds, unless by 'crowd' you wish to understand—as was done by a brilliant correspondent of one of the Sicilian papers—the police of Aletta, the grave-diggers Russo and Gagliolo, and two assistants.

"It is folly to speak of 4000 bodies, because that number was not in sight. In order to obtain that enormous number of corpses it would first have been necessary to bury about 3,700 persons, including the brilliant newspaper correspondent who invented this huge canard.

"The fact that a number of bodies had been deposited in these mortuary chambers is not due to the friars of the former convent. After the Law of Supression, Father Luigi da Sortino was put in charge of the church, and it was he, not the monks, as may be proven by eye-witnesses, who caused the remains to be stored in these two rooms, and he did so with the full permission of the competent authority."

This letter is signed by Canon Sibilia, Economo Spirituale, and dated "Carlentini, May 11, 1908." Archbishop Bignami forwarded it to the editor of the *Civiltà Cattolica* with the following note: "Luigi Bignami, Archbishop of Syracuse, transmits to the Secretary of the *Civiltà Cattolica* the desired information concerning Carlentini in reply to his request sent to Syracuse, hoping that this report will be satisfactory." Father Brandi of the *Civiltà* in turn sent the document to Rev. Father Koos, who then turned over the whole matter to the

Catholic Fortnightly Review. We thank Father Koos for the interest he has taken in the matter and because another splendid opportunity has thereby been afforded us of showing how careful American newspaper readers must be in reading news from abroad, especially when it bears upon matters of Catholic teaching and practice.

Mark Twain has called one of his latest works "Editorial Wild Oats" and it is said to have contributed to the hilarity of nations. We are now fully convinced that there is ample room (and ample material too) for a volume on "Journalistic Chaff," which would probably find a wide sale, if liberally stocked with such anecdotes and storiettes as "The Room Filled With Skeletons;" for it would add much to the hilarity of all well-instructed Catholics.

Maverick Taft; or Making a Mason at Sight

"Judge Taft was made a Freemason at Cincinnati, on the 18th [Feb.], his initiation consuming only forty minutes. The ceremony took place in the presence of the highest Masonic authorities of seventeen States. He is a member of the lodge of which his father was Master."—N. Y. *Independent,* No. 3143.

As was to be expected, the initiation of Judge (now President) Taft has called forth considerable comment in the press.

A rather amusing sequel to this ceremony was the sharp protest of the Masonic Chapter at Worthman, Tex., condemning the "special dispensation" by which President Taft was "permitted to be made a Mason at sight." This protest, according to the daily press, drew forth a rebuke from Past Grand Master Melish, of the Grand Lodge of Ohio, who declared that the action of the protesting lodge of Texas Masons revealed a lamentable lack of Masonic knowledge, which was as "inexcusable" as the discourtesy of the Worthman Chapter was "unprecedented."

"Making a Mason at sight" is an approved Masonic practice, so much so that it is counted by not a few Masonic writers among the "Landmarks" of Freemasonry.[1]

[1] "The first requisite.... of a custom or rule of action to constitute it a Landmark is, that it must have existed from 'time whereof the memory of man runneth not to the contrary.' Its antiquity is its essential element."....
"Another peculiarity of these Landmarks of Masonry is that they are unrepealable.... The Landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until Masonry itself shall cease to exist.... They stand in the way of innovations, controlling and checking them...."—*A Text Book of Masonic Jurisprudence,* by Albert G. Mackey. 7th ed. New York: Maynard, Merrill & Co. pp. 15—16. (Cfr. Preuss, *A Study in American Freemasonry.* St. Louis 1908, pp. 23, 82, 109, 319, 324 sq., 386, 396 sq.)

"The prerogative of the Grand Master to make Masons at sight," says the *Encyclopaedia of Freemasonry* (New and Revised Edition. Philadelphia: Louis H. Everts & Co. 1906. p. 713), is described as the eighth landmark of the Order.[2] It is a technical term, which may be defined to be [*sic!*] the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of emergency, or, as it is called in the Book of Constitutions, 'an occasional Lodge,' specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master."

L. N. Jesunofsky, evidently a high-degree Freemason, in a letter to the *Arizona Republican* (Phoenix, Ariz., Feb. 22), denounces the action of the Masonic Chapter at Worthman, Tex., as "hysterical and somewhat impertinent," adding that, "Had the Masonic knowledge of our Texas brethren been as great as their misguided zeal, they would probably have escaped the just censure of Past Master Melish."

However, "It is but right to say," in the words of Dr. Mackey (*Encyclopaedia of Freemasonry*, p. 713), "that this doctrine [that a Master Mason can "make a Mason at sight"] is not universally received as established law by the Craft." Cole is one of those who seem inclined to deny it.[3] (*Freemas.*, lib. 51). But Dr. Mackey (l. c.) quotes a number of cases in which the thing was done. The "makings" to which he refers, all involve members of royal families or powerful princes in Europe. In America, according to Mr. Jesunofsky, "the exercise of this authority.... has been of rare occurrence." Even Theodore Roosevelt, if we are correctly informed, was initiated in the regulation way.

Quite naturally the question arises: Why was the rare privilege(?) of being made a Mason at sight, accorded to Mr. Taft? Was it done because his father had been a Master Mason? Hardly. His father having been a Master Mason, it is somewhat strange that William H. Taft should have grown to manhood without affiliating himself to the Craft. Nor, apparently, did the Craft care, until Mr. Taft was elected to the most influential office in the land. Then they tried to

[2] *Mackey's Masonic Ritualist* (New York: Maynard, Merrill & Co. p. 241) gives the eighth Landmark of Freemasonry as follows: "VIII. The prerogative of the Grand Master to make Masons at sight."

[3] Some Grand Lodges acknowledge the right of the Grand Master to make Masons at sight, but limit it by requiring the consent of the Grand Lodge. The *Constitution and By-Laws of the Most Worshipful Grand Lodge, A. F. & A. M. of the State of Missouri*, expressly lodges (or lodged, for we quote from the edition of 1882 p. 13, note 9) this right in the Grand Lodge, denying "the right to make Masons at sight, or convene a Lodge for that purpose," to the Grand Master, "unless said power is given him by the Grand Lodge over which he presides."

bring him over. We have no warrant for saying so, but it seems more than probable that President Taft, upon being approached on the subject after his election, did not evince a strong desire to join as President a secret organization whose character and attributes had not been able to enlist him before his election, despite the fact of his father's connection therewith. Thereupon, most probably, the Masons, anxious to capture him, offered to make him a Mason at sight, which offer, for reasons easy enough to divine, Mr. Taft saw fit to accept. His hurry-up initiation impresses one like the branding of a good piece of "range beef," without any real consent on the part of the "beef,"—something like what is known among cowboys as "branding mavericks."

Poor Taft—to be after all only a maverick!

Are Catholic Bishops Bound to Persecute Heretics?

We recently read in the editorial columns of the *Western Watchman* (Sunday edition, Vol. xxii, No. 5):

"The bigots of England are again afoul of the Latin word 'persequi,' and declare that, as used in the oath taken by bishops, it means persecute. The word that follows in the oath shows its mild meaning. The bishop swears: 'persequar et oppuquabo' [*sic!*]. According to all rules of writing the second word should be stronger and more pointed than the first [?]. Everybody knows that 'oppugnare' means to give battle to. 'Persequi', then, means to 'follow up.' You cannot fight a man before you reach him. A faulty translation of the Greek word 'baptizo' has filled the world with silly Baptists. An equally false translation of the Latin word 'persequar' has set loose a pack of howling fanatics in the British Isles."

The reference is presumably to the formula in the episcopal consecration oath: "Haereticos, schismaticos et rebelles eidem Domino nostro [Papae] vel successoribus praedictis pro posse persequar et impugnabo." Which means in plain English: "I will to the best of my ability persecute and contend against heretics, schismatics, and those who rebel against our Lord the Pope or his forementioned successors."[1]

Such is the plain, unvarnished meaning of the phrase.[2] In the

[1] The forementioned successors are the canonically elected successors of the reigning pontiff ("Ego.... fidelis et obediens ero.... Domino nostro Papae N. suisque successoribus canonice intrantibus.")

[2] "....Circa haereticos duo sunt consideranda: unum quidem ex parte ipsorum, aliud vero ex parte ecclesiae. Ex parte quidem ipsorum est peccatum, per quod meruerunt non solum ab ecclesia per excommunicationem separari, sed etiam per mortem a mundo excludi. Multo enim gravius est corrumpere fidem, per quam est animae vita, quam falsare pecuniam, per quam

dour days of "cuius regio, eius religio" this promise was no doubt meant more or less literally. Today, under our changed conditions, it has a merely metaphorical meaning, as we know from repeated authentic declarations of the Popes, notably that of Pius VI to the Elector of Mayence, Archbishop von Dalberg (v. Kopp, *Die katholische Kirche im neunzehnten Jahrhundert,* p. 31 n.—Vering, *Lehrbuch des katholischen, orientalischen und protestantischen Kirchenrechts.* 3rd ed. Freiburg 1893. p. 455).

Hence any such strained construction as that attempted by Father Phelan is altogether ridiculous. For one does not need to be a canonist to know that under the authentic interpretation of Pius VI and several other Pontiffs, the phrase "haereticos.... pro posse persequar et impugnabo" means simply that the bishop who takes the oath containing these words, promises to watch over the purity of the faith in his diocese,—only that, and nothing more.[3]

If "a pack of [British] fanatics" have been lately "howling" against the phrase "persequi et impugnabo" in the consecration oath of Catholic bishops, the noise has not reached "the theological conscience keeper of the CATHOLIC FORTNIGHTLY REVIEW in his peaceful retreat at Bridgeton, Missouri. If it had, we should not have taken recourse to arbitrary verbal constructions, but quietly called attention to the fact that the offensive phrase has long ceased to form a part of the consecration oath as taken by Catholic bishops throughout the British

temporali vitae subvenitur. Unde si falsarii pecuniae vel alii malefactores statim per saeculares principes juste morti traduntur, multo magis haeretici statim ex quo de haeresi convincuntur, possunt non solum excommunicari, sed et juste occidi. Ex parte autem ecclesiae est misericordiae ad errantium conversionem; et ideo *non statim condemnat,* sed *post primam et secundam correptionem,* ut Apostolus docet; postmodum vero, si adhuc pertinax inveniatur, ecclesia de ejus conversione non sperans, aliorum saluti providet, eum ab ecclesia separando per excommunicationis sententiam; et ulterius relinquit eum judicio saeculari a mundo exterminandum per mortem. Dicit enim Hieronymus (sup. illud Gallat. 5, 'Modicum fermentum,' et habetur 24, qu. 3, cap. 16): 'Resecandae sunt putridae carnes, et scabiosa ovis a caulis repellenda, ne tota domus, massa, corpus et pecora ardeant, corrumpantur, putrescant, intereant'.... S. Thom., *S. Theol.,* 2a 2ae, qu. XI, art. iii.

[3] In the words of Bishop England, "The meaning of this much-misrepresented phrase" [we should add: according to the authentic interpretation of modern popes] "is nothing more than the very same which a Protestant bishop solemnly promises that he will *root out and contend against erroneous doctrines*; not meaning by the sword of persecution, but by the sword of the word." (*Works,* Ed. Messmer, iii, 422).

We regret that we have not at hand a copy of the letter of Pope Pius VI to the bishops of Ireland, under date of June 23, 1791. Rev. Dr. Fallon, of Toronto, in a controversy with Mr. S. H. Blake some years ago, quoted therefrom the following passage: "These words ['haereticos.... persequar et impugnabo'] are maliciously interpreted as the signal of war against heretics, authorizing persecution and assault against them as enemies; whereas the pursuit and opposition to heretics which the bishops undertake, are to be understood as referring to their solicitude and efforts in convincing heretics of their error and procuring their reconciliation with the Catholic Church." (See the *Northwest Review* Winnipeg, Man., Vol. xvi, No. 33).

Empire. In consequence of earlier agitations, the bishops of England, with the leave of the Holy See, when they take the required oath of fidelity to the Pope, add the following clause to the form contained in the *Pontificale Romanum:*

"Each and all of these provisions I will faithfully observe, with more readiness because I know that nothing is therein contained which can be contrary to the allegiance due from me to his Gracious Majesty King Edward and to his successors in these realms."

Father Ethelred Taunton, who is our authority for this statement, adds *(The Law of the Church,* London 1906, p. 250):[4] "The bishops of England also omit, with the leave of the Holy See, the word *persequar.*"

The same is true of Ireland, the beloved land of Father Phelan's ancestors, where by a special rescript of Propaganda the bishops have since June, 1791, taken the oath in a modified form that omits the "persequar et impugnabo" and adds the phrase "Each and all," as quoted above. (Cfr. Mejer, *Die Propaganda, ihre Provinzen und ihr Recht,* Zweiter Teil, Göttingen 1853, pp. 27 sq.) The use of the altered form was extended to the whole of the British Empire by a rescript of the Propaganda, April 12, 1808, the text of which was given by Msgr. Moyes in the London *Tablet,* Oct. 31, 1903.

With the leave of the Holy See the phrase "Haereticos.... persequar et impugnabo" is also omitted from the consecration oath as at present administered to the bishops-elect in these United States, in Prussia, Hanover, Holland, Switzerland, and in the ecclesiastical province of the Upper Rhine. (Cfr. Vering, *Lehrbuch des.... Kirchenrechts,* 3rd ed. p. 455.) If our genial confrère of the *Western Watchman* will read up his Irish church history, he will find that, when the episcopal consecration oath was publicly attacked by the Protestant Bishop Woodward of Cloyne, towards the end of the eighteenth century, Archbishop Troy of Dublin declared that "the words 'Haereticos.... persequar et impugnabo,' according to the papal declaration of June 23, 1791, must be understood in the sense of a *spiritual* combat." (Bellesheim, *Geschichte der katholischen Kirche in Irland,* Vol. III, Mainz 1891, p. 216.)

As this question re-arises every now and then, we think we shall do our readers a service by reprinting the text of the consecration oath in the form in which it is taken in the United States. It was published as an appendix to the *Decreta* of the sixth Provincial Council of Baltimore *(Collectio Lacensis,* T. III, Friburgi Brisgoviae MDCCCLXXV, col. 108):

[4] See also Archbishop Bourne's recent declaration in a letter to *The Times* (London *Tablet,* No. 3,580).

FORMULA JURAMENTI, AB EPISCOPIS AMERICAE FOEDERATAE PROMOVENDIS, EX INDULTO APOSTOLICO, EMITTENDA.

Ego N. electus ecclesiae N. ab hac hora in antea obediens ero beato Petro Apostolo, sanctaeque Romanae Ecclesiae, et Beatissimo Patri N. Papae N. suisque successoribus canonice intrantibus Papatum Romanum, adjutor eis ero ad retinendum et defendendum, salvo meo ordine. Jura, honores, privilegia et auctoritatem Sanctae Romanae Ecclesiae, Papae et successorum praedictorum, conservare, defendere, promovere curabo. Regulas sanctorum Patrum, decreta, ordinationes seu dispositiones, et mandata Apostolica, totis viribus observabo, et faciam ab aliis observari. Vocatus ad synodum, veniam, nisi praepeditus fuero canonica praepeditione. Apostolorum limina singulis decenniis personaliter per me ipsum visitabo; et Beatissimo Patri Nostro N. ac successoribus praefatis rationem reddam de toto meo pastorali officio, ac de rebus omnibus ad mei Ecclesiae statum, ad cleri et populi disciplinam, animarum denique, quae meae fidei traditae sunt, salutem quovis modo pertinentibus; et vicissim mandata Apostolica humiliter recipiam, et quam diligentissime exequar. Quod si legitimo impedimento detentus fuero, praefata omnia adimplebo per certum Nuntium ad hoc speciale mandatum habentem, diocesanum sacerdotem, vel per aliquem alium presbyterum saecularem, vel regularem, spectatae probitatis et religionis, de supradictis omnibus plene instructum.

Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo, nec de novo infeudabo, vel aliquo modo alienabo, etiam cum consensu capituli Ecclesiae meae, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, poenas in quadam super hoc edita constitutione contentas eo ipso incurrere volo.

Sic me Deus adjuvet, et haec sancta Dei Evangelia.

It will be observed that this oath contains nothing with regard to the persecution of heretics, schismatics or rebels against the Apostolic See. We have it on the authority of Bishop England *(Works,* Ed. Messmer, II, 422) that "no bishop in America [meaning the United States, we presume] has ever sworn" the consecration oath in its older form containing the "persequar et impugnabo" clause. As Msgr. Moyes says in his *Tablet* article already quoted, that the altered form of the consecration oath (minus, of course, the concluding clause referring to the British sovereign) was extended to all parts of the United States on July 3, 1847, we suppose this was merely a formal approbation of a practice already existing and based upon the English.

The phrase "Haereticos, schismaticos et rebelles eidem Domino nostro vel successoribus praedictis pro posse persequar et impugnabo," which is found in the older form of the episcopal consecration oath contained in the *Pontificale Romanum,* (its text is also given by Phillips, *Kirchenrecht,* Vol. 2, 3rd ed., pp. 195—196 n. 47), was inserted by Clement VIII, who altered and enlarged the ancient formula, which is to be found in c. iv, X de iureiurando, II, 24. Ed. Friedberg, Lipsiae MDCCCLXXXI, col. 360).

The curious reader will find more detailed information on the probable origin and the history of the consecration oath in Phillips'

Kirchenrecht, Vol. II, 3rd ed., Ratisbon 1857, § 81. "Angelobung der Obedienz," pp. 184—200. The subject is one on which some competent scholar ought to write an exhaustive monograph.

The Question of Landownership

In an extensive review of our book *The Fundamental Fallacy of Socialism* (B. Herder. 1908. $1.) the *Catholic Herald of India,* published in far-away Calcutta (issues of Sept. 23 and 30, 1908) treats first of "The judgment in the McGlynn case, in the United States," secondly of "The Georgian land theory," and finally of "The Single Tax."

On the McGlynn case our contemporary reproduces the main documents given in Chapter VIII of *The Fundamental Fallacy of Socialism* and then proceeds to descant on what it is pleased to call Mr. Preuss' theory about the McGlynn case. Mr. Preuss' theory comprises two assertions: 1. the declaration that Dr. McGlynn's teaching on the subject of landownership contained nothing contrary to Catholic teaching, was not a decision "from ecclesiastical authority," but merely the opinion of the four university professors to whom Dr. McGlynn's statement had been referred for examination; 2. the declaration of the four professors was wrong.

The first of these assertions we substantiated by a careful consideration of the facts set forth in authentic documents. The second we proved at length in chapters III, V, and VII of *The Fundamental Fallacy of Socialism,* which we summed up thus on page 150:

"We have demonstrated, by a minute and accurate examination of the tenets of Henry George and Dr. McGlynn, that their doctrine is substantially the same. We have demonstrated that their whole economic teaching is essentially embodied in the statement:—there is no private, but only common ownership in land. We have, finally, demonstrated, that this doctrine openly conflicts with natural reason, with the explicit teaching of Leo XIII, and with Holy Scripture."

Our critic in the *Catholic Herald of India* makes no attempt to refute any of these proofs. He nevertheless declines to accede to "Mr. Preuss' theory," against which he finds "strong arguments" in certain quotations with which he premises his criticism. What are these "strong arguments"? Besides the facts which make it evident that the doctrinal declaration in the McGlynn case proceeded not "from ecclesiastical authority," but from four professors of the Catholic University of America, our critic's quotations contain nothing except the opinions of the Rev. Dr. Lambert of the N. York *Freeman's Journal*

and of the Rev. Dr. Burtsell, who acted as attorney for Dr. McGlynn, both endorsing the decision of the four university professors, and maintaining accordingly that Dr. McGlynn's restoration through Msgr. Satolli was "a declaration from the Holy See that his views of land-ownership are permitted to be advocated by him, not being contrary to the laws of the Church."

These are no arguments, but mere assertions. Henry George and Dr. McGlynn teach: Private property in land is essentially wrong and unjust; in fact there is no such thing. Pope Leo XIII teaches: "It must be possible for man to acquire as property not only the fruits of the earth, but the very soil itself." Henry George and Dr. McGlynn say: The earth is the common property of all men. The Pope says: There is no such thing as "a common ownership of the earth vested in all men," but portions of the earth must be owned by private proprietors, individuals and families, "the actual distribution of private possessions being left to men's industry and to the laws of peoples." After a twofold demonstration of the necessity and lawfulness of private property, particularly in land, Leo XIII adds: "The same has, finally, been sanctioned by the authority of the divine law, which most severely forbids us even to covet that which belongs to another. 'Thou shalt not covet thy neighbor's wife, nor his house, nor his fields..'" Yet we are expected to believe that the theory of landownership championed by Henry George and Dr. McGlynn is "not condemned by the Church," that it is "now free doctrine," that it is "an open question," a theory which "the Catholic is free to advocate or condemn"!

In the second part of its notice the *Catholic Herald of India* reproduces Dr. McGlynn's summary of the Georgian land theory and adds: "This then is the Georgian theory as we find it described in Mr. Preuss' book. We cannot discover anything in it conflicting with reason or with the teaching of the Church. In his Encyclical on the Condition of Labor, quoted before, Leo XIII certainly condemns Socialism, but the Georgian system is not Socialistic, and Mr. George repudiated with indignation the name of Socialist when applied to himself. We shall conclude the discussion [?] by showing that the Single Tax, though not unjust in itself [!], is so in the *manner* in which it is proposed to levy it."

There can be no doubt that Leo XIII in his Encyclical on the labor question condemns scientific Socialism, which, as everybody knows, proposes to abolish private and to substitute therefore common ownership, at least in productive goods or the means of production, of which land being, in the words of the Pontiff, "that stable and never-failing storehouse from which man may draw never-ending supplies.... the earth with its fertility," is clearly the most important. Hence the

Georgian system is but a portion of the Socialist system, is really Socialistic, however indignantly Mr. George may have repudiated the name of Socialist when applied to himself, and however severely men like A. M. Simons may have criticized him for stopping halfway in the work of social reform.[1] On that account, Leo XIII, in his refutation of Socialism, treated expressly and at such length of landownership, and in condemning the entire Socialist system, he meant neither last nor least that portion of it which is the most important of all and the basis of the rest. For, as we have briefly shown in the last chapter of our book, common ownership of land leads logically to all the other Socialist demands and is, therefore, in a sense, "the fundamental fallacy of Socialism."

In the third place the *Catholic Herald of India* raises the question, "Is the Single Tax just?" and answers it thus: "We have no doubt that the Single Tax is just in itself, but to levy it on land having private owners *de facto* if not *de jure,* without compensation, is unjust." We will not dwell upon this queer answer to the question raised, but rather enter upon a consideration of the salient point of our contemporary's objection.

"Mr. George argues:.... 'If the land of a country belongs to the people, the community of that country, then the land value necessarily must go to the community of that country; this value always goes to the owner as such.' Mr. Preuss remarks: 'Very good. But this *if* is not verified. To maintain, as Mr. George does, that the land of a country belongs to the people of that country as a whole, and not to the individuals who have by some title or other acquired parts of it is false.' We distinguish and add: 'false *de facto,* though, perhaps not *de jure,*' as the question, 'Who owns the land,' as absolute owner under God is disputed.

"The Georgian school says: 'God has granted the earth to mankind in general, so that no part of it has been assigned to any one in particular, and so that the limits of private possession (not ownership) have been left to be fixed by man's own industry, and the laws of individual peoples.'

"Leo XIII in his Encyclical writes: 'Quod vero terram Deus universo generi hominum utendam, fruendam dederit, id quidem non potest ullo pacto privatis possessionibus obesse. Deus enim generi hominum donavisse terram in commune dicitur, non quod ejus promiscuum apud omnes dominatum voluerit, sed quia partem nullam cuique

[1] Cfr. *Single Tax vs. Socialism. A Comparative Discussion by A. M. Simons.* Chicago 1899. "The first of their [i. e. the Socialists'] acts," he says, p. 6, "will be the vesting of the ownership of *both the land and the tools* [of production] in all of society." The italics are by Mr. Simons himself.

assignavit possidendam, industriae hominum institutisque populorum *permissa privatarum possessionum descriptione.*'

"Mr. Preuss' rendering of the text is: 'The fact, furthermore, that God has given the earth for the use and enjoyment of the whole human race, does not in the least prevent the lawfulness of private possessions. For if it is said that God gave the earth to mankind in common, *this is not to be understood as if he wished the common ownership of the earth vested in all men,* but because He did not assign to any one the possession of any particular portion of the earth, *leaving the actual distribution of private possessions* to men's industry and to the laws of peoples.'

"Another version of the text (that of Father J. Wynne, S. J.) which we prefer [*sic!*] is as follows: 'Now to affirm that God has given the earth for the use and enjoyment of the whole human race is not to deny that private property is lawful. For God has granted the earth to mankind in general, *not in the sense that all without distinction can deal with it as they like,* but rather that no part of it has been assigned to any one in particular, *and that the limits of private possession have been left to be fixed* by man's own industry, and by the laws of individual races.'

"Our readers will remark that there is a difference in meaning between the two versions as regards the two italized clauses, and that in the second clause Father Wynne's reading of the text agrees with the doctrine of Dr. McGlynn."

It is not true that "in the second clause Father Wynne's reading of the text agrees with the doctrine of Dr. McGlynn." For the term "possession" is used by Father Wynne and Dr. McGlynn in a diametrically opposite meaning. As used by Dr. McGlynn "possession" excludes ownership; as used by Father Wynne, it includes ownership and is identical with property. Accordingly the first sentence in Fr. Wynne's version reads, "Now to affirm, ...is not to deny that *private property* is lawful'," although the Latin original here employs the same term as in the last clause, viz. "possessiones"— "privatis possessionibus obesse": "permissa privatarum possessionum descriptione." It seems to us that both versions of the second clause, though differently worded, convey identically the same meaning. If anything, ours comes nearer the original, "privatarum possessionum descriptione," which literally signifies distribution of private possessions with fixed limits.

However, there is a real difference between the two versions as regards the first italicized clause. The corresponding Latin text runs as follows: ...."non quod eius promiscuum apud omnes dominatum voluerit." Translating this literally with the aid of a good dictionary we

get: "non quod"—not as if; "voluerit"—he wished; "eius" [scil. "terrae"]—of the earth; promiscuum"—promiscuous; equally referring to several, common; "dominatum"—dominion. Putting this school boy translation into better shape, we have: not as if he wished the dominion of the earth [to be] common to all, or the common dominion of the earth vested in all men. The meaning of this clause is clear and definite. That we do not mistake the meaning of the term "dominatus" we are assured by a glance at a passage which occurs a few lines ahead in the same argument. "Ex quo consequitur ut in homine esse non modo terrenorum fructuum, sed ipsius *terrae dominatum* oporteat... Hence it follows that it must be possible for man to acquire not only the ownership of the fruits of the earth, but of the earth itself." If the reader will compare the two versions of the Encyclical, as quoted by the *Catholic Herald,* we think he will see that, while our translation of the passage under consideration is practically literal and absolutely identical in sense with the text, Father Wynne's is vague and indefinite and does not convey the clear and precise thought of Leo XIII. In the former of the two italicized clauses, therefore, His Holiness rejects the common ownership of the earth, and in the second he affirms the lawfulness of private appropriation of portions of the earth according to the laws of peoples. This passage from Pope Leo's famous Encyclical is a summary of his whole teaching on landownership. Dr. McGlynn, on the other hand, in his summary of the Georgian land theory, distinctly says that the earth is the property of mankind at large, and that individuals may hold for use only, but not really own, limited estates.

It goes without saying that under the natural right theory as championed by Leo XIII a nation or a city may own in common small or large tracts of land, either in virtue of first occupation, or by purchase. Contrariwise, according to the Georgian theory no single nation can really own even the land on which it lives. (Cfr. *The Fundamental Fallacy of Socialism,* pp. 21—23). A careful comparison of Dr. McGlynn's statement with the teaching of Leo XIII (second sentence of the quotation), will further reveal the curious fact that, apart from the first italicized clause of the Latin, which it simply omits, the wording of the Doctor's answer is almost identical with that of the papal Encyclical, while the *meaning* intended to be conveyed is precisely the opposite. (For a detailed examination of Dr. McGlynn's famous statement we must refer the reader to *The Fundamental Fallacy of Socialism,* pp. 117—137).

Let us conclude. The question of private versus common ownership of land is a question of principle, which, for Catholics, has been

authoritatively decided by Leo XIII in his Encyclical "Rerum novarum." In his admirable refutation of Socialism the great Pontiff demonstrates and insists upon the lawfulness and necessity of private ownership in land as well as in chattels. He speaks not merely as a private philosopher, but as the teacher of the Universal Church. "In the present letter," he writes, "the responsibilty of the Apostolic office urges us to treat the whole question [the condition of the laboring classes] of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement." The refutation itself closes with these words: "Maneat ergo, cum plebi sublevatio quaeritur, hoc imprimis haberi fundamenti instar oportere, privatas possessiones inviolate servandas.—The first and most fundamental principle, accordingly, if we wish to alleviate the miserable lot of the masses, must be the inviolability of private property," in land and chattels, as demonstrated. Leo's teaching is the teaching of the Church, and therefore we have taken the ground that the question of landownership among Catholics can no longer be called an open question. Our critics have not, we ween, succeeded in demolishing this thesis.

MINOR TOPICS

Y. M. C. A. PROPAGANDA AMONG CATHOLICS

A recent report of the Young Men's Christian Association states that there are 1952 separate branch associations in North America, with a total membership of 446,032, for whom 630 buildings have been provided at an outlay of $40,716,051. The total net property of all the associations, consisting of buildings and their furnishings, libraries, endowments, etc., is put at $50,229,026, and during the year 1908 no less than $6,182,926 was spent in carrying on the Y. M. C. A. work.

Will our reverend pastors kindly take notice of the extent and resources of one of the most powerful agencies operating in these times to detach Catholic young men from the practice of their religion and, in the end, (as experience proves) to make them indifferent to all religion? By reason of the material advantages which it offers, the organization in question has drawn many Catholic men especially in our large cities into companionship with non-Catholics. On the basis of social intercourse and social equality, the doctrine of the equality of all forms of Christian worship finds easy acceptance with weak young Catholic men, and what is called non-sectarianism in religion soon displaces the Catholic dogma that there can be but one true Church. We have observed that these Associations show themselves alert to help Catholic young men who ask their aid in securing employment, and we know of instances where this has occurred after appeals in Catholic quarters had gone unheeded. Will not our Catholic pastors and directors of charitable work take notice of

all this and exert themselves to the best of their ability to prevent further leakage?

SOCIAL JUSTICE FOR CATHOLIC TEACHERS

A teacher writes us: The article "A Typical Catholic Socialist" in the first March issue of the REVIEW, is apt to awaken deep thought.... There is no use of complaining about Catholics turning Socialists, so long as Catholics themselves are *at least partly* responsible. "School Life in California," an article in the January *Teacher and Organist,* says that the minimum salary of a teacher in that State is $550 per annum. After 30 years of service country teachers are pensioned at $30 a month, city teachers at $50. (Catholics have but little chance of getting good places.) The trenchant essay winds up: "If such remunerations are granted to public teachers for their easy tasks, surely *our Catholic teachers should receive much better salaries,* since besides teaching the branches of the public school, they have in most cases to give religious instruction and to teach two languages and church music."

I know of at least three Catholic men-teachers gone astray. Certainly (or perhaps) faith was getting weak, but low salary was an immediate cause. They couldn't live decently as befits a teacher, both in a material and an intellectual sense—for man does not live by bread alone. In the West (Kansas) I know one fine, Gothic church costing some $20,000, nearly one-fourth of which at the least was "saved" during a period of twelve years on two teachers' salaries. Tuition fees for about 200 children ran up to $1000 annually. The teachers got $300 each for ten months' service. Figure it out yourself! I have seen other cases not quite so drastic; but it all came out ditto—teacher last in consideration. No wonder Socialists are making heavy inroads upon teachers. We know that a great number of our public teachers, common and high school, are drifting into Socialism. The objection that Catholic teachers should be willing to sacrifice themselves, doesn't hold good.... They do sacrifice themselves for the good cause—but that will not in the least exculpate many congregations in this great, wide, wealthy land. Small settlements struggling for existence I do not blame—nor are they at all the most culpable. Poor people are generally least chary of their mite.

There is one of my former teachers at the Hamburg (Germany) Katholische Mittelschule, a very efficient man, yet now for years past a noted Socialist agitator, author and "comrade." His name, Franz Laufkoetter, appeared in a recent issue of the *Amerika.* As a school mate of his and very reliable authority, lately assured me, F. L. was very pious in his youth: hence his spiritual demise came, indeed, as a surprise. But I remember him to have worn exceedingly plain, if not shabby clothing, and yet there were no indications of the spendthrift or prodigal about him. There couldn't be on 900 marks ($212) a year, for I recollect hearing complaints about such low salary from another teacher there. Yet I have a feeling of reverence for Prof. F. L., for he, as none I ever knew, had the gift of unlocking the

treasures of German literature. Since then there has become plain to me his peculiar emphasis on the words of Goethe's Zauberlehrling:

"Die ich rief, die Geister,
Werd' ich nun nicht los."—

One teacher leads a hundred astray, nay—a thousand. There's the point.

Some kind reader may say, "Oh, but that's in *Germany!*" Wait a moment, please! The writer himself for three consecutive years had to "live" on the magnificent salary of $210! Three more years on an average of $317! Once during that time I heard the teacher's work compared to that of a section hand! Yet I taught first grade and had a State certificate. Public schools, common and higher, in communities where non-Catholics had a majority, seemed to have a Cuban trocha around them to keep Catholics out and get A. P. A's in. And whose fault is that?

According to Pope Leo XIII's celebrated letter "Rerum Novarum," I did wrong in accepting such a wage, because labor is not merely personal, but necessary, and a fair wage must be adequate for life's material, intellectual, and spiritual needs. My wage wasn't. But it seems I couldn't do any better unless I quit teaching and went away, with no money for a start elsewhere. Let us practice Social Justice first among ourselves. Such things will out and come out. They are a leprous sore on our Catholic social body.

The writer is *not* a 'man with a grievance.' He is over that long if he ever had a serious one. If he has been a fool for teaching nearly twenty years, it was because of his own free, untrammeled will. Opportunity knocks at the door every day still.

"Die Welt ist voll von Gottes Segen —
Willst du ihn haben—er ist dein!
Du brauchst nur Hand und Fuss zu regen:
Du brauchst nur fromm und klug zu sein!"—

And finally there are *many* kinds of blessings!—*Koeltztown, Mo.*
Otto M. Sankey.

SHALL WE AGITATE A DIVISION OF THE SCHOOL FUND?

Our readers are aware that we have always been inclined to answer this question in the negative. The reasons we have at various times given appeal strongly to many of our brethren, as appears from the following extracts from a letter to the Catholic press sent out not so very long ago by Dr. E. L. Scharf, Washington, D. C.:—

To the average man, be he Catholic or Protestant, it must appear fair and just that Catholics, who pay their full share of the taxes, should be relieved of the burden of paying a double tax for school purposes. Now, while this proposition is evidently fair and just, there is grave doubt entertained as to its wisdom and expediency. I took occasion, some time ago, to talk this subject over with a number of prominent Catholics, who are especially fitted to discuss it thoroughly and all admitted that the plan was based on the natural sense of fairness of the people, but expressed the opinion that there was grave danger

in carrying it out to its logical conclusion. I give here a summary of the ideas advanced.

It is pointed out that the Catholic body is now becoming accustomed to the duty of supporting parochial schools, and that the sacrifice is not so heavy after all, especially when it is considered that the Catholics' proportion of the whiskey and tobacco bill of the country runs up to the comfortable little sum of $150,000,000, and that this particular burden is not considered very onerous by those who bear it. It is therefore plain that we can support our parochial schools, when such support means only an insignificant proportion of the amount we spend on liquors and tobacco.

Supposing now that the policy of supporting the Catholic parochial schools were adopted by all the States as a matter of right and justice, such policy would, after all, be subject to an ever-changing public sentiment. The fanatical element of the country would become aroused, and every local election would offer an ever-welcome opportunity to spring this question, with the result that the country would be in a constant turmoil. When a pitiful appropriation by Congress for the Catholic Indian schools can create a commotion all over the land, and the fanatical element can induce Congress to discontinue such appropriations whenever it makes the demand, how much chance would the parochial schools have in a similar storm raised about their ears?

Supposing that after a continued support of the parochial schools on this plan, some such movement would sweep the arrangement away, the hardship it would entail upon the parochial schools then would be far greater than the burden of supporting them regularly. The innumerable questions pertaining to the management and supervision of the schools, the question of school books, etc., would lead to endless agitation and confusion, and the lack of stability which would follow as a matter of course, would make the whole plan undesirable, to say the least.

France, at the present time, offers a striking example of the danger involved in giving the State any pretext whatever for meddling with Church affairs, and that such a pretext would at all times be available, even in this country in a plan such as proposed above, is on the face of it self-evident.

These are the views gathered from various sources on this all-important subject, and presented here in the briefest manner; in consideration of which, when entertaining this proposition, our motto should be: "Go slow."—Thus Dr. Scharf.

In one of the last letters we received from the late Bishop B. J. McQuaid of Rochester, who always supported the REVIEW with his subscription and sympathy, that venerable prelate said:

"It is a long while since I became convinced that *no compromise with the State was possible that did not sacrifice the religious character of our schools. No amount of money would ever atone for such a loss.*"

CHINESE IMMIGRATION AND EMIGRATION

In its annual reports our Immigration Bureau shows *(inter alia)* the number of Chinese admitted into this country, these consisting

of "officials, teachers, students, merchants or travelers for pleasure or curiosity," who constitute the exempt class and are entitled to admission under the treaty of 1884. Naturally no record is kept of those who are smuggled into the country and who, once they have escaped detection on the frontiers (chiefly the Canadian and Mexican borders), or at the port of their arrival, San Francisco, become mingled with the great mass of their countrymen in the large cities and are generally safe against discovery by the government officials. Every year many of these unlawful visitors are arrested and turned back; but owing to the tricks and devices of the wily Orientals, the problem of intercepting those not entitled to admission is one of the most difficult which the officials have to solve. As to the extent of Chinese immigration a bit of evidence of somewhat unusual character is supplied in the announcement in the Eastern papers (See e. g. N. Y. *Evening Telegram,* Feb. 3, 1909) that the British steamship "Shimosa," preparatory to a voyage from New York to the Orient, loaded a cargo consisting of the remains of 8,000 dead Chinamen. These have been exhumed from their various burying places and boxed for shipment to what is to be their final resting-place in their native land. This deportation of dead Chinamen takes place every few years from either New York or San Francisco, wherever the material for a full cargo has accumulated, and is managed by a society to which the Chinese contribute a small weekly sum for the express purpose of having their remains sent home after death. It would be interesting to know how the figures of these various shipments during a given period of years compare with the official record of the Chinese lawfully present in the country during the same period.

A CANADIAN YOUNG MEN'S CATHOLIC ASSOCIATION

Under the title "Les Jeunes de L'A. C. J. C." (Association Catholique de la Jeunesse Canadienne-française) the Quebec *Action Sociale* (Nov. 25, 1908) contains some interesting items about an association whose enthusiasm for the Catholic cause ought to prove an inspiration to our Catholic young men in the United States. From its very beginning this body has enjoyed the encouragement of the Holy Father as well as the blessing of the Apostolic Delegate and the support of the bishops and archbishops of French Canada. The "Statuts Généraux" (46 in number) are elaborate. We give a few of them to show the purposes of the Association.

1. The end of the A. C. J. C. is to unite all the forces of the Catholic young men of French Canada for the defence of religious and national interests.

2. The principles of the Association are submission to the authority of the Church and attachment to the Holy See; it places itself under the guidance of the Sovereign Pontiff and of their lordships, the bishops.

3. The Association will employ as means piety, study, and action.

4. The Association is directed by a Federal Council and by a Committee.

5. The conditions for admission into the Association are the following: (a) To be a Catholic and a French-Canadian. (b) To be at

least 15 and not over 30 years of age. (c) To sign the act of adhesion to the Association and to promise to be actively interested in the works and studies which form its program. (d) Upon entering the Association the individual members assume the obligation: 1. Of assisting every month at one mass for the intentions of the Association; 2. Of paying the annual dues; 3. Of subscribing to the *Bulletin* of the Association.

7. The members are invited to form groups as soon as convenient.

8. Each group will have its own particular laws and will enjoy entire independence in all that concerns its interior government; the establishment of its office, order of meetings, choice of works, etc. The by-laws must include a formal adhesion to the statutes of the Association.

9. Each group must communicate its statutes to the office of the Association so that the latter may see that they contain nothing contrary to its main objects.

16. Every group regularly organized will have the right of being represented in the Federal Council of the Association, provided it number at least fifteen members.

36. The Committee has the task of preparing for the general assemblies or congresses.

37. Congresses are solemn reunions, intended to develop the life of the Association, to propagate its ideas and to make known its progress. They are assemblies held at no fixed intervals and have no legislative power.

41. The honorary presidency of the Congress will always be offered to the bishop of the diocese in which it is held.

42. The program of the Congress will always include some public manifestation of piety, as, for instance, assisting in a body at Mass or at some other religious ceremony.

These extracts give some idea of the excellent Catholic spirit governing this association of the Catholic young men of Canada which, we believe, has branches in some of the French-Canadian settlements in our New England States. Their earnestness has already been blessed with abundant success. Is it not possible to unite on some similar basis all our Catholic young men in the United States, where the field of operation is even more extensive and where the need of united action on questions concerning the welfare of Church and religion is still more urgent?

THE WISDOM OF THE CHURCH IN OPPOSING MIXED MARRIAGES

The wisdom of the Church in discountenancing mixed marriages never appears to such advantage as when some sensational divorce case is aired in the courts, in which the difference of religion between husband and wife and the insincerity of the non-Catholic party in giving the required prenuptial promises stand out prominently as prolific sources of marital infelicity. The Lemp-Handlan case in St. Louis recently was one of this kind. It led a secular newspaper, the *Mirror*, to remark (Vol. xviii, No. 50):

"Mr. Lemp agreed in a signed paper to allow the mother to train the children in [the Catholic] faith. Such an agreement was in-

dispensable to the dispensation granted by the Catholic church for the marriage between a Catholic and a non-believer. Mr. Lemp admits he did not intend to keep that agreement. Mrs. Lemp declares that her husband induced her by misrepresentation to sign a paper receding from the exaction of Catholic training for their offspring. It is supererogatory to say that a marriage starting out with mental reservations and agreements made with fingers crossed, between the contracting parties, promised nothing but what it has produced, a discord and divorce. Mixed marriages are always dangerous in this respect, if both parties have strong opinions on religion. All marriages are destined to be marked by clashes, simply because no two wills can always agree as to all things, but most marriages, after a storm and stress period, settle down to a compromise on a basis of tolerable, minimized unhappiness, and the coming of children tends to prevent the clash of wills, the conflict of temperaments, the friction of character, and to the sinking of personal consideration in a common affection for the offspring. If anything can make marriage an indissoluble contract, save by death, it is a child or children, but this unifying influence becomes an instrument of separation when the question of what religion the child shall follow intervenes. Only indifferentism on the part of one or of both parents can prevent serious difficulty over the religion of the offspring. Therefore we see that there is much wisdom in the Catholic church's opposition to such mixed marriages."

THE CHURCH AND SOCIAL SERVICE

There is a certain danger, now that Catholics are shaking off their sleepiness and beginning to take personal part in that movement for social reform which will be one of the most effectual preventives of the spread of Socialism, lest a false notion of the duty of the Church in that regard should get abroad even amongst Catholics themselves. It is a notion already rife in the world for, as Professor Peabody says—"The only test of the Christian religion which the modern world will regard as adequate is its applicability to the solution of the social question."[1] We have called this view of the world's a false view, because it embodies one of those half-truths which are ever the worst of lies. The only test to which the Christian religion can be justly subjected is one which will show whether it is fulfilling as it ought the purpose of its institution—the bringing of the individual soul to the knowledge and Love of God. Except as means to this supernatur. end, all advance i nmerely material civilization is as nothing in her eyes. The Church, in the emphatic words of Newman,

> holds that unless she can, in her own way, do good to souls, it is no use her doing anything: she holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, though it harmed no one, or steal one poor farthing without excuse. She considers the action of this world and the action of the soul simply incommensurate, viewed in their respective spheres: she would

[1] Quoted in *Progress*, January, 1909.

rather save the soul of one single wild bandit of Calabria, or whining beggar of Palermo, than draw a hundred lines of railroad through the length and breadth of Italy or carry out a sanitary reform, in its fullest details, in every city of Sicily, except so far as these great national works tended to some spiritual good beyond them.[2]

Now relief from the struggle for existence and advance in material comforts do not necessarily mean higher spiritual development, otherwise the leisured and refined classes would be uniformly the more holy. Consequently the Church would have no right to make the improvement of social conditions her first object, for she has no guarantee that that would further her chief ends. Civil society cannot complain of this attitude. "Not till the State is blamed," says Newman again, "for not making saints, may it fairly be laid to the fault of the Church that she cannot invent a steam-engine or construct a tariff." Or, we may add, solve the problems of "sweating" and unemployment.

But as the world might learn if it would only hearken and believe, the way of the Church is the best for the world also. By keeping before men's eyes the interests of their eternal souls, she is aiming most efficiently at the reformation of Society, for she teaches her hearers to rely on the promise—"Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you."

At the same time knowing how dependent the soul is upon the body, she exhorts all her children to the constant exercise of the corporal works of mercy as a means to the practice of the spiritual and, indeed, her ministers in countries like Germany, Holland, Belgium, and France are the prime movers in all sorts of measures for the benefit of the workers.

But, however applicable in reality her doctrines are to the healing of the nations' temporal ills, the Church may justly protest against that fact being made the sole test of the divinity of her mission.—*The Month,* No. 536, pp.189—190.

A RADICAL DIFFERENCE BETWEEN THE CHRISTIAN AND THE NON-CHRISTIAN SCHOOL

Rev. Dr. Burns, C. S. C., in his new book, *The Catholic School System in the United States* (Benziger Bros. 1908. $1.25 net), lays it down as the first principle of Catholic education that "it is the development of *Christian* character based upon the supernatural virtues and teachings of Christ, not distinct from the natural virtues, but including them and much more besides, which the Christian school places first among its duties, as the thing of most fundamental importance to the child." And he adds: "The ideal character to be striven for thus constitutes a note of radical difference between the Christian school and the school in which religion is not taught, or in which the religion taught is not Christian. The ideal being different, the view as to the means to be made use of in moral training is different also." (p. 18.)

Which leads Rev. Dr. Shields, in the *Catholic University Bulletin* (xiv, 7, 693) to observe, somewhat caustically but none the less truly,

[2] *Lectures to Anglicans,* pp. 210, 211.

that "If this first principle.....was fully comprehended by those responsible for the curriculum and methods employed in our Catholic schools there would be less tendency than there is sometimes manifested to adopt public school text books, public school standards and public school methods, and there would be manifested everywhere in our schools a closer approximation to the methods of teaching employed by our Divine Savior and embodied in the organic life of the Church."

FLOTSAM AND JETSAM

We are willing to send the REVIEW gratis for three months by way of a trial subscription to any address furnished us for this purpose, and request all our readers, especially those among the reverend clergy, to avail themselves of this offer for the benefit of friends whom they would like to make acquainted with this magazine.

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An ex-priest, whose real name is Krebs, is touring the country under my name. Visits to the clergy with sympathetic appeals to their kindheartedness are his specialty. Please warn the public against him. Respectfully, HILARY DOSWALD, O. C. C., *St. Cyril's College, Chicago.*

*

Position wanted as housekeeper for priest. Organist and choir director. Can make good. — Miss J., care of THE CATHOLIC FORTNIGHTLY REVIEW.

*

D. J. Scannell O'Neil, author of *Converts to Rome in America* (B. Herder. 1908. $1 net) has published the first number of a new quarterly journal "devoted to the interests of reunion." He calls it significantly *St. Peter's Net.* It is a 16 page sheet, royal octavo, and is published at South Omaha, Neb., 2318 F Street, at fifty cents a year in advance. The tone of *St. Peter's Net* is distinctly and professedly irenic. It is part of its expressed programme "to avoid at all times uncharitable allusions to the 'other sheep' dear to the Sacred Heart of the Good Shepherd." We sincerely hope the little journal will achieve a wide circulation and do much good.

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A desire to treat delicate topics in what they fondly imagine to be the strongest manner—that is to say, with a total disregard of all the laws of ordinary propriety and artistic reticence—seems to be the current mania among our younger dramatists. By and by they will learn—perhaps when it is too late—that the blundering coarseness of the unlicked school cub is a sign not of intellectual vigor, but of imperfect training, lack of imagination, and defective skill.—N. Y. *Evening Post,* Feb. 23.

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Oklahoma's first experiment with the initiative and referendum has not been entirely satisfactory. Oklahoma "has one of the lowest percentages of illiteracy of all the States in the Union. It probably has

the smallest percentage of foreign-born citizens. Yet one voter in every nine paid no attention to any of the 'State Questions.'" Thus Prof. L. J. Abbott of Oklahoma's Central State Normal School in the N. Y. *Independent* (No. 3143). The referendum is one of the measures ardently advocated by Socialists; but like so many of their suggested remedies for certain undeniable social evils, it is by no means sure to produce always the desired effect.

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P. E. Schmitz, C. M., Director of the German Hospice at Jerusalem, reports in the German review *Theologie und Glaube* (Paderborn, Vol. I, No. 1) that the Holy City now has a daily newspaper. It is printed in Hebrew and its name is *Hazewi,* i. e. Deer (German: *Hirsch;* presumably so named in honor of the famous Baron Hirsch). The *Hazewi* contains scarcely any fresh news. There is another Hebrew newspaper, *Habazeleth* (Lily), which appears triweekly. Besides these newspapers there is only one other, the *Al-kuds* (i. e., the Holy [City]), published twice a week in Arabic. Two other periodicals are published by foreigners in the interests of the missions. They are *Der Bote von Zion* (German), the *Homewards for Jerusalem* (English), organ of the London Society for the Conversion of Jews. The *Nea Sion* (New Zion, Greek), is a theological review, published by the Greek schismatic Association of the Holy Sepulchre. There is some talk of starting a bi-lingual daily newspaper in French and Arabic, with a regular telegraphic news service, but Fr. Schmitz thinks it unlikely that such a venture would succeed.

*

The latest novelty in "evangelism" is the proposal made by Capt. Theodore Valiant to establish at Washington, D. C., a church in which all forms of gayety and gladness will be cultivated. In explaining his creed, Valiant said: "Music, merriment and smiling faces will be important elements of the religion of the future. As in the olden times, the Bible days, the men and women will be won to God from depravity and crime. There will be the dancing women, the cymbal players, the singers and the games, just as there were in the days of Moses and Solomon. The old hell of the old religion, with its flaming fires, its dancing imps in leather hides, its catacombs of dead hopes and its fumes of sulphur, is a thing of the past. It was adroitly employed to frighten people into the church. The church of the future, that will make the most converts for God's cause and the betterment of humanity, is the church that offers its members music and light and harmless games and the laughter of joyousness. Blue laws and fanaticism will find no place in the religion of the future."

*

One thing alone can intervene and put the curb on the modern desire for speed—man's power of endurance. Already there are signs that it has almost reached its limit. The increase of nervous diseases, the spread of insanity, these and other warnings should serve as danger-signals that the speed of modern life is excessive. The adjusting of a man's frame to rapidly changing conditions, great though it be, yet has its limits. Machinery may be perfected to an incredible degree, but

man—unless we are to conceive of him as becoming absolutely machine-like—will always have his limitations of flesh and blood. He will always be a fantastic creature subject to strange emotions, uncertain gusts of passion, sudden tricks of nerves or of physical exhaustion. Among the daily catastrophes from the lust of speed it is rare to find that it is the machinery which is at fault. It is the failure of the eye to transmit with sufficient rapidity the danger-message to the brain, or an error in judgment, or a sudden nerve-failure—one of these which brings about disaster. Man may perfect the machine, but he remains himself ever imperfect.

*

The government has recently published the results of an analysis of temperance drinks, showing an astonishing percentage of alcohol in some of the beverages most popular with the teetotalers. The liquor laws make drinks containing more than 2 per cent of alcohol taxable as intoxicants, but of 4,147 samples of temperance drinks tested in the last four years, no fewer than 3,098 exceeded the limit. In a majority of cases the excess was slight, but in several of the samples as much as 8 per cent of alcohol was found, while in a few, 9 and 10 per cent was revealed. One sample of a mysterious decoction called dandelion stout contained 12.3 per cent. The chief offending drinks were ginger beer and herb beer. Many samples of these were found to be as intoxicating as claret or hock, while others contained as much alcohol as beer. It is well-known that there is much alcoholism in dry States due to the consumption of just such drinks and that women especially are the victims of unconscious drunkenness due to the insidious effects of such beverages. The saloon goes out of business in the "dry" State, but the drug store comes in strong. And the stuff the drug store hands out is worse than the vilest rot-gut ever put forth at a hobo joint in the city. The more the facts in the case of prohibition are understood, the less desirable seems that method of suppressing drunkenness.

*

The great art of book-keeping by double entry, upon which modern commerce may be said to have been built, was first made public by a Catholic monk, Paccioli, who, on November 10, 1494, published his book, *De Summa Arithmetica*. In a chapter of it, entitled "De Computis et Scripturis," the whole system of double-entry as now used is described. Paccioli had learnt the art when tutor to the sons of a Venetian merchant, and though not by any means the inventor of the system, was the first to make it known to the world. It would be difficult to estimate the far-reaching effects of this publication upon the history and growth of trade.

*

Would the Catholic Church suffer severely in prestige if a considerable number of those who call themselves Catholics, now holding various State, city and national offices, were relegated to private life? Like the *Sacred Heart Review*, we do not think it would. It is a fallacy to suppose, that the progress of the Catholic Church in this country depends on the number of aldermen or mayors or representatives or senators, State or national, that bear a Catholic name. The main ques-

tion is—are those whom we elect to office fit men for the places? And if a Catholic is selected the first question we should ask before we make a happy hullabaloo about him is this: Is his Catholicity real or is it a sham? Is he a man who will bring Catholic principles into his official life—principles of honor and honesty and faithfulness? We know very well there are many Catholic politicians who would not stand such a test question. It is true, a great many Protestants would fail on a somewhat similar examination also. But if we are only "just as good as the other fellows" and not immeasurably better, what does our Catholicity amount to?

*

Now and then we run across men who are failures, although in youth they had the advantage of parish school training. Does this mean that the parish school is a failure? Of course the query is ridiculous. It means simply that the advantages offered these men when they were boys, they did not accept. It shows that, despite all the Catholic school did for them in the way of inculcating sound religious practises, their own vicious inclinations, helped by some other influence, possibly that of the home or the street, were more powerful, and turned them from the path on which their teachers would fain have led them. No, the Catholic school is not to blame for such derelicts, any more than the Church, which was instituted by Jesus Christ Himself to lead men to heaven, is to blame if some of its members lead disreputable lives.

*

The London *Times* thinks the Irish bishops are over-zealous in their opposition to co-education as likely to injure the morals of the little ones of their flock, and is sarcastic about "the awful consequences to the morals of these little ones at which the sacerdotal imagination works up a shudder." In this matter the great journal is scarcely up-to-date. Leading educators in the United States and Canada have begun reluctantly to admit that there are moral dangers in co-education whose existence they once thought was merely the figment of a prurient imagination, and that these dangers exist at every stage. From time to time revelations and investigations bring to light scandals in public schools which teachers and parents never thought possible. This speaks well for the purity of the atmosphere in which these teachers and parents passed their own childhood, for surely they would not forget it if such things had ever happened under their own eyes. We cannot bear the testimony of an eye-witness ourselves, but if children do to-day the things which we often heard those with whom we went to school say they did, then co-education is one of the worst mistakes ever made by educators. And surely there are not many parents who will say as the editor of the *Casket* some time ago said he heard one cynically remark: "These things must be."

To those interested in the subject we recommend a careful study of Dr. Shields' well-reasoned article on "Co-Education" in Vol. IV of the *Catholic Encyclopedia*.

*

One of the purposes of a Catholic journal is to act as a corrective of the views which its readers may have acquired from reading the

secular papers. There is no reason why it should state both sides of the case, when one side is fully stated in the daily papers and cheap magazines which are in everybody's hands, and the other side never gets a presentation at all except that which is given to it by the Catholic paper or magazine appearing once a week or once or twice a month, and with space already too scanty to lay before its readers what the other papers will never allow them to see.

*

The reason why there are so few good choirs is indicated in the *Musician* by Frederic S. Law, who quotes what an expostulating conductor said to his singers:

"You remind me of the people in a little German village who agreed to unite in giving the priest a barrel of wine. Accordingly the cask was put on a cart, which was driven from door to door, each one pouring in the stipulated quantity; but when the good father drew his first glass, he was astonished beyond measure to find that he had nothing but water to drink. Every one had poured in water, thinking that since his neighbors were giving wine, his trick would not be detected. So it is with you, he concluded. One singer thinks it will make no difference if he misses a rehearsal; but the trouble is that others have the same unlucky thought; thus we find ourselves seriously crippled, and the reputation of our society suffers in consequence."

*

In a biographical sketch of the famous Austrian humorist, Msgr. Sebastian Brunner, in the quarterly review *Kultur* (Vienna, Vol. IX, No. 3), Dr. Jos. Brzobohaty, who was on intimate terms with the subject of his essay, tells a little story which throws a striking side-light on the character of the famous but unfortunate Dr. Döllinger: "On account of Brunner's sagacity and his keen knowledge of human nature, he was entrusted with important missions, not only by Prince Metternich, but also by the Roman Curia. I have it from his own lips that after the close of the Vatican Council he was sent to see Döllinger at Munich and almost succeeded in persuading him to submit. But at the very last moment the well-known Professor Friedrich raised the question: 'But what will the—newspapers say?' and Döllinger decided to decline."

Brunner, who died in 1893, aged seventy-nine, was buried at Maria-Enzersdorf, in the same cemetery where rested the remains of Blessed Clement Mary Hofbauer, C. SS. R., whose biography he had written. On his tombstone is this epitaph, composed by himself:

Diesem Fleisch mitsamt den Knochen
Ist das Urteil schon gesprochen,
Doch wer glauben kann und hoffen,
Ist darüber nicht betroffen.

It is a pity that his writings, especially his historical writings (*Klemens Maria Hofbauer, Die theologische Dienerschaft am Hofe Josef II., Die Mysterien der Aufklärung in Österreich,* his life of Joseph II, etc.) are no longer read.

BOOK REVIEWS AND LITERARY NOTES

—Lent always brings with it its quota of ascetical books for the busy pastor who must give the inevitable "Lenten course." As Lent, according to a quotation on the title-page of the present work, is "the spring-time for sanctified resolutions," the helps given the people during that season, and the means suggested, should be of a kind to enable them to form holy resolves. Hence there should be a great deal of solid instruction in the Lenten exhortation. Now this book is eminently practical and helpful for this purpose, for it contains two courses of eight sermons each—one on sin and its remedies; the other, on the seven deadly sins. The reverend author offers them to his confrères as a means "to lay practical and thought-provoking suggestions before the people." (*Two Series of Lenten Sermons by Rev. Francis X. McGowan, O. S. A.* F. Pustet & Co. 75 cts. net.)

—In the Preface to his splendid meditations on the Passion of Our Lord, Father Hagen gives the keynote to his method of treating the subject when he says: "The imitation of Christ, the Crucified, is the life-work of the Christian." It is not the object of the present series to fill any lacuna in ascetic literature, but to present the subject in a new light, especially for those who may have already used the standard ascetical writers on this ever fruitful theme. A glance at the table of contents of Father Hagen's Passionsbilder shows how well he has succeeded. In a series of clear, earnest, and practical reflections the whole sacred drama is unfolded, from the day of the triumphant entry of the Savior into the Holy City on Palm Sunday, to the placing of His body in the tomb. The scriptural narrative is prefixed to the meditations on the various scenes of the Passion. This is a book which will appeal to all the faithful, yet it is to be hoped with the author that it will especially help priests and religious to a greater knowledge and love of Christ Crucified. (*Passionsbilder. Betrachtungen über das Leiden Jesu Christi von Martin Hagen, S. J.* B. Herder. 70 cts. net.)

—Gabriel Beauchesne & Cie. Éditeurs, 117 Rue de Rennes, Paris (6e), are getting out a new edition, entirely re-written, of the famous *Dictionnaire Apologétique de la Foi Catholique, Contenant les Preuves de la Vérité de la Religion et les Réponses aux Objections Tirées des Sciences Humaines.* Rev. Professor A. d'Alès, of the Paris Institut Catholique, an able and eminent writer, is the editor-in-chief. To judge from two specimen sheets furnished us by the publishers, the work is entirely orthodox and thoroughly up to date, especially in its bibliography. We mention a few of the contributors, with subjects treated by them in the first volume: Chossat, S. J., "Agnosticisme;" de la Servière, S. J. "Alexandre VI;" Coconnier, O. P., "Ame;" Souben, O. S. B., "Ange;" Batiffol, "Apôtres;" Vacandard, "Symbole des Apôtres;" Sertillanges, "Art;" Hamon, "Ascéticisme;" Antoine, S. J., "Aumône." The *Dictionnaire Apologétique* is published in parts of 160 pages (4to) each, at 5 fr. per part, postage free.

—M. Bretschneider, "Librarius Editor," Via del Tritone, Rome, Italy, sends us Fasc. II of the first volume (Jan. 1909) of a new literary review which he has recently founded in the Latin language: *Bibliophoros,* Dr. E. Schmitz and *turae Scientiae Catholicae,* the chief purpose of which is sufficiently indicated by the explanation inscribed on the cover page: *"Praecipuos in hoc genere libros exhibens quos omnis natio in dies affert una cum de operibus iudiciis ex clarioribus excerptis vel a peculiaris disciplinae professoribus prolatis."* The idea of an international review of Catholic current literature, in the only language that can claim to be international, is excellent, and the editors of the *Bibliophoros,* Dr. E. Schmitz and Prof. Dr. I. Sestili, have our best wishes for the success of their hopeful undertaking.

—Under the title *Theologie und Glaube,* the members of the philosophical-theological faculty of the diocesan seminary of Paderborn in Westphalia have founded a new review, which appeals chiefly to the clergy. There are to be ten *Hefte* per annum. The first, containing 88 pages octavo, is before us. It opens with a "Geleitswort" by the Bishop of Paderborn, Dr. W. Schneider, himself a savant of international repute. Among the contributors are such well-known writers as Dr. Norbert Peters, Dr. B. Bartmann, Dr. N. Hilling, and P. A. Zimmermann, S. J. A distinctive feature are the departments "Aus der Theologie der Gegenwart" and "Umschau in Welt und Kirche." Altogether *Theologie und Glaube* bids fair to develop into a review of high caliber and general interest. It is wonderful what a variety of such periodicals Catholic Germany supports. *Theologie und Glaube* can be ordered through B. Herder, 17 S. Broadway, St. Louis, Mo. The subscription price is three dollars per annum, postpaid.

—Rev. P. Kaenders has cast into dramatic form Father Spillmann's well-known historical novel "Lucius Flavius." This stirring tale which transports us to the time of the destruction of Jerusalem by Titus Flavius, lent itself admirably to dramatization, and Father Kaenders' five-act drama is well adapted to the needs of societies or sodalities that desire to produce a historical play. The drama concludes with the destruction of the Holy City and with the sign of salvation rising over its ruins. (*Lucius Flavius. A Drama in Five Acts.* B. Herder, net 25 cts.)

—The London Catholic Truth Society is doing praiseworthy work not only in sending out well-written brochures on controversial subjects, in defence of Catholic truth and teaching, but also in supplying our people with good fiction. Of this we have a sample in *Claude Denvil, Artist, by David Bearne, S. J.* (London: Catholic Truth Society; St. Louis: B. Herder. $1 net). Father Bearne is no stranger to Catholic readers of fiction. In the present volume he offers us a series of twelve sketches of sustained interest, and there is the same charm of style that graces *The Witch of Ridingdale, Melor of the Silver Hand,* etc. Claude Denvil is a delightful person to meet and to listen to, and we are told how he and his family try to adjust themselves to the conventional life of a Northern English town. As to the basis

of these stories—"if in regard to any particular incident incredulous readers are inclined to say, 'That cannot be true,' let them be assured that it is likely to be a literal transcription of the actual."

—*How I Came To Do It; or the Celibacy of the Clergy. A Holiday Sketch by Rev. J. Blackswhite. Edited by Monsignor John S. Canon Vaughan.* (London: Burns & Oates; American agents: Benziger Brothers.) The Rev. Joseph Blackswhite was vicar of an Anglican church "in a quiet sequestered village through which the waters of the silvery Wye rippled and sparkled on their way to the boundless sea." He was wont to argue that "marriage is wholly incompatible with a true call to the sacred ministry, and that if a man becomes a clergyman and consecrates himself, as in duty bound, to the cure of souls and to the care of a parish, he has no time left for the innumerable duties, responsibilities and cares entailed by the presence of a wife and family." But these preachments were hurled at the heads of his brethren of the cloth before a certain Miss Brown came along to disturb the even tenor of his course. His resolution broke down before "the glances of this young lady's amorous eyes," and thereby hangs the—moral, or rather the lesson which the author wishes to convey. This lesson is doctrinal, bringing out the teaching of the Catholic Church on the celibacy of her clergy, and the unity of the true Church. The story is only secondary. Suffice it to say that the day comes when Rev. Mr. Blackswhite is "admitted into the bosom of the Church," after having solemnly renounced heresy.

—*Theorie der geistlichen Beredsamkeit. Akademische Vorlesungen von Joseph Jungmann, S. J. Neu herausgegeben von Michael Gatterer, S. J. Vierte Auflage* (xv & 700 pp. 8vo. B. Herder. 1908. $3.60 net). The fifteenth centenary of the demise of St. John Chrysostom, the Prince of Catholic preachers, which was commemorated last year, made a new edition of Jungmann's celebrated work on sacred eloquence most appropriate. The work was originally published in two volumes. The present editor thought it better to issue the catechetical part of the earlier two-volume edition separately. He has also removed certain hindrances to the wider usefulness of the older editions of this scholarly work. He has emphasized more clearly the leading ideas of the treatise and omitted some irrelevant matter. The many encomiums that have been given to the earlier editions of the splendid work apply, therefore, more forcibly to the present issue. The inclusion of this treatise in Herder's "Theologische Bibliothek" is sufficient proof of its scientific character, though in illustration of this we might also call attention to the first section on the psychology of sacred eloquence. The work in its present form is fittingly dedicated to St. John Chrysostom, who by a decree of July 8, 1908, was declared the patron of preachers.

—*Ohne Grenzen und Enden. Gedanken über den unendlichen Gott. Den Gebildeten dargelegt von Otto Zimmermann, S. J.* (vi & 188 pp. 16mo. B. Herder. 1908. 70 cents net). This is a compact little volume, full of lofty thoughts and solid reasoning about the being and perfections of God. Partly expositive, partly argumentative, and partly devotional, the

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work will meet the requirements of many classes of readers. Yet it must be borne in mind that the author has especially in view those whom he calls "gebildet"—who have some acquaintance with the terminology in which these matters are discussed and with the vagaries of Kant, Fichte, Schelling, and Hegel. For such it will be a treasure trove. For the author not only lays down the true doctrine; but also briefly answers objections that may be brought from these false systems. In the first chapters he shows the connection between the uncreated and the infinite. Chapter 7, "The Finite God of Monism," is a splendid refutation of one of the most widely spread errors of modern philosophy. The index of names shows what a wide reach of authors and systems Father Zimmermann has included in his study. It is peculiarly refreshing to read at the end of the last chapter, "Our Hope"—after sundry excursions into the dreary wastes of Monism and Pantheism — the memorable scene in which St. Augustine and his holy mother, Monica, stand at the open window in the garden of Ostia and look out to the home beyond the stars, where dwelleth He who liveth for ever.

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Via Vitae of St. Benedict. The Holy Rule Arranged for Mental Prayer. By Dom Bernard Hayes. $1.75 net.

The Roman Index of Forbidden Books. Briefly Explained for Catholic Booklovers and Students. By Francis S. Betten, S. J. $0.35 net.

Jack South and Some Other Jacks. By Rev. David Bearne, S. J. $1.00.

Seedlings. By Right Rev. Charles H. Colton, D. D. $1.00 net.

The Master Motive. A Tale of the Days of Champlain. By Laure Conan. Translated from the French by Theresa A. Gethin. $1.00.

Thoughts of the Heart. By P. M. Northcote, O. S. M. $1.25 net.

Forgive and Forget. By Ernst Lingen. $1.50.

The Catholic Who's Who & Year-Book 1909. Edited by Sir F. C. Burnand. $1.50 net.

The Catechism in Examples. By the Rev. D. Chisholm. Vol. III: Charity: The Commandments. $1.50 net.

The Meaning of the Mass. By Rev. M. J. Griffith, D. D. $1.00 net.

Some Great Catholics of Church and State. By Bernard W. Kelly. $0.40 net.

Fundamental English. By John P. McNichols, S. J. $0.80 net.

A Friar Observant. By Francis M. Brookfield. $1.50 net.

All Things Considered. By G. K. Chesterton. $1.50 net.

Heretics. By Gilbert K. Chesterton. $1.50 net.

Orthodoxy. By Gilbert K. Chesterton. $1.50 net.

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The Church and Interest-Taking

THE Church has never admitted the justice of interest whether on money or on capital, but has merely tolerated the institution, just as under the Old Dispensation God tolerated divorce and polygamy.

2. She has always denied the productivity both of money and of capital, holding that the only true cause or producer of value is labor.

3. Her teaching concerning the functions and claims of capital and labor is the same as that of Karl Marx.

4. The Marxian theory of value, especially of surplus value, is the true explanation of this fundamental category.

Such are the leading propositions expounded in W. Hohoff's latest book *Die Bedeutung der Marxschen Kapitalkritik* (Paderborn, 1908. $1.45 net). They are sufficiently important and sufficiently startling.

The author is a Catholic savant, who seems anxious to arrive at the truth, but whose language and criticisms lead us at the outset to fear that his aim may be hindered by his feelings. On the other hand, the vast number of authorities to whom he refers and from whom he liberally quotes, shows that he is not ignorant of the sources on his subject.

To begin with the first proposition stated above, let us inquire whether the Church has consistently, or at any time, denied the rightfulness of getting interest on capital.

In support of his position, Hohoff points out that commutative justice requires the commodities exchanged to be of equal value, and insists that this condition is violated when the owner of capital, whether land, buildings, or artificial instruments of production, exacts from the users of it more than the return of the capital itself (pp. 64—67).

The obvious historical answer to this assertion is that even in the Middle Ages the owners of land received rent from the cultivators of their estates, and that good Christians bought rent-charges (census), that is, in return for a lump sum of money they obtained from the owners of land, houses, and some other forms of immovable property, the right to a portion, either in kind or in money, of the annual rent or revenue accruing to such property.

Hohoff's rejoinder to the first part of this answer is that the rents received by the feudal lords (who owned nearly all the land in the Middle Ages) were partly a compensation for the deterioration of soil and buildings, but chiefly a tribute, or tax, or salary in return for the discharge of social, political, and economic functions (pp. 65, 66; 82—89). They were not interest or profit on a sum of value or capital in the shape of land; nor were they based upon a business contract

between two private individuals; they were a social reward for a social service.

To support these contentions he appeals to a passage of the Canon Law, which declares that the rent receiver is not like the money lender, since his property becomes deteriorated through use, for which he ought to receive compensation; and to the fact that the feudal lord was much more than a mere land owner; was, in fact, a political functionary.

Strange to say, however, Hohoff ignores a vital part of the passage which he cites. His citation (p. 66, footnote) describes only the third of three reasons set forth by the canonist to show that the rent receiver differs from the usurer. The canonist's second reason is that the person who rents a field or a house to another, transfers its "use and receives money, and in a certain sense obtains gain for gain."[1] Here we have an explicit recognition of the well-known theory that a utility which is separable from the substance of the thing to which it is attached, and which is "pretio aestimabilis," or capable of being evaluated commercially, may lawfully be sold. And the annual payment for it is evidently regarded by the canonist as quite distinct from and additional to compensation for risk and for depreciation. Yet this passage from the *Corpus Juris* is the only doctrinal authority which Hohoff brings forward in support of his assertion that medieval rents were looked upon as merely a payment for deterioration of property and for the social services of the proprietor.

His historical argument from the socio-political character of the feudal lord, is stronger; for the revenues obtained by the latter from the land were to some extent at least what Hohoff declares them to have been. Besides, they were customary, not competitive rents, and were very much smaller than the returns obtained by landholders in modern times. Nevertheless he gives no sufficient proof that these revenues were *all* based upon a social status and reckoned as but the adequate reward of social service, and that no part of them rested upon a private contract or were a return for the utility inhering in land. Moreover, he ignores the fact that, even in medieval times, rents were paid for the use of some lands and some houses which were owned by individuals who performed no social service, and whose gains therefore could not have been justified on Hohoff's theory.

Hohoff's second contention, that the traffic in rent charges was never regarded as *per se* just, but was merely tolerated by the popes as the lesser of two evils, is not established by any evidence that he adduces, and is contradicted by much evidence that he does not touch at

[1] C. 11 § 4 D. lxxxviii: "....Ideo qui locat agrum uel domum, suum usum dare uidetur, et pecuniam accipere, et quodammodo quasi commutare uidetur cum lucro lucrum...."

all. The passage which he quotes from Funk (pp. 90, 91) merely goes to show that medieval opinion and practice concerning this practice, and gainful transactions in general, was less severe than that of the Fathers. Neumann's view, that the traffic in rent charges was a method of conniving at the violation of the prohibition of usury (p. 94), is rejected not only by the theologians, but by most economic historians.[2]

All the other authorities cited by Hohoff consist either of the superiors or the rules of religious orders, and all that they say is, that the members of the order should live by labor and not by traffic (pp. 98—103). They contain not a syllable to substantiate his remarkable assertion that the great founders of religious orders forbade their communities to derive income from rents (p. 98).

As a matter of fact, the orders obtained a great part of their support from this source, not only in the form of rents upon land that they owned, but by the purchase of rent charges upon land that they did not own.[3] Even if their attitude had been as represented by Hohoff, it might well have been adopted by them as a counsel of perfection, and not as a strict moral obligation.

Hohoff, indeed, rejects this interpretation, and declares that the device of two different moral ideals, one for the religious and another for the laity, is a "fiction, a makeshift, a subterfuge," which had its origin in the moral and social decadence that has occurred since the fourteenth century (p. 103).

When we turn to the theologians, we find that Henry of Ghent was almost the only one of prominence who ever declared the traffic in rent charges to be unlawful.[4] In 1425, Pope Martin V, and in 1455, Pope Calixtus III, decided that it was licit and in comformity with the general law of the Church.[5] The theory that these pronouncements amounted merely to a toleration of irremovable abuses is disproved by their language, and by the authorized participation of "many churches, monasteries, hospitals, and benefices," to quote Pope Callixtus, in the purchase of rent charges. Surely this could not have been permitted or tolerated if the practice were regarded as intrinsically wrong. The excuse of good faith or invincible ignorance could not have availed in the case of bishops, priests, and monks (p. 96).

Inasmuch as the foregoing paragraphs present substantially the whole of Hohoff's argument for the assertion that the Church merely tolerates interest on capital as a lesser evil, his case is clearly "not proven." Of course, if he intends to say only that the system of capital-

[2] Cf. Ashley, *English Economy History*, II, p. 408.

[3] Cf. Ashley, *op. cit.*, p. 406.

[4] Cf. Lugo, *De Justitia et Jure*, disp. 27, sec. 2, nos. 10—13.

[5] *Extra com.*, c. 1, 2, De emptione et venditione iii, 5.

ism and interest-taking is not an ideal system, and that it is so recognized by the Church, he is undoubtedly right, and can find plenty of Catholic authorities who will readily profess agreement with him (p. 220). If he means no more than this, both his argument and his book are superfluous. But he undoubtedly does mean more than this. He means that interest-taking is objectively unjust, since it compels the interest payer, whether borrower, laborer, or consumer, to give the capitalist something to which the latter has no just title (pp. 88, 89, 96). While we can conceive of the Church tolerating such an institution by complete silence, we can scarcely admit that she would authorize it in language which gives no hint of its intrinsic injustice, but which implies that it is as lawful as many other business transactions. Above all it is difficult to see how the Church could have freely permitted interest taking by her own bishops and priests, by her religious and charitable institutions.

Nevertheless the problem which Hohoff has unsuccessfully attempted to explain is real. For several years the present writer has, intermittently, sought a solution of it, but he has not yet been so fortunate as to happen upon even a systematic essay in that direction. Most of the writers confine their attention to the question of interest on money, on loans, and apparently assume that if it can be shown that money is equivalently capital, either to its owner by the title of *lucrum cessans,* or to the community on account of its virtual productivity, the last word has been said. They do not seem to realize that the problem of interest on loans is only secondary, and that its difficulties, whether historico-ecclesiastical or moral, are under all practical aspects comparatively slight. To those who are fairly well acquainted with economic history, the Church's prohibition of interest in the Middle Ages must seem one of the wisest, most equitable, and most beneficent pieces of legislation ever enacted; to those who take a concrete view of modern industry, and who ignore artificially restricted definitions of the nature of money, and subtle distinctions between its essential and its accidental functions, the interest from a loan which the borrower exchanges for a factory or a farm will seem quite as lawful as the interest which the lender might have got had he bought the farm or the factory himself.

Why should the owner get a profit in the shape of pure interest from the farm or the factory? For what reason and on what moral grounds does the Church permit this practice? This is the fundamental and by far the more difficult problem. I shall consider it in a series of papers to be published in this REVIEW.

St. Paul Seminary JOHN A. RYAN, D. D.

History of the Poles in America

Under the above title there has appeared in Milwaukee, with the imprimatur of Archbishop Messmer, a work in thirteen richly illustrated volumes (2,314 pages),[1] in which the Rev. W. Kruszka, pastor of a Polish parish at Ripon, Wis., tells the story of the beginnings, the growth, and the present condition of the Polish people in the United States and Canada.

Asked by the editor to write a notice of this work for the CATHOLIC FORTNIGHTLY REVIEW, I undertake the task with the firm purpose of being kind as well as just.

The word "History" in the title is not quite appropriate; the work is rather a chronicle, as will appear from the following description. Nor does it offer a complete history of the Poles in the United States and Canada. The author manifestly worked hard and has succeeded in bringing together an astounding mass of detail. But many of his informants took things too easy. Some parishes get page after page, while others barely receive notice. Clearly some of the editor's correspondents gave him full accounts of the work done in their respective parishes, while others did not respond to his inquiries at all. This compelled him to have recourse to the Catholic Directory, or perhaps to a neighbor, and the information thus obtained was of the slimmest. This does not, of course, discredit Father Kruszka. He could not personally visit every settlement; he did what lay in his power, and it must be said that he has given to his compatriots a work that puts them in the front rank of all the different nationalities represented within the pale of the Church in this country. His thirteen volumes will be for all future writers on Polish history in America an indispensable mine of information, a veritable encyclopedia.

In spite of its great merits, however, I am pained to be compelled to say that Father Kruszka's work is not one that can profitably be put into the hands of the people. In the first place, there stands out, throughout its pages, as it were in bold relief, that unedifying figure of the "tramp priest." It is surprising to read how short a time the average Polish priest stays in a parish. He is continually moving, from parish to parish, from diocese to diocese, from order to order, until he at last lands in a "fat parish," as the author himself bluntly says of one of their number. It is next to impossible to follow up priests in their wanderings as described in the volumes of this History. Such things cannot but instil into the minds of the people a degree of contempt for the priesthood. Another reason why this work is not fit to be put

[1] For its full Polish title see the CATHOLIC FORTNIGHTLY REVIEW, xvi, 2, 64. The publishers are: The Kuryer Publishing Co., Milwaukee, Wis.

into the hands of our Polish people is the lack of prudence shown by the author in giving a detailed account of many facts and incidents which might have been omitted without any injury to the "History," e. g., when he describes his assistantship to Rev. Father Grutza at St. Josaphat's, Milwaukee: "Father Kruszka acted as assistant from June 16, 1895, to February 26, 1896..... for which he did not receive a penny, but was rewarded with the blackest ingratitude." His treatment of the Resurrectionist Fathers in Chicago is shameful. I have not been foreordained to toot the horn for this congregation of religious—"si monumentum quaeris, circumspice...;" some of the facts set forth by Fr. Kruszka are a very great discredit to certain individuals in that order; but why their shortcomings should be detailed in a history of the Polish people in the U. S., I fail to understand. The Resurrectionist Fathers are in charge of a number of large Polish parishes—among them the largest Polish parish in this country,—and who would blame them if they were to hurl their anathema maranatha at a work in which so many of their members are blackened and charged with base motives? If I were a Resurrectionist priest in charge of a parish, I should excommunicate any member of my flock caught with this book in his possession.

Now for a few details that are apt to interest the general reader.

The first Polish settlement with a resident priest in the U. S. was at Panna Marya in Texas, in 1855; the name of that pioneer priest was Leopold Moczygeba. The first Polish paper published in this country was the *Echo z Polski,* founded in New York City, in 1863; the second, the *Orzel Polski,* established at Washington, Mo., in 1870. The largest Polish paper at present is the daily *Kuryer Polski* of Milwaukee, with 18,000 subscribers. The largest Polish organization in the U. S. is the Zwiazek Narodowy Polski, founded in 1880. It had in 1904, 595 branches with 40,035 members.

The first schismatic Polish parish originated in Polonia, Wis., as early as 1873, and lasted until 1878. It was a merely local schism, under the leadership of a priest named Frydrychowicz. The so-called Independent Polish Church began with D. Kolasinski in Detroit in 1886. Then came Kolaszewski in Cleveland in 1894. In 1895 we find Klawiter establishing a schismatic parish in Buffalo; Kozlowski began one at Chicago in the same year. Then followed Hodur in Scranton, Pa., in 1897. Of these apostate priests, Kozlowski, Kaminski (Klawiter's successor in Buffalo), and Hodur had themselves consecrated bishops. There were, at the time when Fr. Kruszka wrote, three Independent Polish communities in the U. S.: one in Chicago

(headed by Koslowski[2]), one in Buffalo, shepherded by Kaminski, and the third in Scranton, Pa., headed by Hodur. It is useless to reproduce the statistical information which Fr. Kruszka gives of these communities, because the figures are unreliable.

Volume IX of Fr. Kruszka's work is the most historical of the whole lot, if history means the setting forth of facts ascertained by research in authentic sources. This volume shows a vast amount of research on the part of the author and an uncommon stupidity on the part of those who furnished him with material. Said material was evidently drawn from the archives of the mother-house of the Resurrectionist Fathers in Rome. It consists of private, personal correspondence between superiors and inferiors, and bears on the action of the Fathers in connection with St. Stanislaus' parish, Chicago. In my humble opinion these documents are entirely out of place in a history of the Polish people in America; they belong to the internal history of the Resurrectionist Fathers. This ninth volume in particular is unfit to be put into the hands of those for whom the entire work is professedly written. In my experience the Polish people are very prone to mind too much the business of their parish priests and too little their own; and I think history bears me out on this point; to spread before them, as Fr. Kruszka does, especially in this ninth volume of his History, the faults of the clergy, their little intrigues among themselves, their want of obedience to their superiors, etc., etc., must tend to aggravate a condition of affairs over which the judicious cannot but grieve.

In a possible second edition it would be well to omit personal slurs and criticisms and stick to the essential facts. [Rev.] V. St.

Two New Series of Works by Catholic Scholars on the History of Religion

The new science of comparative religion has until recently been almost exclusively occupied by Rationalist scholars. It is a field in which speculation is easy and absurd conclusions can readily be drawn from flimpsy premises. Hence it was soon overrun by a crowd of sciolists anxious to establish some pet theory on the strength of their familiarity with the fetishism of some obscure African tribe, or because they had gotten a glimpse into the totem practices of the Eskimo.

[2] Kozlowski died Jan. 14, 1907. At a "synod" held in Chicago July 25, 1907, Francis Hodur was elected to succeed him, and it seems that the Independent Polish Catholics (as many of them as are left) are now united under him. Cfr. Troxler, *Die neuere Entwicklung des Altkatholizismus*, Cologne 1908, p. 77.—A. P.

At any rate the conclusions arrived at were supposed to enforce the *a priori* arguments already launched against revealed religion.

It is matter of congratulation, therefore, that two different series of works on the history of religions have lately been undertaken by Catholic scholars.

The first and more important is in the hands of two professors of the Grand Seminaire of Meaux, MM. Abbés A. Bros and O. Habert. It is called *Histoire des Religions, Bibliothèque de Vulgarisation.* The first volume, written by l'Abbé Bros, has been published under the title *La Religion des Peuples non civilisés* (Paris: P. Lethellieux). An extensive review by the able editor of *Anthropos* appeared in Vol. III, No. 2, of that excellent journal. Other volumes of this series are to include "The Religion of Ancient Greece," by O. Habert, and "The Religious Doctrines of the Greek Philosophers," by M. Louis.

As far back as 1891, at the International Catholic Scientific Congress held in April of that year, the Abbé Peisson, founder and editor of the *Revue des Religions,* read a paper on the actual condition of the science of religion, which terminated in the three following recommendations: 1. That the clergy should devote more study to the history of religions; 2. that chairs for the history of religions be established in our Catholic institutions as soon as possible; 3. that in our seminaries the treatise on religion be preceded by a sketch of the history of religions by way of introduction.

The other series to which we wish to call attention does not make the same pretension to scholarship. It purposes to give rather a popular discussion of the great religions of the East, of the principal forms of Protestantism, and of certain questions having an important bearing on the history of the Christian Church. These lectures are published under the auspices of the Catholic Truth Society of England, and the *Catholic Book Notes* for October 1908, speaks of them as a "series of penny pamphlets." Yet there is no doubt that even in this form the treatises may be productive of much good. For after all many of those who seek enlightenment on these subjects will hardly have the courage to turn to the heavier tomes. Three tracts of this C. T. S. series had already been published, when *Catholic Book Notes* declared that, if the rest "sustain the level of these before us, their readers will have no occasion to be afraid when they speak with their enemies within the gate. It would hardly have seemed possible that so much information could have been condensed into an hour's lecture without leaving an impression of pedantry and fragmentary information." The eight brochures so far published are: *Early Rome,* by Rev. C. C. Martindale, S. J., (an account of the

religious festivals of early Rome and an examination of the spirit of its religion); *Imperial Rome,* by the same writer, (the story of Roman Paganism from the year 27 B. C.); *Modern Judaism,* by Rev. G. S. Hitchcock; *Mithraism,* by Rev. C. C. Martindale, S. J.; *The Religion of Ancient Syria* and *The Religion of the Hebrew Bible,* by Mr. George Hitchcock; *The Religion of the Early Church,* by Rev. C. Lattey, S. J.; and *The Thirty-Nine Articles,* by Mr. A. H. Lang.

These two undertakings will satisfactorily supplement for Catholic readers the excellent work already done in the history of non-Christian religions by such scholars as Prof. Dr. Edmund Hardy, Msgr. De Harlez of Brussels, Fathers De Cara, Van den Gheyn and Dahlmann, Bishops Casartelli and Schneider, and Rev. F. Aiken of the Catholic University of America. They will at the same time convince our people that Catholic truth only shines the brighter when brought face to face with rival religions, especially those of the East.

Our Disreputable Daily Press

The Career of a Journalist, by William Salisbury (B. W. Dodge and Co.) is a book to provoke disquieting reflections in those who look upon our newspapers as an important influence in shaping the tastes and opinions of American citizens. The author was engaged for nine years, chiefly as a reporter, on various dailies. He relates his achievements with an appearance of entire frankness; and though he has obviously touched up the incidents somewhat in order to make them more interesting, such a careful newspaper as the New York *Evening Post* (Apr. 13, 1908) admits that "he has told the unhappy truth only too often," and that, "with all allowance for smartness and exaggeration, the tale is in certain large essentials veracious."[1]

The first trait of the average daily newspaper, according to Mr. Salisbury, is an indifference to accuracy—not merely an indifference, but a positive preference for inaccuracy when that will make a "story" more sensational. No observer of our "yellow" papers (and of many others which would angrily resent that name) can suppose that the consistent and continuous distortion of simple facts, the "corroborative detail, intended to give verisimilitude to an otherwise bald and unconvincing narrative," are due to casual caprice or the misdirected zeal of individual reporters. They are part of a settled policy. On

[1] Mr. W. M. Reedy, who, like Mr. Salisbury and the present writer, has also served as a daily newspaper reporter, says in the St. Louis *Mirror* (xviii, 9) that "Mr. Salisbury's testimony rings true" and his experiences "are the experiences coming to most newspaper men of ability."

this subject a city editor or managing editor does not need to issue explicit orders; it is enough to commend and promote the reporter who shows a talent for ornamentation and to discharge the man who sticks to the bare truth. For example Mr. Salisbury has this to say about his labors in Omaha:

I resorted to making news. I had an anti-cigarette ordinance introduced, as I had done in Kansas City, and before it became a law I wrote a story about an imaginary mass-meeting of newsboys to protest against it as an invasion of their rights. At another time I described the visit to the Mayor's office of a woman and a little girl, who sought the Mayor's aid for something. The child, I said, sang pathetic songs until Mayor Moore shed a tear and granted their request. The Mayor must have been surprised when he read this as the whole thing was news to him. But the next day his mulatto secretary told me the story had been pasted in the official scrapbook. "It's good stuff for the voters," said the secretary. "It'll make 'em think the Mayor's a kind-hearted man." Strokes of genius like this brought a promotion.

In Chicago he was assigned to a street car accident, but it "was not so bad as first reported. Only three persons were hurt, and they not seriously. I was disappointed." But the five or six reporters held a council:

Before we got through, the list of injured had been lengthened to fifteen, and we had some sensational details. The addresses of the new names were assigned to the foreign settlements. "These names never'll be investigated," said one of the reporters.

It was on Hearst's Chicago *American,* however, that Mr. Salisbury really learned the trade. His first assignment was the sinking of a tugboat:

I didn't recognize my story at first, in that evening's paper, it had so many features undreamed of by me. I was told that one of the "prize dope-slingers" in the office had rewritten it. The rescue of a cat, the boat's mascot, at the risk of all the sailors' lives, was described with much convincing detail. This made me feel small. I had thought I possessed a pretty fair imagination, but I realized that I had much to learn if I were to succeed in yellow journalism.

He learned it and was himself made a "prize dope-slinger":

My work was to take the mater written or telephoned in by ordinary reporters and "dress it up." A dull, commonplace news item would be given me to "featurize." If it lacked interesting details, I furnished them.

I furnished them.

This is the kind of journalism that is making headway throughout the country. The ideal is to be sensational at all costs; for sensation is what appeals to the great mass of readers and brings a huge circulation; and circulation, in turn, brings advertising.

More menacing than mere sensationalism, however, is the suppression of matters of public moment out of deference to advertisers or other important "interests." In Kansas City, Mr. Salisbury tells us,

> There were things that I couldn't write about at all, and other things that I had to write as the city editor told me.... These included street railway and gas and paving and telephone, and other corporation measures, and anti-department store bills.

In Council Bluffs the papers dared not "agitate against this gambling.... It might kill the town. The gambling dens pay such a big share of the revenues that the leading citizens are willing to let them run." On the Omaha *Bee* Mr. Salisbury "had always to be careful not to offend.... the street car, gas, telephone, and other corporations which Mr. Rosewater didn't dislike." In the office of the Chicago *Chronicle* there was "a list of sixteen corporations on the desk of the city editor. These were all Mr. Walsh's corporations,.... about which nothing unfavorable was ever to appear in the *Chronicle*." Another reporter says bitterly: "Not one of us could hold a place a minute after declining to write what the sordid business policy of our papers might dictate."

And Mr. Salisbury himself concludes:

> And so it was the advertiser, spending his tens of millions annually, who was my real head master all the time. It is the big advertiser (and there is more than one kind of advertising) who is the golden-sceptered king of American journalism—the king who can do no wrong.

To dismiss these charges because they come from a "yellow" reporter who has turned state's evidence is impossible. Every one of experience in journalism, every newspaper man who has felt the pressure of the advertiser, knows that the vast majority of papers in this country are not and cannot be made independent of the countingroom. They represent a huge investment, on which dividends must be paid; and the only sure way to pay dividends is to truckle to both subscriber and advertiser. In the words of Mr. Reedy, "Business—money getting—is the *leit motif* of journalistic action,—that is, money-getting for the proprietors." Nor, in the words of the honest N. Y. *Evening Post,* is there any hope of reform so long as people prefer, and advertisers find their chief profit in patronizing, the press that is dirty and disreputable. We shall be cursed with sensational and venal journalism until advertisers and subscribers unite in destroying it.

A Comprehensive Catalogue of Catholic Books

We have received the subjoined communication from a reader residing in the State of New York:

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

I do not hear of any attempt to reprint the *Comprehensive Catalogue of Catholic Books,* published four years ago in this city. Well,

Buffalo has done its share. Let us hope that some organization in another city will take the matter up and do at least as much as Buffalo has accomplished. But if this is done, let not the mistakes be made over again which could not be avoided in the pioneer work. The writer of these lines has had ample opportunity to observe the workings of the Catalogue and to ascertain the opinion of those who use it. Here are some stray notes that might be useful for a new edition.

Novels of Catholic authors which are published by non-Catholic firms are to be suspected. As a rule they wind up with a mixed marriage or treat the Catholic priest as a goody-goody, though perhaps otherwise blameless character, or take their criminal element from the ranks of the clergy or religious. Catharine Tynan's *The Way of a Maid* is an example in point. I should not like to see that glorification of a recklessly contracted marriage of a Catholic maiden with an infidel in the hands of any young woman.

One effect of the publication of a complete catalogue of Catholic books will be, first of all, to awaken the Catholic conscience. Our people are forcibly reminded that they have duties in regard to books, that there are books which they must shun, and others which they are advised to read. They are made acquainted with the titles of some ten thousand or more good books. Such an awakening as it were, of the Catholic conscience is at present very necessary. Every effort should be made to spread such a catalogue among the educated as well as the unlettered. And I feel certain that the clergy will find it useful in directing the reading of those under their charge.

The catalogue should be consulted by the users of libraries both public and private. For this purpose it should list not only the publications of the last few years, but if possible all the Catholic publications to be found in our libraries, even those that are long out of print. This would make the catalogue a valuable contribution to the history of literature.

How many libraries are there in the United States which own a sufficiently large number of Catholic books to justify the printing of a catalogue of the size of the *Comprehensive Catalogue of Catholic Books* issued four years ago by the Buffalo Federation of Catholic Societies? I do not think they amount to a dozen, the specifically Catholic libraries included. All others are either too small in size or contain too insignificant a number of Catholic books. As to the public libraries they confine themselves, in most cases, to the buying of those books which a few public spirited Catholics demand. Whether there are any that buy Catholic books as systematically as they buy others, I cannot tell. Our catalogue has done much in this regard. It was asked for by

influential persons, even by one or another library trustee or Catholic librarian. But as far as I can see, most of the libraries that were benefited by it were libraries of moderate size.

As to the Catholic libraries, though their number is happily considerable, yet ninety-nine percent of them are very small, being mostly sodality or other society libraries, and few have more than a thousand volumes. Our higher schools and colleges, some of which own very valuable book collections, cannot open their libraries to the public, if for no other reason than that they lack the necessary funds. So the question presents itself, "Where are we to get the books recommended in the Catholic catalogue?" The answer to this question may be gathered from the following considerations.

The compilers of the Buffalo Catalogue intended to give the names of the publishers and the prices of all the books listed. They were assured, however, that this would not enhance the usefulness of the catalogue, and so it was omitted; I think all those interested in the work were at that time of the same opinion. But it has turned out to be a serious mistake. The Catalogue would have done incomparably more good if that small addition had been made. I call it a small addition, because the compilers evidently had at their disposal the publishers' catalogues and other similar means of information, so that it would not have increased their labor very much to note publisher and price in their manuscript. I grant that in some cases it might have been difficult, even impossible to ascertain these items. But in regard to most books published during the last few years, it would have been easy. It might have been stated in the preface that the prices were subject to change, and that the absence of the price was not to be taken as a certain sign that the book was out of print.

Nor would this addition have materially increased the expense of getting out the Catalogue. As in the famous A. L. A. Catalogue, a list of abbreviations might have been devised, which list need not have been very lengthy, as our Catholic publishers are not numerous. The American prices might be given in cents without the $ sign, as is frequently done in similar lists, the prices of British publications in shillings and pence, something like this, 5/6, standing for five shillings sixpence. A remark to this effect placed prominently in the beginning of the book would explain this sufficiently to the readers of the catalogue. Should, however, the expenses run too high, then rather omit some two thousand titles of older books. The advantage thus gained would by far outweigh the advantage lost. Besides it should not be very difficult to get a sufficient number of advertisements to defray the greater part of the expense.

I have had many opportunities to hear what those who have made extensive use of the Catalogue thought of it. While they were loud in their praises of the good services it had rendered them, they deplored that it did not contain the names of publishers and the prices. "Where are we to get these books?" they would say, "we do not know, our bookseller does not know; who can tell us?" It can easily be understood how the compilers of such a work are tempted to think that every one knows the ins and outs of the Catholic book market as perfectly as they themselves. But that is not so. Not even our Catholic booksellers take notice of every new publication. They try to satisfy the demands of their customers, and these demands commonly go little beyond prayer books and, perhaps, novels. The fact that we can boast of a large number of excellent Catholic works is still a secret to many Catholics. When the idea of a list of Catholic works of fiction, to be published in one of our Buffalo papers, was broached, a prominent Catholic gentleman asked in surprise, "Why, is there any such thing in the world as Catholic fiction?" To have contributed a little towards the diminution of this deplorable ignorance is one of the greatest merits of our Buffalo Catalogue. But its effect on the spreading of Catholic literature would have been incomparably greater if it had also shown how to procure the Catholic books of which it gave the titles. This would have been of assistance especially to those who endeavor to introduce Catholic books into the public libraries. When recommending books they had to be ready to answer such elementary questions as, How much does the book cost? or, Is it an American or a British publication? etc.

May these lines fall into the hands of Catholics who are desirous of carrying out the admonition of the Baltimore Council: "We must try by every means that useful and correct books and such as will truly benefit the reader, take or rather preoccupy the place of the bad."

F. S. SUGAMBER.

Lollardy and the Reformation in England[1]

The views of Dr. James Gairdner on any point in English history would deserve the careful consideration of scholars, but on the English Reformation period, to which he has specially devoted his life,

[1] *Lollardy and the Reformation in England. An Historical Survey by James Gairdner.* 2 Vols. MacMillan. 1908. $6.50 net. This and the following papers on Dr. Gairdner's history are substantially a reproduction of an excellent article by Rev. D.. James McCaffrey in the *Irish Theological Quarterly,* Vol. iv, No. 13. I have verified all the quotations from Dr. Gairdner's work and corrected a large number of typographical errors that had slipped into Dr. McCaffrey's quotations.—A. P.

and on which he is rightly regarded as the ablest of living authors, his opinions on questions of fact cannot be lightly set aside. On the death of Prof. Brewer in 1879, Dr. Gairdner undertook the work of editing the Calendars of State Papers for the reign of Henry VIII, and since that time he has published sixteen volumes, the last of which brings the series down to the year 1845. In this way he has had an opportunity of consulting a mass of unpublished documents and correspondence which was practically inaccessible to most other writers of the period, and without the careful study of which an accurate judgment on the course of events and the influences at work could never be attained. And in addition to this the honesty and impartiality of Dr. Gairdner, his loyalty to sound historical principles, his reverence for Christianity and for the institutions of the Catholic Church with which his countrymen have long since broken, help to commend his views to everyone genuinely interested in the origin and progress of the Reformation in England.

In the very interesting account of Wycliffe and the Lollards given by Dr. Gairdner, he rejects entirely the popular theory that the Reformation was a mere development of Lollardy. He declares that, "though it is undoubtedly true that modern Protestants find much in Wycliffe's teaching with which they can very well sympathize, they might certainly find much else with which they could not." Wycliffe did not wish to upset the authority of the Church, but "rather to obtain recognition within the Church for principles which he considered not only consistent with her teaching but really involved in it, and that if not quite submissive to some papal bulls, it is by no means clear that if he had failed to justify himself he would not ultimately have submitted." He points out that in the beginning of the reign of Henry VIII Lollardy, instead of being the force which Protestant writers so often represent it, was practically dead; that few cases of heresy were to be found; and that it was only when Henry VIII, in his anxiety to secure support against the bishops and the Pope, secretly encouraged the spread of heretical views that Lollardy began to exercise an influence. But the Lollards of that day were not the supporters of the English National Church founded by Henry, they objected to its hierarchy and its sacramental system, they wanted the Bible and the Bible only, and as Puritans and Dissenters in later times created a greater danger for the Established Church than even the Catholics, few in number and persecuted, could ever hope to have done. The Dissenters and Nonconformists, then, according to Dr. Gairdner, and not the Established Church, may boast of deriving their origin from Lollardy.

MINOR TOPICS

THE PH.D. DEGREE AND ITS PRESENT DISREPUTE

The Ph.D. of Johns Hopkins and of perhaps half-a-dozen other American universities really has some meaning; but for the rest, in the words of the *Nation*, "it indicates nothing more than industry, frequently misguided, for a period of two or three years after the bachelor's degree."

The matter is brought up again by an article in the *University of Chicago Magazine* for February, "Symposium on the Doctors' Questionnaire." In order to study the relation of the doctorate to the teaching profession, the following questions were sent to those who have taken the degree at the University of Chicago:

> In view of the fact that the great majority of doctors are obliged to engage in the work of practical teaching, would you propose that the university should in any respect modify its policy as to the doctorate? For example, would you support any or all of the following propositions: (1) That candidacy for the doctorate should be conditioned upon a higher and broader standard of general culture; (2) that candidates for the doctorate should be required to pursue courses in the philosophy of education or in the pedagogy of special subjects; (3) that the university should discourage a much larger number of persons from proceeding to the doctorate?

Some seventy-five replies were received which Dr. Eleanor P. Hammond has briefly summarized. A large majority approved the idea of a higher standard of general culture; opinion on the second question was more evenly divided; and the third "was generally regarded as allied with the first in such a way as to make any explicit answer impossible apart from a profound consideration of the whole subject." Among the practical suggestions was the proposal "that a more extended command of English ... be added to the present requirement of French and German." Still another recommendation was that a special degree be created for persons preparing to teach, or that the A. M. be rehabilitated for that purpose.

The idea of a special degree points pretty clearly to one cause of the present disrepute of the Ph.D. Several of the replies dwelt on the fact that not only colleges, but normal schools, high schools, and academies are, as one writer put it, making "a constant demand for doctors as members of their faculties." Of course, the supply is forthcoming. Institutions which are not at all equipped for training in research go through the motions, so to speak, and gravely confer a Ph.D. on youths who never have enjoyed any rigorous intellectual discipline. Other universities, whose resources are by no means contemptible, are so eager to build up a graduate school that they grant the degree to any one who has studied faithfully for three years and has written what may be euphemistically described as a thesis. Taking the United States as a whole, the N. Y. *Evening Post* (Feb. 6) is undoubtedly right when it says that "the conditions under which the degree is now obtained are scandalous. To generalize is unsafe; but we should probably be within the truth in declaring that, with the present mad competition for quantity of students rather than

quality of work, not half the degrees of Ph.D. represent a serious contribution to knowledge."

Prof. Irving Babbitt of Harvard, in his book, *Literature and the American College,* has argued that our doctor's degree might well be reserved, as in France, for work of considerable maturity, produced, perhaps, some years after a man has entered upon the labors of his profession, and, we may add, after he has distinguished himself therein.

SUBSTITUTES FOR THE SALOON

Some of our older readers may remember the series of papers we published in one of the early volumes of the REVIEW on the saloon as a social institution. Since then the war of destruction waged against "the drink evil" has gone merrily on, and now that the saloons have been abolished in many places, people are beginning to feel that if they were an evil—which can hardly be gainsaid—they were at least not an unmitigated evil. Perhaps we can get along well enough without the saloon, considered merely as a dispensatory for strong drink; but can we do without the social features which it offered?

The Chicago *Interior* and other journals have lately begun to demand that the towns which put the saloon out of business provide some substitute, because else "the eviction of one evil only makes room for another." Says the *Interior:* "The honest human thing to do is to recognize the fellowship instinct as normal and native to men of every rank, and in a class of men where it has related itself to vice, not to attempt to repress it, but to provide for its right exercise." Some substitutes suggested are to organize a branch of the Young Men's Christian Association or to revive an existing branch; also to start a pleasant restaurant, where wholesome foods are served at moderate prices, where it is always permitted to customers to loaf and chat. Finally it is proposed that "the churches make their sociables really attractive and full of friendliness instead of a means of raising money."

How to supplant the saloon *qua* social institution is a problem that yet remains to be solved. And unless it is properly solved the saloon will surely return.

A PLEA FOR MANUAL TRAINING

In a paper printed in the *Manhattan Quarterly* (Edited by the students of Manhattan College, New York City, Vol. V, No. 4, pp. 289—296) Brother E. Victor makes a strong and timely plea for manual training in our parochial schools.

"What are we doing," he asks, "to counteract that all too prevalent notion among our youth that it is not nice to work at ordinary labor, that there is a species of disgrace attached to work done by what has come to be called *menial* service? What seems to be the highest ambition of our boys in the upper grades? Is it to become successful plumbers, tailors, machinists, and the like? Rather is it not that they may become clerks, cashiers, bookkeepers and the like—do something considered genteel—get the greatest amount of pay for the least amount of labor?

"And our girls! Stenography, typewriting, clerkships and the like, all have a much greater charm for them than have the more lowly but necessary duties of the home. How many of them can darn a sock or make a respectable batch of bread, or sew a button on a coat straight, and still less make a buttonhole?

"Have we followed our children after they have left our schools? and if so have we not been surprised to see how many, even among the very brightest of them, have found great difficulty in getting a position? Have we noticed that the main reason was that the boys or girls were not able to *do* things, that there were too many applicants for the same position? How comes it that certain of the so-called 'genteel' positions are overcrowded, and that an advertisement will at once bring forth a little army of applicants for one situation? And how comes it that it is so difficult to get a first-class cook or a first-class carpenter?....

"Well, it may be asked, what have we, as teachers, to do with all this? Are we able to change conditions that exist outside of our own immediate sphere of action? In answer it may well be affirmed that the influence of the individual teacher may not seem to count for much, but in the aggregate the work of a body of teachers in whose hands are some 75,000 little ones should have its due effect to turn the tide.

"But let it not be thought that the great panacea lies in the manual training classes. Even were it possible to have these in everyone of our schools to-day, they would not remedy the evils resulting from the tendency to get money quickly and easily. *It is rather the principles for which the manual training is supposed to stand that must predominate, viz., the dignity of labor, and the willing, cheerful acquiescence in the divine command, 'In the sweat of thy face thou shalt eat bread.'*"

No enlightened educator will deny this. The chief objection to Brother Victor's plan is, of course, that the course of study is already full to the bursting point, and that no time can possibly be found for another subject. Brother Victor thinks that "some, even much, time might very profitably be saved for manual training by eliminating some of the matter now taught in the different branches; for example, parts of the arithmetic, portions of the informational branches, such as geography and history. If we limit ourselves to the fundamentals in the elementary schools and teach these essentials thoroughly and well, there will be fewer misfits leaving from all the various grades, and there will be more opportunity for developing the natural aptitude for mechanical and industrial pursuits manifested from time to time by many of our pupils."

THE CHURCH IN MEXICO

Recently the subjoined item appeared in the secular press:

"The Mexican government, apparently inspired by the example of France, has issued a notification to the local authorities throughout the country to make inventories of the property of the Church and report the same to the head of the republic. In addition to this, the bishops and other clergy of Mexico have been warned 'to see that no property of any description is alienated or disposed of, because

the government claims it is the property of the Republic of Mexico and it must be conserved and duly cared for in the name of the Republic.'

"The peremptory tone assumed by the government has, it is said, caused some perturbation at the Vatican, which, however, during hundreds of years, has become accustomed to such claims, but among the Mexican clergy there is consternation, for, better than the Vatican, do the clergy of Mexico understand the temper of the government." And so forth.

In matter of fact the Church, though it has pleased the Diaz administration to treat her somewhat more leniently, has no legal status in Mexico. Since the Liberal party has been in power (over forty years) her history in the Mexican Republic has been a record of persecution.

Few outsiders are familar with the history of Mexico after the declaration of her independence in 1822. That history, in the words of Father Kenelm Vaughan, is a sad, mournful tale of sanguinary wars and revolutions of a religious character beween the Liberal and Conservative parties, which soil the pages of her history for over a period of sixty years.

After the tragic death of the ill-fated Emperor Maximilian in 1865, Juarez, of pure Indian blood and chief of the Liberal party, was declared President of the Republic. His despotic, fanatical and furiously anti-Catholic rule ushered in an era of unchecked persecution against the Church of God. The independence of the Church and State, anteriorly declared by the new Constitution, meant with him the violent and complete wrenching apart of these two social factors, one divine and the other human, which ever since the Conquest in 1519 had been closely united with the bridal bonds of faith and charity for the furtherance of Christian civilization. When once the Church was cut off from the protection of the State and left unguarded, the Liberals, like the band of robbers spoken of in St. Luke's gospel, fell violently upon her. Under the pretext of so-called "Reform laws" they stripped the Church of all her earthly goods. First they appropriated to the State the lands in Mexican territory belonging to the Catholic missions in the Philippines and in Upper California. Then, turning adrift the men and women of all the religious orders—even the Sisters of Charity, who at first had been exempt from the law of expulsion—they seized possession of their convents, their convent schools and colleges, and even of their convent churches. Many of these churches they sacrilegiously profaned, like the magnificent Church of St. Augustine, now the national museum. The valuable paintings, antiques and libraries attached to these monastic houses were either sold at auction, appropriated by the State, robbed, or in many cases wantonly destroyed by officials in their brutal ignorance and furious hatred of the monks and friars. They passed a law for "a license to plunder" all ecclesiastical property, "nationalizing" the cathedrals, churches, episcopal palaces, rectories, hospitals and even the burial grounds of the dead. Most of the church lands were sold at public auction. As few Mexican families of position, who are good Catholics, had the conscience to buy them, they were knocked

down, the greater portion of them, to foreign adventurers, so that it is calculated 124 millions of dollars were thereby lost to the nation. Finally they passed a law forbidding men and women from taking religious vows.

But the Liberals were not satisfied with stripping and wounding the Church. They left her half dead by passing a series of laws by which they prohibited her showing any public signs of life. They forbade the monks from wearing their religious habit in public. They then issued another law extending this prohibition to the secular clergy. Father Vaughan says he saw at Vera Cruz, how an Armenian priest, who went ashore with him, was seized and imprisoned, because, ignorant of the law, he landed habited in his priestly cassock, although his servant, a Turk, whose conspicuous oriental dress and turban attracted public attention, was allowed to go unmolested. A law was passed also forbidding public processions, and all outward manifestations of a religious character. A special ordinance was also passed forbidding the priest to carry the Viaticum to the sick and dying with any exterior solemnity, and even to wear on that occasion his stole, or surplice, or any distinctive mark to indicate that he was the bearer of His Divine Majesty.

A law was also passed forbidding State officials from attending church services in their official capacity or dress, which put an end to the time-honored, courteous, international custom of the Diplomatic Corps assisting at solemn religious functions. By these petty, persecuting, tyrannical laws of the Reform Code the Liberals have extinguished the outward light and life of the Church, and have confined her action to the interior of the churches, imitating, as far as they dared, the persecutors of the Bride of Christ under the Caesars, when the Christians were confined to the Catacombs.

ILLUSTRATIONS IN THE CATECHISM

In criticizing Pace-Shields *Religion: First Book* (REVIEW, xvi, 1, 9 sqq.) we noticed that some of our readers, object to "making a picture-book out of the Catechism." Of course it would be wrong to make a picture-book out of the Catechism; but is there any good reason why pictures should be entirely excluded? Bürgel tells us in his interesting work, *Die biblischen Bilder und ihre Verwertung beim religiösen Unterricht in der Volksschule* (3rd ed. 1906), that it was an ancient Christian practice to employ pictures in religious instruction. Hasak in *Der christliche Glaube des deutschen Volkes beim Ausgang des Mittelalters* mentions a long list of medieval books of religious instruction in which the lessons were enforced by illustrations. The first printed catechisms (Canisius's as well as Luther's) were illustrated. We notice that the new Catechism for the Diocese of Rottenburg, in the preparation of which a commission of able theologians and teachers has been engaged for several years, is to contain no less than forty-eight pictures (cfr. *Kölnische Volkszeitung*, 1909, No. 10). The chief motive that induced the commission to decide upon the use of illustrations was that it meant a return to a time-honored and altogether reasonable practice. The commission's principles for the selection of the illustrations are: 1. The Catechism

must not be made a picture-book; the illustrations must aid in explaining the text; 2. the Catechism with its pictures shall not enter into competition with the Bible History; hence it shall contain no historical representations or maps; 3. most appropriate to the Catechism are symbolic, liturgical, and hagiological illustrations; 4. as to style modern realism is to be sternly excluded; the pictures should combine ideality with popularity. The great Catholic publishing house of Herder has been entrusted with the execution of the artistic as well as of the typographical part of the new Rottenburg Catechism.

THE MODERN CIRCUS

Some years ago the circus was as harmless an entertainment as one could witness, but latterly it has deteriorated. The small shows try to add to their gains by having a number of indecent, or supposedly indecent, side-shows; they are also accompanied, almost invariably, by the men who play a game with three nut-shells and a bean, or some other species of "flim-flam" calculated to separate the unwary, and greedy, rustic from his money. The larger shows, while professing great regard for decency, feel it necessary to hold out to their audiences the strong possibility of seeing some one killed in the performance of an almost impossible feat. Every year these feats, at present generally performed on a bicycle or in an automobile, grow more and more daring; every year, somewhere, a performer meets with serious accident or death. And it cannot be denied that the greater the likelihood of seeing a man or woman dashed to death, the greater the eagerness with which men and women crowd the circus-tent. They do not wish for the death of the acrobat, certainly not; but they most decidedly wish for the novel sensation which the sight of his perilous position produces on their nerves. Last fall there was a great automobile race near New York, witnessed by thousands. At one moment it seemed as though a fatal collision could not be averted. When the danger had passed, that vast multitude sighed as one man,—not a sigh of relief, says the writer who records the event, but of disappointment. This is not very far removed from the spirit which made the Roman populace refuse to give the signal which would authorize the victorious gladiator to spare his fallen adversary's life. We should all of us beware of the growth of this spirit, and keep it in check by setting our faces against all public performances which involve great risk of human life.—*Casket,* 54, 30.

PHYSIOLOGICAL PSYCHOLOGY AND THE CLASSICS

Of the five essays which constitute *The Classics and Modern Training* by Dr. Sidney G. Ashmore (Putnam's), the first two bear directly upon the present importance of *literae humaniores.* These are "A Plea for the Classics in Our Schools, with Particular Reference to Latin" and "Our Classical Inheritance." Dr. Ashmore, who writes to convince rather than to embroider fine phrases seeks to ground his argument upon a modern scientific basis. Hence he enters the realm of physiological psychology to ascertain what light is thrown upon language study in general by the organization of the human mind. Having established, by an appeal to this new oracle, "the supreme importance of language study to early education, he examines in suc-

cession the special claims of English, of the other modern languages, and of the classics. Here one of his main points is that inflection gives Latin a disciplinary value which English cannot claim to possess. "The Roman could arrange his thoughts in their exact logical sequence —that is, in the order of priority of importance, without risk of ambiguity, and he could do so because the language he used was highly inflected. English, on the contrary, being now almost wholly deprived of whatever inflections it once had, must depend chiefly upon the arrangement of its words to avoid obscurity of statement, so that a truly logical order in English is seldom to be guaranteed." Having drawn his main arguments from psychology and grammar, Dr. Ashmore concludes by calling as witnesses a number of modern educational experts like Dr. M. P. Jacobi, Prof. F. S. Hoffman, and President Hadley.

DR. JAMES J. WALSH'S OPINION OF THE "EMMANUEL MOVEMENT"

Prof. Oppenheim, the distinguished German specialist, from whom we have already quoted, has declared that one of the most efficient factors in the treatment of incurable nervous disease, and even of nervous diseases generally, is the belief in prayer and a trust in Providence. If people once realize that they are not the victims of some blind energy, carrying them off untimely to death, but that they are a part of a great purpose directed to some definite aim quite as completely as are all the celestial bodies, in spite of the divagation that seems to exist among them, then they acquire a feeling of confidence as to the future that enables them to use all their vitality for health purposes instead of wasting much of it in worry over their condition and the outcome of their ailment. The less worry the more nature's forces are conserved for their proper uses. Solicitude consumes energy to no purpose. No one man can add a cubit to his stature by thinking about it; and on the contrary, worry is a serious detriment to the general condition. Whatever then will help a man to avoid worry is really a curative agent—hence the value of what may be called the mental influence that comes from the side of religion.

This, of course, has been one of the regular duties of the Catholic clergymen at all times. This kind of psychotherapy is not new, but is as old as Christ himself, even when he did not use his divine power actually to cure organic ailments. His words of advice to bear up under the ills of life have been the consolation of many a sufferer, and his own example of suffering and death has been one of the best refuges for the ailing at all times. A more direct interference in medical affairs than this on the part of clergymen will be sure to bring unnumbered abuses and evils in its train. It is the recognition of disease, rather than its treatment, that is the difficult problem in medicine. Already we are beginning to see in medical circles some of the evils that are so sure to flow from clerical interference in medicine when the clergyman does more than make the patient realize what great consolations there are in religion and how much health he can secure for himself by turning with confidence to God and realizing that Providence cares for everything in the world, and that his sufferings, even when his own fault, are a portion of that Divine plan and have a meaning for him and for others.—Dr. James J. Walsh in the New York *Messenger*, Vol. LI, No. 2.

FLOTSAM AND JETSAM

We are willing to send the REVIEW gratis for three months by way of a trial subscription to any address furnished us for this purpose, and request all our readers, especially those among the reverend clergy, to avail themselves of this offer for the benefit of friends whom they would like to make acquainted with this magazine.

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Perhaps one of the reasons why the agitation for "free school books" is waxing so strong is that the American Federation of Labor has officially indorsed this demand.

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Perhaps to the general reader who has not yet quite forgotten the classical readings of school days long since vanished, the chapter in Mr. R. M. Burrow's new book on *The Discoveries in Crete* (London: Murray) which will be most carefully perused will be that which deals with the legend of the Minotaur. It is a little disconcerting to find that one of the weirdest stories of ancient times was based on nothing more mysterious than a bull ring.

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The Syracuse *Catholic Sun* (Vol. 17, No. 38). commenting on the fact that three new Catholic weeklies have been established in New York City since January 1, 1909, and that, "at a low estimate, there will be seven Catholic weeklies[1] trying to do business "there on or before June 1, says:

"Can all these succeed? They certainly cannot. It is inevitable that several of them must go to the wall in the near future.... Why, in the name of all that is sensible, cannot the publishers of these actual and hypothetical journals get together and have an understanding? Why don't they write and produce one high-class weekly—if they must don't they write and produce one high-class weekly—if they must have such—and one vigorous, timely, popular newspaper? Where is the use of wasting Catholic money on futile experiments? Everybody with an atom of sense knows there isn't room for seven English Catholic weeklies in the city of New York."

The money that will probably be lost in some of these ventures would have started a Catholic daily, which is even more necessary, and could doubtless do more good, than even the distinctly highclass and promising weekly review *(America)* to be established by the Jesuit Fathers. It seems in the domain of the periodical press we Catholics are not able to unite our efforts intelligently and effectively.

*

Whether German culture and cookery are causally connected or only co-exist in an eternal parallelism is still an undetermined question, so far as we are aware; yet it deserves attention. We impute no

[1] *Freeman's Journal, Catholic News, America, Irish World, Irish American, Beacon, Catholic Times,* not to speak of the *Register, Sunday Companion, American Herald,* and one or two others mentioned in the "List of Catholic Papers" in the *Catholic Directory* for 1909, and a dozen or so of monthlies, semi-monthlies, bi-monthlies, quarterlies, etc.

fault to Mrs. Alfred Sidgwick for not attempting to solve the problem in her enjoyable book on *Home Life in Germany* (MacMillan). That perhaps may be done in the next forthcoming volume on Pragmatism. The author, however, does venture into the field of philology, and renders good service by explaining to an outside world just what "Backfisch" means:

"The word is untranslatable, though my dictionary translates it. *Backfisch,* m. fried fish; young girl; says the dictionary. In Germany a woman does not arrive at her own gender till she marries and becomes somebody's *Frau.* Woman in general, girl, and miss are neuter; and the fried-fish girl is masculine. But if one little versed in German wished to tell you that he liked a fried sole, and said, *'Ich liebe einen Backfisch,'* it might lead to misunderstandings.... A *'Backfisch'* is what English and American fashion papers call a 'miss.' You may see, too, in German shop windows a printed intimation that special attention is given to *'Backfisch-Moden.'* It is a girl who has left school but has not cast off her school-girl manners; and who, according to her nation and her history, will require more or less last touches."

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Baring-Gould's indictment of German—too many lines in a letter, too many letters in a word, too many words in a sentence, too many sentences in a chapter, too many chapters in a book—might be brought, *mutatis mutandis,* against the over-long memoirs with which the bookshelves have literally groaned during the past few years. It is not necessary to desire or expect a popular mania for biography, but, in order that there may be even a due popular interest in this branch of literature, it is time to insist upon the duty of selection and compression in the writing of memoirs.

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"In an obscure Paris street, on the left bank of the Seine," writes a French newspaper, "is the small printing office of the A. P. C. These letters stand for Anciens Prêtres Catholiques [former Catholic priests], a society whose object is to find employment for the increasing number of ex-priests who have denounced the authority of Rome. It was founded two or three years ago, after a hard struggle, by one Hautefeuille, himself an ex-priest. Here it is that the *Exode,* the organ of the movement 'Hors de Rome,' is printed. The object of it is to show priests who have come under the influences of the modern spirit a way to freedom. The printing office is a means of support for new recruits until permanent employment for them is found. It has already enabled several hundred [!?] ex-priests to become self-supporting. Before long M. Hautefeuille proposes to start another publication, which will advocate the establishment of a National Free Church, open to all worshippers, without reference to creeds."

Is the "Hors de Rome" movement really so strong among the French clergy? We can hardly believe it.

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We are sorry to learn from Professor U. Benigni's article on the Codex Vaticanus in Vol. iv of the *Catholic Encyclopedia,* that though the material condition of this invaluable manuscript is, generally speaking, better than that of its contemporaries, "it is foreseen, however,

that within a century it will have fallen to pieces unless an efficacious remedy, which is being earnestly sought for, shall be discovered." The Codex Vaticanus, or Codex B, a quarto volume written in uncial letters of the fourth century, is, as every Bible student knows, the most ancient and important of all existing manuscripts of the Bible. Professor Benigni, in the article quoted, gives a good description of it, together with an account of its probable history. Of course the text itself can never be lost. It has been repeatedly edited, and there is even a photographic reproduction of it, published at Milan 1904—1906. Nevertheless it would be a great pity if the venerable codex would crumble to dust. It is to be hoped that some effective means will be discovered of preserving such valuable manuscripts indefinitely. Many ingenious minds are working to solve this problem.

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We have heard so much of late years about "the German invasion of Brazil," that we are astonished to learn that it is not the Germans but the—Poles who bid fair to obtain the primacy in that country. In *Le Brésil au XXe Siècle* (Paris: Armand Colin), M. Pierre Denis describes the growth of a great "rural democracy" in southern Brazil, under the leadership of Italians and Poles, who, both in influence and numbers, outrank all the other nationalities in the heterogeneous immigrant population. M. Denis visited the Polish colonies in the State of Parana, and found that thousands of immigrants whom the Brazilians had counted as Germans were Slavs from the German, Russian and Austrian fragments of Poland. Some fifteen years ago, about 50,000 of them came in a short time to Parana; since then their ranks have been steadily swelling and spreading. The old Slavic communistic settlement reappears. Brazilians and Italians are marrying into the race without thus far affecting its solidarity. And the greater enterprise of the Poles, together with their steadiness—in which respect they surpass the Italians—forecasts their primacy.

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The St. Joseph's Catholic Student Fund Society of America, duly incorporated in the State of Wisconsin, encourages and fosters vocations to the priesthood.

"The beneficiaries shall be young men making the classical course or preparatory studies for the holy priesthood. They must be actually in need of assistance, so much so that if they do not receive it they shall have to abandon their studies. They shall in each and every case have completed two years of the ordinary six years' Latin course in some school in the United States before receiving aid. They must have good recommendations from their pastors, and from the president of the college where they may have studied. They must also show marks of a vocation for the priesthood. Their conduct must be unimpeachable, and their talents must be at least mediocre. They shall not be under fourteen years of age. They shall be physically sound. They shall be natives of the United States, or residents thereof for at least five years. They shall not be compelled to attend any particular college, but may attend any first-class college or ecclesiastical seminary subject to the approval of the Board of Directors."

The Student Fund Society has its headquarters at La Crosse, Wis.

Speaking of Spiritism, the Rev. Joseph Keating says in the *Month* (No. 536, pp. 162—163):

"Every spirit which confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that doth not confess Jesus is not of God." (1 John iv, 2). Now, all the main tenets of Christianity, but especially the Incarnation, have been denied by the spirits, and the system deducible from their utterances is wholly subversive of Catholic ethics and belief. No good spirits, whether angels or disembodied human beings, could possibly be responsible for the sayings commonly rapped out in *séances*. Therefore these intelligences are evil, either devils or lost spirits, allowed by God to deceive those who defy His commands and rebel against the conditions of their probation. Hence the Church condemns Spiritistic practices in her formal teaching as a grievous sin, even if indulged in with no intention of dealing with the devil. It is a form of superstition which deserves and has received her strongest reprobation.

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Apropos of "spelling reform," a writer in an Eastern magazine distinguishes three stages in the life of a language: the dialectic, the centralized, and the Alexandrian; as may be seen in the history of Greek. English has passed through the first two periods. The centralized age lasted while London was the recognized authority, and the speech of a comparatively small group of men was the canon of correctness for the written language. At that point spelling might again have been made phonetic, as it had been in the dialectic age. The Alexandrian period sets in when a language is spoken over large sections of the world. The written idiom tends inevitably to follow a traditional standard, for the simple reason that only in this way can it preserve dignity and universality. The changing vernacular of one part of the world, when written, sounds only as a vulgarism, often unintelligible, to other parts. Increased facilities of communication retard this stiffening process of a language, but cannot entirely eradicate it. Certainly, one of the most unfortunate things that can happen is that a self-appointed body of men, in a certain section of the world (and that a section which cannot claim leadership), should impertinently meddle with the accepted canons. We have long suffered from two methods of spelling; we are threatened with three. And, granted that there is any one authoritative pronunciation, and that the spelling board should be able to impose its authority on the whole English-speaking world, a succession of changes made in order gradually to harmonize the written and spoken language, would mean a state of expensive and irritating confusion.

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The only female convents in the United States with either solemn vows or the papal clausura are those of the Visitation Nuns at Georgetown, Mobile, St. Louis, and Baltimore. (See Bizarri, *Collectanea; Causa Americana,* 1st ed., X, page 778, and the decree, page 791.) The fifth convent mentioned in the decree, Kaskaskia, no longer exists. —Arthur Vermeersch, S. J., in the *Catholic Encyclopedia,* Vol. IV, p. 62.

BOOK REVIEWS AND LITERARY NOTES

—Rev. Francis S. Betten, S. J., has done well in making his papers on the Roman Index, which appeared originally in the *Catholic Union and Times,* and which we praised on the occasion of their republication in the *Catholic Mind,* permanently available in book form. *(The Roman Index of Forbidden Books Briefly Explained for Catholic Booklovers and Students. With a Summary of the Index.* 69 pp. 18mo. B. Herder. 1909. 35 cts.) Few among our Catholic people have even a superficial acquaintance with the principles underlying the work of the S. Congregation of the Index and the Index of Forbidden Books itself, and the literature available on the subject in English is meagre. Father Betten's booklet, therefore, may be justly said to supply a real want. It tells what the Index Congregation is, how it operates, gives an idea of its history and a précis of the main contents of the Index as at present in force. There is more real and reliable information in this 18mo pamphlet than in Putnam's two big volumes on *The Censorship of the Church of Rome,* which Father Hilgers tore to pieces not long ago in the pages of this REVIEW. We trust the booklet will be widely circulated. It is sure to do much good.

—*Une Anglaise Convertie. Par le Père H. D'Arras* (Paris: Beauchesne et Cie., Rue de Rennes, 117. Price 2¼ francs, postpaid.) This is the tribute of a son to his mother; and such a mother! Mme. D'Arras was the daughter of a prominent and very old English family. The story of her conversion is most remarkable. All the knowledge which she had of the faith before her conversion she obtained from Protestant books against the Church. She experienced great hardships in accomplishing her entrance into the Church; indeed, one can easily believe that her sufferings were even more cruel than she describes, since her loyalty and affection for her family surround that part of her recital with much reserve. Mme. D'Arras wrote, at the request of the Bishop of Fréjus and Toulon, an account of her conversion, and this, together with letters and notes of subsequent years, form the basis of this very interesting biography. As most of the material from which the book is compiled is in English, it is to be hoped that an English version will soon appear. For those who know French, the present little work will be of absorbing interest.

—To the enterprising firm of B. Herder, German Catholics are indebted for a number of excellent "Lebensbilder katholischer Frauen." The subjects of these biographies are taken from both the secular and the religious state of life. We may mention as examples, Father Pfülf's splendid biography of *M. Clara Fey vom armen Kinde Jesus* and Dr. Franz Binder's sketch of Louise Hensel. This series is now enriched with another beautiful work by Father Bernard Arens, describing the life and work of the Foundress of the Sisters of Notre Dame de Namur. The account is based on original sources, chiefly on the records of the Viscountess Frances Blin de

Bourdon, the first companion of the Blessed Julie, and on the five folio volumes containing the records of the process of beatification. It is not a recital of dry facts. The opening paragraphs, for instance, present a rapid but vivid sketch of the religious condition in France prior to the Revolution and lead up to a description of Picardy where the Blessed Julia was born July 12, 1751. This holy religious was especially impressed with the importance of instructing the young in their faith, and her beatification by Pope Pius X, who constantly insists on the same need, seems peculiarly appropriate. Thirty-four excellent illustrations and two appendices, giving an account of the houses of the order before the Kulturkampf and of its present condition in Europe and America, add to the value of this notable contribution to German Catholic biography. It is a work which will make interesting and profitable reading for religious and lay persons, but it ought especially be given to those souls who have a desire to enter one of the religious sisterhoods. *(Die selige Julie Billiart, Stifterin der Genossenschaft Unserer Lieben Frau und ihr Werk. Dargestellt von Bernard Arens, S. J.* B. Herder. 1909. $1.70 net).

—The much talked-of study of Shelley by Francis Thompson in the *Dublin Review* is brought out in book form by Burns & Oates, with an introduction by George Wyndham, who ranks the essay as "the most important contribution to pure Letters written in English during the last twenty years." The volume also contains further "Notes on Shelley" by Thompson.

—An excellent new English verse translation of Virgil's Æneid has recently been published by Mr. Theodore C. Williams (*The Æneid of Virgil.* Boston: Houghton Mifflin Co. $1.50 net). A competent critic says of it: "Mr. Williams has attempted the impossible with high success. He has built the lofty rhyme of blank verse and kept it lofty. His version is essentially exact; few important meanings are lost, and few intruded. The quality is poetic throughout, and the movement is sustained."

—The *Supplementum Editioni Decimae Quintae Theologiae Moralis P. Ioannis Petri Gury S. I.* (Romae: Typogr. Pontif. Inst. Pii IX. 1908. 77 pp. 8vo. 40 cts. net), of which B. Herder sends us a copy, consists, as the subtitle indicates, of "Acta et Decreta Novissima S. Sedis." These recent acts and decrees are: the Syllabus of Pius X, "Lamentabili"; the instruction of the Holy Office "Recentissimo" of Aug. 28, 1907; the Encyclical "Pascendi"; the motu proprio "Praestantia Scripturae S." on the decisions of the Biblical Commission; certain "Dubia et Resolutiones circa Praesentes Conditiones Ecclesiae in Gallia;" the pontifical letter to the Bishops of France "circa taxam pro sacro cultu;" the decree "Ne temere;" the Constitution "Provida;" the decree of the S. Congregation of the Council "de communione infirmis non ieiunis;" the decree of the Holy Office regarding the celebration of masses and reception of communion Christmas night; the decree of the Holy Office with reference to the hearing of confessions at sea; the circular of the S. Congregation of the Council "De satisfactione missarum;" and

a list of corrigenda in both volumes of the fifteenth edition of Gury's *Theologia Moralis*.

—German literature abounds in translations of the *Divina Commedia*, not a few of them faithful and impressive; but none is nearly so faithful and impressive as that recently made by Richard Zoozmann and published by B. Herder in four beautifully printed duodecimo volumes (*Dante's Poetische Werke. Parallel-Ausgabe.* 1908. $5 net). We should never have believed that Dante could be translated almost literally without losing much of his force and beauty. Yet Zoozmann has accomplished the seemingly impossible. His rendition is well-nigh literal from verse to verse, yet fairly equal in force and beauty to the original Italian. Lest our readers suspect us of exaggerating, we will quote the famous stanzas which introduce the "Canto terzo" of the "Inferno":

Per me si va nella città dolente,
Per me si va nell' eterno dolore,
Per me si va tra la perduta gente.

Giustizia mosse il mio alto fattore,
Fecemi la divina potestate,
La somma sapienza e il primo amore.

Dinanzi a me non fur cose create,
Se non eterne, ed io eterno duro;
Lasciate ogni speranza, voi ch' entrate.

Queste parole di colore oscuro
Vid' io scritte al sommo d'una porta;
Per ch' io: "Maestro, il senso lor m' è duro."
Ed egli a me, come persona accorta:
"Qui si convien lasciare ogni sospetto,
Ogni viltà convien che qui sia morta.

Noi siam venuti al luogo ov' io t' ho detto
Che tu vedrai le genti dolorose
C' hanno perduto il ben dello intelletto.

Durch mich gehts ein zur Stadt der Schmerzerkornen,
Durch mich gehts ein zum ewiglichen Schmerze,
Durch mich gehts ein zum Volke der Verlornen.

Mein hoher Bauherr in gerechtem Triebe
Erschuf als Denkmal mich göttlicher Allmacht,
Der höchsten Weisheit und der ersten Liebe.

Vor mir war nichts Erschaffenes zu finden,
Als Ewiges—und ich auch ewig daure;
Lasst, die ihr eingeht, alle Hoffnung schwinden!

Die Worte zeigten dunkelfarbig sich
Geschrieben überm Simse einer Pforte;
Drum ich: "Hart, Meister, ist ihr Sinn für mich!"

Und er, der Wohlerfahrne, sprach zu mir:
"Hier muss man jeden Argwohn schwinden lassen,
Jegliche Feigheit muss ersterben hier.

Wir sind gelangt zum Ort, wie ich gesagt,
Wo du wirst sehn das Volk, das schmerzensreiche,
Das des Erkenntnisheils Verlust beklagt."

This edition of the *Divina Commedia* is the first one published in Germany since 1837 which offers the original Italian text *en regard*. Herder is to be congratulated upon this monumental publication.

—*Madge Make-the-best-of-it. By M. E. Francis* (St. Nicholas Series. Benziger Bros. 80 cts.). A very interesting and life-like story of two young girls, one of whom, a spoiled child, gradually overcomes the effects of the mistaken affection of her family, encouraged thereto by the example and persuasion of the other.

—*The Catholic Church, the Renaissance and Protestantism. By Alfred Baudrillart, Rector of the Catholic Institute of Paris.*

(London: Kegan Paul, Trench, Trübner & Co.; New York: Benziger Bros. 1909. $2.00).—It is one thing to acquire a knowledge of history; it is another to be in possession of the first principles and causes which rule the activities of humanity; and it is a third to have the acumen and clearness of vision necessary to discern nicely the operation of the causes in the effects. It is this combination of the sudent of history and the philosopher which makes the historian. The book before us is a study of the most important period since the inception of the Christian era, a period concerning which there has been more controversy and less reliable information put forth than on any other two hundred years in the life of the world. Msgr. Baudrillard, armed with all the requisites of the real historian, and particularly fortunate in his freedom from prejudice and in the vastness of his knowledge and keenness of his vision, gives us, in comparatively few words, the key to the period in question. To those who have neither time nor taste for extended historical study this work will be a "seek-no-further", while others will find in it a safe guide and most admirable preparation for a study which frequently involves the reading of works containing errors and voicing false views. We cannot recommend the work too highly.

—T. O'Neill Lane of Tournafulla, County Limerick, Ireland, announces that he is preparing for the press a new edition of his English-Irish Dictionary. The first edition of this work was published in 1904.

—From Fr. Pustet & Co. (New York and Cincinnati) there comes a neat booklet of sixteen pages containing the *Ordo Baptismi Parvulorum*. A very handy edition it is, with the usual questions and answers in English, German, French, Italian, and Polish. (Price 25 cts.).

—*Lucius Flavus. A Drama in Five Acts. Adapted from Father Spillmann's Story. By Rev. P. Kaenders.* (B. Herder. 25 cts. net). Here we have an excellent play for Catholic amateurs. Father Kaenders knows what constitutes a good play and what the requirements and limitations of amateur theatricals are. Moreover he has a dramatic club in his parish, and the advantage of years of experience in "staging" his plays. His contributions to the repertoire of the amateur theatre are probably the most valuable that we have in English and are a boon to those preparing school and parish entertainments. —S. T. O.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Supplementum Editioni Decimae Quintae Theologiae Moralis P. Ioannis Petri Gury S. I. Acta et Decreta Novissima S. Sedis. 77 pp. 8vo. Romae: Ex Typographia Pontificia Instituti Pii IX. 1908. (American agent: B. Herder, St. Louis) 40 cts. net.

ENGLISH

The Sunday-School Director's Guide to Success. By Rev. Patrick J. Sloan. xxv & 271. 12 mo. Benziger Brothers. 1909. $1 net.

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Mermod, Jaccard & King, Broadway, Cor. Locust, St. Louis Missouri.

Reasonableness of Catholic Ceremonies and Practices. By Rev. J. J. Burke. Third Edition. vii & 160 pp. 32mo. Benziger Brothers. 1909. Paper 13 cts. net; cloth, 25 cts.

A Compendium of Catechetical Instruction. Edited by Rev. John Hagan, Vice-Rector, Irish College, Rome.—The Sacraments. Part I. viii & 244 pp. large 8vo.—*Part II.* viii & 536 pp. 8vo. Benziger Brothers. 1908. Both volumes, cloth, $4.25 net.

Life of Anne Catherine Emmerich: From the German of Very Rev. K. E. Schmöger, C. SS. R. Second Revised Edition. Two Volumes. xxiii & 602 and x & 700 pp. 12mo. Fr. Pustet & Co.

Some Roads to Rome in America. Being Personal Records of Conversions to the Catholic Church. Edited by Georgina Pell Curtis. ix & 532 pp. 8vo. B. Herder. 1909. $1.75 net.

A Friar Observant. By Frances M. Brookfield. x & 391 pp. 12mo. London: Isaac Pitman & Sons. St. Louis: B. Herder. 1909. $1.50.

The Master Motive. A Tale of the Days of Champlain. By Laure Conan. 254 pp. 8vo. B. Herder. 1909. $1.

The Catholic Who's Who & Year Book 1909. Edited by Sir F. C. Burnand. 555 pp. 12mo. London: Burns & Oates. American Agents: Benziger Brothers. $1.50 net.

Handbook of Canon Law for Congregations of Women under Simple Vows. By D. J. Lanslots, O. S. B. 280 pp. 12mo. Fr. Pustet & Co.

The Life of St. Melania. By H. E. Cardinal Rampolla. Translated by E. Leahy, and Edited by Herbert Thurston, S. J. xv & xvi & 164 pp. 8vo. London: Burns & Oates; New York, Cincinnati & Chicago: Benziger Bros. $1.50 net.

GERMAN

Die jüngste Phase des Schellstreites. Eine Antwort auf die Verteidigung Schells durch Herrn Prof. Dr. Kiefl und Herrn Dr. Hennemann. Von Prälat Dr. Ernst Commer, o. ö. Professor der Dogmatik an der k. k. Universität in Wien. viii & 414 pp. 8vo. Wien: Verlag von Heinrich Kirsch. 1909. 5 Kronen (in paper covers).

Lehrbuch der Nationalökonomie. Von Heinrich Pesch S. J. Zweiter Band. Allgemeine Volkswirtschaftslehre. I. Wesen und Ursachen des Volkswohlstandes. x & 808 pp. royal 8vo. B. Herder. 1909. $5 net.

Die Heilige Schrift des Alten und Neuen Testamentes. Aus der Vulgata mit Rücksichtnahme auf den Grundtext übersetzt und mit Anmerkungen erläutert von Augustin Arndt S. J. Three Volumes. xxxi & 950 pp.—1026 pp.—xxxiv & 459 pp. 8vo. Fr. Pustet & Co. 1907—1909. $4.50 per set.

Albert Ehrhards Schrift: "Katholisches Christentum und Moderne Kultur" untersucht von P. Sadoc Szabó, O. P. Ein Beitrag zur Klärung der religiösen Frage in der Gegenwart. vi & 208 pp. 12mo. Graz: Ulrich Moser. 1909. Kr. 2.40 (in paper covers).

Die göttlichen Tugenden. Geistliche Erwägungen von Martin Hagen S. J. ix & 221 pp. 18mo. B. Herder. 1909. 65 cts. net.

Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck. I. Band: Vom ersten Adventsonntag bis zum sechsten Sonntag nach Ostern. viii & 516 pp. 8vo. B. Herder. 1909. $2 net.

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A New "Thesaurus" of the Greek Language

IN the Berlin *Internationale Wochenschrift* of December 19th, 1908, Dr. Karl Krumbacher, Professor of Middle and Modern Greek at Munich, publishes a learned and elaborate article on the project of a new Thesaurus or Historical Lexicon of the Greek language from the age of Homer to the present day.

Oftentimes in late years, the Greek philologists of western Europe have debated in their assemblies the question whether it would be feasible to unite and amalgamate in one single Lexicon, the Greek vocabulary of the classic period with those of the Middle or Byzantine and its offshoot, the Modern Greek language; but the vastness of the enterprise and apparently insuperable difficulties have led to the postponing or complete abandonment of the plan, after the most serious consideration.

This time, however, the Greeks themselves are going to try it, and the question arises, according to Dr. Krumbacher: shall the Greek savants of Athens be more successful in an undertaking which has baffled the erudition of English, German and French Hellenists? At all events, the modern Greeks are in earnest about it, because on November 8th, 1908, the Greek government through its official organ issued the following decree: "On the occasion of the centenary of our national independence, to be celebrated in 1921, we intend to present to the world a grand memorial of the undying vitality and unity of the Greek nation, by publishing a Universal Historical Lexicon of our Language, from the most ancient times to the present generation, and we hereby appoint a commission presided over by three of our foremost scholars, whose duty it shall be to study the question at once, and to devise the best and most practical plans and methods for the successful carrying out of the great undertaking."

In his article, Professor Krumbacher enumerates many of the difficulties which have always discouraged the Greek scholars of Europe. The most frequent objection against such a plan comes from those Hellenists who have always clung tenaciously to the idea, that modern Greek, as spoken and written by the educated Greeks, and the Byzantine Greek, are too divergent from the ancient classic Greek to think of a possibility of uniting them all in one vocabulary; that the task would be as difficult and impracticable as the attempt to make but one lexicon out of Latin, French, Italian and Spanish, and that the final result would simply be chaos and confusion of the most inextricable kind.

Dr. Krumbacher entertains no such pessimistic idea. He is much

inclined to ascribe the above mentioned objection in the minds of so many, to total or partial ignorance of the idiom of the modern Greeks; as regards himself, having thoroughly studied not only the ancient Greek classics, but also the later Byzantine literature and the modern language, he concludes, on the contrary, that the plan is practicable and he states most emphatically that so far from creating confusion, such a unified Greek lexicon would be of incalculable scientific value to future Hellenists, and to the professors and pupils in our colleges and universities.

At this very point, however, the learned German Professor seems to be guilty of a slight inconsistency. He doubts whether the scholars of modern Greece, who are going to attempt this arduous enterprise, are better equipped than the scholars of England and Germany, especially in the true knowledge of the ancient classical literature. Considering Dr. Krumbacher's own previous declarations as to the generally well-preserved unity of the Greek language throughout the ages, it is difficult to see wherein foreign Greek scholars can be superior to the native Greeks, even in the interpretation of the ancient classics. I am inclined to believe, on the contrary, that if such a thesaurus or lexicon can be published at all, none are by nature better equipped for the work than the modern Greeks. One might as well entertain the absurd proposition that in interpreting and handling the German language, Englishmen and Frenchmen are better equipped than the Germans, or vice versa! I have no reference here to the best technical skill and methods for the proper compiling of such a dictionary; it is not only possible, but almost probable that the modern Greeks may have less experience in that respect than the best among the English, German or French lexicographers. As to any other point of philological knowledge in their own language, it seems to me almost preposterous to think, that among the civilized nations on earth, the Greeks alone should stand in need of foreign guardians.

With that single exception, I could cheerfully applaud every statement made by Dr. Krumbacher. His article is the more remarkable and meritorious, when we come to consider the conditions under which the study of Greek has been going on for centuries in our colleges and universities. A new era is no doubt beginning; a new light is being slowly projected upon this very subject, whose rays however, have so far failed to reach our Catholic colleges, although they have penetrated into many of the first-class universities.

It is a sad fact that there are many professors and so-called Greek scholars all over the world, teaching what *they* call Greek, who have never given the slightest attention to the language of the modern Greeks; who in spite of all evidence of spuriousness, continue to teach it with

that outlandish and wholly artificial pronunciation, introduced in Western Europe by Erasmus and the Humanists of the sixteenth century, and which no more resembles in sound and accent the true pronunciation of the Greeks, than a sea-lion resembles an oyster. Those same professors continue to claim, in spite of all evidence, that Greek like Latin is, and has been for ages, a "dead language"; that modern Greek or Romaic, as it is sometimes called, is but a sort of barbarous eastern jargon, one-third Turkish, and the other two-thirds Albanian and Greek. They say, furthermore, that nobody knows how Greek was pronounced in ancient times; consequently, it is immaterial how we pronounce it at present; as to the accentuation of certain syllables, which is so strong a feature in the Greek language both ancient and modern, and which, when neglected, entirely changes its sound, it is completely overlooked in the mongrel and false pronunciation current in our colleges. I have in mind a certain professor of Greek in one of our Catholic colleges, who upon meeting one day on the streets of a large city one of those Greek merchants becoming so numerous in this country, took it into his head to address him in *Greek*. The conference alas! was a very brief and embarrassing one. The professor, who was quite certain that he was well versed in Greek, discovered that the man he had addressed could not understand a single word of *his* supposed Greek, and without further thought, he concluded that the polite language of those modern Greeks was nothing but a corrupt and barbarian dialect. It did not occur to the learned professor that, whereas he pronounced *his* Greek as he would his native German, it was utterly impossible for him to be understood by a real Greek of any period; and that the barbarian in that case was certainly not the Greek candy manufacturer whom he had addressed with so much self-confidence.

The case of the above mentioned professor being by no means an isolated one, but rather the rule, as yet, in our Catholic colleges, I will try to present to the readers of the CATHOLIC FORTNIGHTLY REVIEW a few points concerning the true relation of Modern Greek to the ancient classical language.

Delaware, O. *(Rev.)* PH. STEYLE.

The Language Question

French Canada has evidently not yet given up the hope of seeing many of her emigrated children, now residing in the United (especially our Eastern) States, return to her maternal bosom.

Certainly," writes the Abbé J. A. M. Brosseau in *La Nouvelle France* (Québec, Tome VIII, No. 2, p. 71), "it is not impossible

that our emigrants should one day return to us. On the one hand, while we have devoted ourselves principally to agriculture and colonization, there is no reason why our immense mineral resources, our forests, and our great sources of water power should not some time in the future in a large measure attract foreign capital—be it from England, America, Belgium, or France; and then our industries will be able to develop and to give employment to the thousands who will come back to us from a foreign land. On the other hand, we observe in the manufacturing States of the East an economic phenomenon which may have grave consequences for our people. I mean the ever growing immigration of Swedish, Polish, Bohemian, Italian, and Portuguese workingmen, who threaten to crowd the French-Canadians out of the factories, just as the French-Canadians themselves once crowded out the Irish. These newcomers show a remarkable aptitude for factory work, and their mode of living is such that our countrymen can scarcely compete with them. Under these circumstances it is plain that if our Province [of Quebec] should one day be in a position to give these emigrants work, they would find it to their interest to return; and they would feel all the more at home among us, because they still speak our language and share our religious faith. Their return would strengthen the French-Canadian position in Canada and our hope in the future. This may be only a dream, but it certainly is no chimera."

Yet the Abbé Brosseau is not over-optimistic, for he knows full well that the French-Canadians, like all other non-English-speaking groups in this country, are rapidly becoming "Americanized."

"The transformation of the French-Canadians in the United States has been retarded on the one hand by the constant stream of new arrivals of their own nationality, and, on the other, by the petty persecution to which they have been subjected on the part of those who desired to Americanize them in a hurry and by force; these persecutions welded them more closely together and inspired them to defend their rights. To-day, however, immigration from French-Canada has practically stopped; the French-Canadians residing in the U. S. are left to themselves; the old people who could not learn English are dying out; the younger generation, born and raised on American soil, more and more prefer the language of the country—a language which they are forced to employ almost constantly in their everyday life—, and the result is that this younger generation, and the next one following, will be more easily assimilated. It seems to me, therefore, that, unfortunately, our French-Canadian brethren in the U. S. will in the course of time become thorough-going Americans."

If this is, in the words of M. l'Abbé Brosseau, "une conclusion

douloureuse," it is also, as he himself emphasizes, "la conclusion inévitable de tout changement de patrie." Some nationalities lose their language and distinctive traits more easily and more rapidly than others. But in the great American furnace it seems *all* are fated to lose them sooner or later. We believe the French-Canadians are more tenacious than e. g. the Germans; but such articles as the one from which we have quoted prove that they too are surely, if slowly, going the way of the others.

As men of sense we have to take things as they are, and, as Catholics, if we cannot accomplish all that we think ought to be accomplished in the way of preserving valuable national traits and treasures, we should at least concentrate our efforts upon preserving the faith of, not only the Italians, over whose interests Rome watches in a special manner, but all the different nationalities represented among us, no matter what their language or their traditions.

In trying to preserve the faith of these people, it is necessary that we scrupulously abstain, and cause others to abstain, from any attempt to rob them of their language. If in the second, or third, or fourth generation they lose their language, yet keep the faith, the crisis will have been successfully overcome. Unfortunately, all too often faith is lost together with language. To the superficial observer it may seem that the preservation of a language is after all a piece of patriotic sentiment; and can be of no practical importance from the standpoint of religion. Sentiment apart, Polish children e. g. might learn their catechism in German as well as in Polish. For the rich religious literature of Catholic Germany is enough to show that there is nothing essentially Protestant in the tongue of the Teuton. And in the same way, it may be urged, English will serve as well as Gaelic as the vehicle of Catholic faith and Catholic piety.

But those who raise this objection lose sight of the natural law of association, and of the special circumstances of the case.

In the abstract, one language may do as well as another; a man may certainly profess his faith and say his prayers in any of the multitudinous tongues of speaking men. Yet it may well happen that in many cases some one language will have a power that is wanting in others, and its continued use may prove a very real help to religion. Some may have been brought up amid the happy influences of a Catholic home, where all that is around them helps to confirm their faith and foster their piety. And from this haven they may go forth to dwell among strangers who speak another tongue and profess an alien religion. It will be readily seen that in such a case everything that is a link with the old home and keeps its memory alive will also be a safeguard against dangers to faith and piety. And few things will be more

effectual in this way than the continued use of the language of the old home. No prayers in a strange tongue can quicken the faith and warm the heart like those whose very words have a magic spell to awaken the memories of childhood.

Medieval Theologians on the Subject of Profit[1]

Why should the owner of a farm or factory get a profit in the shape of pure interest from his farm or factory? For what reason and on what moral grounds does the Church permit this practice?

Most Catholic writers who have realized that this is a difficult problem, readily solve it by appealing to the brief and sententious formula, "res fructificat domino"—"a thing fructifies to its owner."

With regard to this view it must be noted, in the first place, that the maxim cited has undergone a considerable development in comprehension and interpretation since the Middle Ages; and, in the second place, that even if it be applied to the "fruit" of capital, i. e., interest, the question remains whether the ownership of capital is *of itself* a moral title to interest, or whether it is merely an *occasion* or *condition*, which needs to be reinforced by the title of *social utility* if the capitalist's receipt of pure interest is to be justified.

In order that these questions may be answered with some degree of confidence, it will be necessary to examine some of the most important expressions of theological opinion on the general subject of profit. Five representative periods of time will be considered, namely, the thirteenth and fourteenth centuries, the middle of the sixteenth, the beginning of the seventeenth, the middle of the eighteenth, and the present time.

In the first named period, the recognized, and apparently the only recognized titles of gain were labor and risk.[2] In the technical language of the time usury was condemned because money was not fruitful; popularly and practically it was stigmatized as gain without either risk or labor. Although St. Thomas admitted that money, when used in business, would become the occasion of legitimate gain, he insisted that the latter was due to the *labor* of the user of the money, and belonged to him instead of to the inactive lender. On the other hand, when the owner entrusted his money to a merchant, and shared the

[1] See our paper on "The Church and Interest Taking" in this REVIEW, Vol. xvi, No. 8, pp. 226 sqq.

[2] Cf. Savatier, *La théorie moderne du capital et la justice*, pp. 104—112; Brants, *Théories économiques aux XIIIe et XIVe seècles*, pp. 141, 167; Ashley, *English Economic History*, II, pp. 393, 417, 425.

risks of the enterprise, he could lawfully claim a part of the profits, because he retained the ownership of his money and accepted its risks.[4] It was the acceptance of risk that proved the retention of ownership.[5] This is the essence of the medieval doctrine concerning the use of money; but it does not specify whether the gains of the risk-taking capitalist should be restricted to the amount necessary to cover the risk.

The medieval view of the relation between property and profits, and of the titles to gain generally, receives characteristic expression in connection with the incomes of the different social classes. Economic historians have pointed out an important difference between the medieval and the modern conception and treatment of economic life.[6] The ecclesiastical legislators and writers of the Middle Ages considered the problems of industry primarily from the viewpoint of *just distribution,* while modern economists, and generally speaking the lawmakers likewise, have been more concerned with *efficient production.* The former gave most attention to the claims of the different *human agents* of production; the latter to the different *impersonal factors* of production, namely, land, labor, and capital. And they have put these three things, to quote Professor Ashley, "on very much the same level of importance." Even labor they have treated as an abstract, impersonal thing, rather than as the output of a human being. They have dealt with labor instead of with the laborer. Again, the medievalists laid stress upon the *needs* of the human beings who composed the various economic classes; the moderns emphasize the productivity of the various productive instruments. Hence, in so far as the latter have taught or suggested any theory of just distribution, they have generally been in favor of rewarding each agent of production in proportion to the productivity of the factor that he owns. The medieval viewpoint and doctrine was radically different. It regarded the earth and the earth's products as the common heritage of the whole people, and sought a system of distribution which would give a fair amount of material goods to every member of every class. In the pursuit of this end, the medievalists started from two principles, which underlay and permeated the whole of their thinking and writing on this subject. The first harked back to the divine injunction laid upon Adam, "In the sweat of thy brow thou shalt eat thy bread" and proclaimed that labor, the performance of some useful function, was the sole human cause of wealth, and the chief if not the only claim to continuous in-

[3] *In III Sent.,* D. XXXVII, q. 1, a. 6; *Summa Theol.,* 2a 2ae, LXXVIII, a. 2 et 3; cf. Van Roey, *De Justo Auctario ex Contractu Crediti,* pp. 199, 200.

[4] *Summa Theol.,* 2a 2ae, q. 78, a. 2; *Opusc. de Usuris,* c. xi.

[5] Cf. Ashley, *op. cit.,* pp. 419, 425.

[6] Cf. Ashley, *op. cit.,* pp. 393, 394; Van Roey, pp. 217, 218.

come;[7] while the second declared that the just measure of income could be found in the standards and reasonable needs of the person's social class.[8] Even compensation for risk seems to have been looked upon as in some sense a reward for fulfilling the responsibilities of ownership.[9]

These two principles were applied to the members of every economic class and condition. It was held that the remuneration of artisans and laborers should be sufficient to maintain them in accordance with their customary standards of living.[10] The right of the feudal lords to receive rents was based chiefly upon their function of protecting the tenants and of administering their estates, while the amount of revenue to which they were entitled was to be determined, for the most part at any rate, by reference to the same standard of class needs.[11] Langenstein, who lived in the last quarter of the fourteenth century, and whom Ashley quotes in support of the foregoing statements, is adduced by Janssen as typical of the thought of his time. "All the other canonical writers took the same view that he did of work, as the source of all possession; work and not property was the bestower of all *worth and dignity,* and to the workman belonged therefore the fruits of his work."[12] The same writer declared that it was not always wrong to derive gain from the purchase of rent charges, but only when the purchaser was thereby enabled to live in idleness.[13] All the theologians and canonists agreed with St. Thomas concerning the gains of the trader. Trade *(negotiatio)*, says the Angelic Doctor, although implying something reprehensible when considered in itself, can become lawful when its purpose is the support of the trader, the relief of the needy, or the good of the community; and when its gains are not sought for their own sake but as the reward of labor.[14]

This is widely different from the modern conception. According to the latter, the gains of trade are justified by the place-utility or time-utility added to the goods, and the normal quantity of such gains is to be determined by the labor of the trader and the amount of capital invested, without any reference to his motives or to the use which he will make of his profits. In the opinion of St. Thomas, the utility added to the goods is, indeed, one of the marks which separate lawful trade from the purely speculative practice of buying cheap and selling dear without changing either the commodity or its circumstances,[15] but the gain ought to be moderate, and it ought to be regarded as the

[7] Cf. Ashley, *op. cit.*, p. 393; Brants, *op. cit.*, pp. 75—87; Janssen, *History of the German People*, II, 94—99.
[8] Cf. Ashley, *op. cit.*, pp. 389—391.
[9] Cf. Savatier, *op. cit.*, p. 112.
[10] Brants, *op. cit.*, pp. 103—125; Ashley, *op. cit.*, p. 391.
[11] Ashley, 389—391.
[12] *Op. cit.*, p. 96.
[13] Brants, *op. cit.*, pp. 165, 166; Ashley, *op. cit.*, p. 409.
[14] *Summa Theol.*, 2a 2ae, q. 77, a. 4.
[15] *loc. cit.*

remuneration of effort. He makes no mention of a claim to interest on the capital. A moderate income for lawyers is likewise justified, in accordance with the needs and customs of their station.[16] Finally class of the Middle Ages, had a right to a just price for their wares. Here again, the popular measure of this just price seems to have been, as a rule, the customary standard of living of the class; while the more scientific measure was the utility and scarcity of the goods, but it was universally held that the master craftsman, the manufacturing especially their cost of production. And cost of production always meant labor cost. Even as late as the beginning of the seventeenth century, such classical writers as Lugo, Lessius, and Molina, say nothing about interest on capital as one of the determinants of just price.[17] Today, however, normal interest on the capital invested in an industry is invariably reckoned as one of the charges that ought to be covered by the price of the product.

Summing up this imperfect review of the medieval doctrine on the just distribution of products, we find: first, that it rested primarily and almost entirely upon the concept of social classes who discharged useful functions and had acquired varying needs and standards of living; second, that it paid little if any attention to the relative productivity of the different impersonal factors of production, land, labor, and capital; third, that it did not institute a comparison between the claims of labor and those of capital; and, fourth, that it gave no formal or artificial, as in itself a title of just gain. We nowhere meet with the formula, "res fructificat domino," in connection with the general doctrine of distribution.

St. Paul Seminary. JOHN A. RYAN, D. D.

Papal Authority in England Before the Reformation

Protestant writers generally claim that, even before the Reformation, papal authority was not accepted in England, and that therefore the assertion of national independence, even in spiritual matters, involved no radical change in the constitution of the English Church. Dr. Creighton, who is regarded by them as one of their greatest authorities, assures us that "there never was a time in England when the papal authority was not resented, and really the final act of the repudiation of that authority followed quite naturally as the result

[16] *Summa Theol.*, 2a 2ae, q. 71, a. 4. *Grundlagen der Nationalökonomie*, 15.
[17] Cf. Costa-Rosetti, *Allgemeine* Haupt.

of a long series of similar acts which had taken place from the earliest times."[1]

Let us see what Dr. Gairdner[2] thinks of such a contention.

"I am sorry," he writes, "to differ from so able, conscientious, and learned an historian, and my difficulty in contradicting him is increased by the consciousness that in these passages he expresses, not his own opinion merely, but one to which Protestant writers have been generally predisposed. But can such statements be justified? Was there anything like a general dislike of the Roman jurisdiction in Church matters before Roman jurisdiction was abolished by Parliament to please Henry VIII? Or did the nation before that day believe that it would be more independent if the Pope's jurisdiction were replaced by that of the king? I fail, I must say, to see any evidence of such a feeling in the copious correspondence of the twenty years preceding. I fail to find it even in the persecution of heretics and the articles charged against them—from which, though a certain number may contain denunciations of the Pope as Antichrist, it would be difficult to infer anything like a general desire for the abolition of his authority in England.... That Rome exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesome power, even for the control over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us. Who was 'the holy blissful martyr' whom Chaucer's pilgrims went to seek at Canterbury? One who had resisted his sovereign in the attempt to interfere with the claims of the papal Church. For that cause, and no other, he had died; and for that cause, and no other, pilgrims who went to visit his tomb regarded him as a saint. It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of England were divorced from their Roman allegiance; and there is abundant evidence to prove that they were divorced from it at first against their will.

"What, then, was the true nature of that struggle between papal and secular authority which Bishop Creighton would have us regard as a struggle for national independence? We shall see some other instances of it as we go on. But we may say simply, in a general way, that it was essentially the same as in the days of Becket. It was a contest, not of the English people, but of the King and his Government, with Rome." (*Lollardy and the Reformation in England,* Vol. I, pp. 4—5.)

[1] *Historical Lectures and Addresses.*

[2] Dr. Gairdner is a Protestant historian. On his authority cfr. the CATHOLIC FORTNIGHTLY REVIEW, xvi, 8, pp. 239—240.

Bitter Words for Some of Our Universities

The New York *Evening Post,* the most scholarly daily paper of this country, in its issue of February 19, published a scathing article on the lack of scholarship at our universities.

The occasion was furnished by the well-known President of Princeton, Dr. Woodrow Wilson, who in an adress at Yale last year said some bitter words about the deplorable lack of scholarship among college men, as well as by the subsequent discussion in the Yale papers of the President's fearless words. "I have heard," he said, "sounded once or twice to-night a note of apology for the intellectual side of the University," and he added: "You hear it at all universities. Learning in on the defensive, is actually on the defensive among college men, and they are being asked by way of concession to bring that also into the circle of their interests. Is it not time we stopped asking indulgence for learning and proclaimed its sovereignty? Is it not time we reminded the college men of this country that they have no right to any distinctive place in any community unless they can show it by intellectual achievement? that if a university is a place for distinction at all, it must be distinguished by the conquests of the mind?"

Those were courageous words, spoken as it were in the lion's den, and in the very teeth of the men whom they were intended to hit. They did hit, too, and went to the heart at least of the more thoughtful in President Wilson's audience. At any rate, the *Yale Alumni Weekly* and the *Yale Courant* are now discussing ways and means "of fixing the attention of the undergraduates on the value of success of scholarship." Says the *Courant,* by way of confirmation of President Wilson's criticism: "Here at Yale scholarship *per se* has no social attractions, is hardly known and rarely discussed." The *Alumni Weekly* is even more severe: "Probably only a handful of the undergraduates of any one class could name their chief scholarship or prize-winner or half the philosophical-oration men." "But," comments the *Evening Post,* "we would not imply that Yale undergraduates are sinners above all men that dwell in our academic Jerusalem. President Wilson has found the note of apology everywhere."

After having explained some of the means proposed by the *Courant* and the *Weekly* for making scholarship somewhat more attractive, the *Evening Post* continues:

"The colleges reflect the tone of the community—a community which has been growing rich very rapidly, and which seems more and more concerned to spend money lavishly. Every wealthy man wants his son to enjoy the advantages of a college education. Our colleges, therefore, contain too large a proportion of spoiled, lazy

boys, whose hours of study have been cut down to the irreducible minimum. Their fathers wish them to be 'gentlemen'—that is, possessed of superficial graces of manner but agreeably destitute of ideas. A writer in the last *Harvard Monthly* succinctly describes these undergraduates as 'rich parasites.' Now, it is certain that with their fathers and families being what they are, these young idlers will never have any pressure from home put upon them. The interest of the indulgent parents will be chiefly centred on the social and athletic victories of the lads. It is almost inconceivable that a man or woman in the so-called 'smart set' of New York should even comprehend the ambition of a son who, by some accident, might wish to gain intellectual distinction at college.

"Under these circumstances, the duty of setting an intellectual tone really rests on the college authorities and chiefly on the faculty. It cannot be shifted to the undergraduates or to their parents, or even to the alumni. 'The object of a university,' as President Wilson has put it, 'is to educate.' That is what it is for; and the member of the faculty who does not lend his help in this task has no excuse for holding his job and drawing his pay. If the teachers at Harvard, Yale, and our other colleges, had, as a whole, sufficient backbone and energy to do their work as it should be done, they could keep the undergraduates up to the mark, the society elections would take care of themselves, the excesses of athleticism would disappear, and we should have no committees reporting that 'the average amount of study is discreditably small.' But the cold truth, as every one familiar with the facts can testify, is that many of our colleges are honeycombed with soft courses. We could, were this the place, print a list of the very men who, at Harvard, Yale, and elsewhere, run the big elective courses, crowded with loafers from the 'gold coast'—courses that are a disgrace to any institution that professes to stand for the higher learning. These amiable but doddering incompétents, whose names will leap to the lips of every alumnus that reads these lines, whose shortcomings as teachers are known to every college president and every vigorous member of their respective faculties, are the men who make it possible for boys who ought never to be in college to stay in, to lounge their way through, and finally to secure a degree. These benevolent gentlemen who conduct the 'snaps' are largely responsible for that low intellectual tone of which President Wilson complains. Until their demoralizing influence is checked, until we devise administrative machinery that will rule out such pretences of teaching, and compel professors to discharge their duties with reasonable efficiency or else accept a retiring pension, until our colleges themselves

firmly assert the sovereignty of intellectual interests, serious parents will feel misgiving as to the moral and mental welfare of their children who go to college, and thoughtful philanthropists will question the wisdom of endowments for higher education."

The effect of the above quotation upon an unsophisticated mind is simply overpowering, and that is why we gave it in full, and will not diminish its effect by saying anything about this matter ourselves. We only wish to add that in a former volume of this REVIEW, speaking on scholarship, we argued in a similar strain. The degree of scholarship to be attained by a college or university is not to be measured by the student's demand for it; the average student is the more satisfied the less effort is asked of him. By an inevitable law of mental gravitation he tends irresistibly downwards to the "irreducible minimum." That school or that class is a failure where the student sets the intellectual tone. Neither is much help to be expected from the parents of the lad, especially in this country, where as a pretty general rule parents show themselves so woefully indulgent to their darling boys. The salvation of any college or university lies in its appreciation of learning and scholarship, but that appreciation must come ultimately from the faculty themselves. *Sed si sal ipsum infatuatum fuerit, in quo salietur?* Our colleges are what we make of them. Perhaps a little examination of our own consciences in the light of the above quotations may be quite appropriate. It would be most unwise and even fatal to adopt a self-deceptive ostrich policy by closing our even fatal to adopt a self-deceptive policy by closing our eyes to existing defects in our own system and then denying their existence.

MINOR TOPICS

A CARD FROM THE ARCHBISHOP OF MONTREAL

Apropos of the marriage case discussed in our No. 6, pp. 162 sqq., we have received from His Grace Archbishop P. N. Bruchesi of Montreal the subjoined interesting letter, which we publish in French, for fear that any translation we might make would destroy the flavor of the original:

Cher Monsieur Preuss,

Vous avez vu que les journaux ont fait beaucoup de bruit, il y a quelque temps, au sujet du mariage Moffitt-Slater. Votre excellente feuille elle-même a jugé à propos de protester contre la signification désagréable qu'on a donnée à cette affaire.

Comme il s'est dit alors un peu partout des choses inexactes, il peut être bon de rétablir les faits et de ramener ainsi l'incident à ses véritables proportions.

Je dois dire tout d'abord que le mariage en question a eu lieu pendant mon absence en Europe et que par conséquent je n'ai pas eu à m'en occuper personnellement. Mais les renseignements sûrs qui m'ont été fournis me permettent de dire que l'Ordinaire de Montréal n'a pas vu son autoriteé méprisée, puisqu'il n'a pas eu à l'exercer: il n'avait jurisdiction sur aucune des parties en cause; ni sur la jeune fille, qui est protestante, ni sur le jeune homme, qui est catholique, mais qui demeure dans le diocèse de New-York. Comme c'est toujours l'évêque de la partie catholique qui a le pouvoir d'accorder une dispense pour mariage mixte, c'était dans le cas actuel à Mgr. l'archévêque de New-York qu'il appartenait de juger si la dispense devait être donnée et comme question de fait c'est lui qui a usé de ses pouvoirs pour l'accorder.

Sans doute nous ne sommes pas prêtés ici à la célébration bruyante d'un mariage de personnes qui ne dépendent pas de nous, et je crois qu'il y avait lieu d'en agir ainsi quand je fais tant d'efforts pour enrayer parmi nos catholiques le fléau des unions mixtes. Mais je ne puis pas me plaindre, si, après avoir obtenu de qui de droit la dispense voulue, les intéressée sont allés se marier ailleurs.

Ce qu'il y a eu de fâcheux c'est l'éclat qui a été donné à l'affaire dans les journaux et la signification qu'on a semblé vouloir y attacher.

Recevez, cher Monsieur, l'expression de mes sentiments tout dévoués.

Montréal, le 6 avril 1909. † PAUL, *Arch. de Montréal.*

A K. OF C. ACCIDENT

We read in the N. Y. *World* of March 26:

Patrick McKenna, one of the two men burned Wednesday night last at an initiation ceremony of St. Veronica's Council, Knights of Columbus, died yesterday from his injuries, in St. Vincent's Hospital, and today Coroner Dooley will hold an inquest into the circumstances surrounding the man's sudden death. Michael J. Bonacum, whose face and hands were severely burned in an effort to tear off McKenna's blazing clothing, was still a patient in St. Vincent's last night, but, like everybody else having knowledge of what happened in St. Veronica's Hall, Washington and Barrow streets, where the initiation ceremony was held, he would say no more than: "It was an accident."

Bonacum's young wife and his mother went to see him in the hospital yesterday morning and pleaded with him to tell them what had happened. *They did not understand he was bound by the oath of a secret order not to divulge what had taken place.*[1]

"My husband would tell us no more than that it was an accident," said Mrs. Bonacum yesterday afternoon to a reporter of the *World*, at her home, at No. 558 West Forty-second street. "He said a lamp had exploded, but we couldn't get him to tell us anything else."

It was learned that McKenna and Bonacum were among the candidates for initiation Wednesday night. They were summoned before the head of the council and, as a test of their determination, were told that they were confronted by "a pot of molten metal." All lights in the room were extinguished except flames from a brass bowl half filled with water and upon the surface of which floated alcohol or some other inflammable fluid. At a command, McKenna stepped forward with hand outstretched to plunge it in the fire if

[1] Italics ours.

ordered to do so. In a second there was an explosion and the unfortunate fellow was writhing in flames. Bonacum tried to beat out the flames and succeeded, but not before McKenna had inhaled them.

Police of the Charles street station were immediately notified and the two burned men were taken to St. Vincent's. Bonacum's name was given to the police as Michael Brennan. McKenna's address was given as No. 245 Sixth avenue instead of No. 945.

When will this Freemasonry humbug among Catholics stop?

ABOLITION OF THE VETO

The London *Tablet* was the first to announce over five years ago that Pius X, almost immediately after his election, had begun his great work of reform by a document absolutely abolishing all interference of the civil powers in papal elections. The document has lately been published for the first time in the third volume of the *Acta Pii X*, together with a much longer one containing the new legislation for papal elections. In it the Holy Father says that, "from the first moment when, unworthy as We are, We ascended the Chair of Peter, We deemed it a most important duty of Our Apostolic Office to make provision for the absolute freedom of the manifestation of the life of the Church, by the removal of outside interference," and he goes on to say above all other things the election of the Roman Pontiff demands imperatively this liberty, for "when the head is affected the health of the whole body and not merely of any one member is at stake." The Holy Father then declares that the Veto has never been approved by the Apostolic See, but that the Pontiffs have always shown the utmost zeal in excluding the interference of secular powers, and he quotes the Constitutions of Paul IV, Gregory XV, Clement XII, and Pius IX in support of this. But all the measures taken by the Pontiffs have failed to effect their purpose, and while the Veto had never any foundation in reason or in equity, this is far more obvious today on account of the changed circumstances of the times in which we live.

Then comes the formal abolition of the Veto, set forth in terms of characteristic clearness and vigor: "Wherefore, in virtue of holy obedience, under threat of the divine judgment and pain of excommunication *latae sententiae* reserved in a special way to the future pontiff, We prohibit all and several the Cardinals of the Holy Roman Church, and likewise the Secretary of the Sacred College of Cardinals, and all others who take part in the Conclave, to undertake the office of proposing the Veto or Exclusive, even under the form of a simple desire, or to make known this Veto, however it may have come to their knowledge, to the Sacred College of Cardinals either taken as a whole or to individual Cardinals, whether in writing or orally, directly and proximately or indirectly and through others. And it is our will that this prohibition be extended to all interventions above-mentioned, and to all intercessions whatsoever, by which lay powers, of whatsoever grade and order, seek to intrude in the election of the Pontiff." The legislator then enacts that this document is to be read not only at the first of the cardinalitial meetings held after the death of the Pontiff and when the Cardinals enter the conclave, but whenever new cardinals

are created, and these are to be bound by oath to observe its provisions.

Besides its extraordinary intrinsic importance, as eliminating an abuse which has been more or less in evidence almost since the papacy came out of the catacombs, this Constitution ("Commissum Nobis") is also interesting as forming part of the new code of Canon Law upon which the Pontifical Commission has been working for the last five years, and which is now approaching completion. In the long Constitution "Vacante Sede Apostolica," which precedes it in this latest volume of the Acts of Pius X, the Pontiff makes many minor changes in the method and ceremonies of papal elections; and the "Commissum Nobis" is followed by a hitherto unpublished Constitution of Leo XIII dealing with the same subject and incorporated in the new legislation.

WHY CATHOLICS SHOULD BEWARE OF LOCATING IN A WHOLLY PROTESTANT COMMUNITY

One who knows by sad experience the truth of what is here written, writes as follows:

To those accustomed to living within hearing of church-bells, perhaps of many of them, it seems impossible that there are, here in these United States, towns—even good-sized little cities—where there is neither priest, church nor school. This is a fact nevertheless. Sometimes there is not even one resident family worthy of the name Catholic.

Naturally, such circumstances are the effects of a cause, and the cause is generally the prominence, socially or financially, of several anti-Catholics who, either themselves or their forebears, had founded the town, and made it a principle to look askance at any Catholic who ventured to desire to locate among them. Should one have proved so fool-hardy he was generally ostracised in such a manner that he soon moved away.

Good Catholics keep away from such places, but it sometimes happens that they invest, and locate their families before making a thorough investigation of these matters. Lukewarm or bad Catholics do not care about these matters at all, or else very little. They consequently settle there, and by their very manner of living convince the enemies of the Church that there can be nothing good in it. It is a noted fact that in a Protestant community a Catholic is never judged as an ordinary man, but always as a Catholic.

Now one may ask: Shall Catholics never make the start to establish a congregation in these places? Shall they be given over to Protestantism altogether?

The answer depends on whether the plural or the singular is meant. A single Catholic, or the head of a single Catholic family would find himself always regretting the day he had placed himself and his family in such a situation; a number of Catholics—if only a half-dozen—may, on the contrary, build for themselves a chapel and have a priest from elsewhere visit them occasionally. The start thus made would entice other Catholics to locate among them; eventually there would be established a resident priest with church and parish school. Then the good work may grow, and the

anti-Catholic spirit of that part of the country be broken by the practical demonstrations of what the Catholic faith really is.

The faith of a Catholic, and the graces to be obtained by the frequent receiving of the sacraments should ever be more vital to him than a better climate or a better location for social or business matters. To a married man the rearing of his children alone should be enough to make him careful where he makes his home. Not only the deprivation of church and school must be considered, but the children's future because of wholly Protsetant companionships, and the mixed marriages that are sure to follow.

Only those who have learned all this by bitter experience can really understand the seriousness of it all. Parents who have been born and reared in the faith, thoroughly grounded in its doctrines, may pass years of their lives away from the services of a priest without losing their faith; they may even instruct their children in the faith and keep them nominally true to it, but, if they really love their children, and really love their faith they will spend many an anxious hour regarding the former, and many a lonely one in anguish with the ungratified longings of the spirit regarding the latter.

"YELLOW PSYCHOLOGY"

A writer in the February number of the *Psychological Clinic,* edited by Professor Witmer of the University of Pennsylvania, takes up Professor Münsterberg's claims about the effect of suggestion on habitual drunkards. In *McClure's* last August, it will be remembered, the Harvard Professor of psychology said that his studies proved it was easy to cure the social drinker in large cities, but hard to break the lonely drinker of the temperance town.

"Up to the present time," says his critic, "the reports of cases presented by Professor Münsterberg do not warrant us in believing that he has cured any drunkard whatever. We do not wish to cast the slightest suspicion upon the truth of Professor Münsterberg's claim. We only contend that no one is justified in believing a statement of this kind until an adequate report has been given to the scientific world, and while awaiting this report, the situation, so far as science is concerned, is the same as though the statement had never been made. Münsterberg is not only presenting false standards of scientific method, which we believe are being imitated by the projectors of the Emmanuel Movement, but this kind of work is throwing discredit upon the science of psychology. Thus his methods of applying psychology to law have probably postponed for many years the acceptance of the psychological expert in the courts. In July, 1907, he asked the public, who had become critical of his methods of reaching the conclusion that Orchard was telling the truth, to wait until the trial was over, when he would report in 'scientific archives' what he had found. This report has not yet been made, and surely the profession of psychology may ask that Professor Münsterberg will reveal the methods of distinguishing truth from falsehood, which he employed so successfully and which he claims are on a par for exactitude with the chemical tests for arsenic in the stomach. This and other so-called applications of psychology to the methods of legal procedure have earned the sobriquet of 'Yellow Psychology.'"

When wise men fall out in this unseemly fashion, the honest patient will stick to his quinine, calomel, and skepticism until the battle is over.

SHORTHAND BY MACHINERY

In yet another field of activity mere manual dexterity is threatened with dispossession by mechanical ingenuity. According to the London *Times* a machine has been devised in England, for writing shorthand —a machine so simple that any one can master it, and so efficient that even the highly trained stenographer cannot hope to do more than rival it. The "Stenotyper," as this wonderful contrivance is called, is in bulk and weight a mere fraction of the standard typewriter, and can readily be worked on the operator's knees. It has just six keys, and by permutations and combinations of these six keys, taken two or three together, a complete alphabet is built up—an alphabet of dot and dash, similar in kind to that of the Morse code. The learner has simply to commit this alphabet to memory, and the machine will do the rest. With less diligence than is often devoted to the acquisition of a mere parlor-game, any ordinary person should be able to write "stenotypy" at quite a serviceable speed. This new shorthand is not based on phonetics. Its units are not single sounds, but syllables, many of which can be formed by one touch of the hand on the key-board. As if playing the piano, the operator simply strikes a chord and imprints a character decipherable to the trained eye at a glance. Unessential vowels and consonants can be dropped out, for the group-ing of the symbols indicates how they are to be read. Thus the second conspicuous advantage of the Stenotyper is attained—that the "note" which it writes is legible, not only to the operator, but to any one else who has mastered the alphabet. The third great advantage of the machine is that it can be used with equal facility for any language —provided that the operator knows that language. At a private demonstration, says the *Times,* the same stenotypist correctly reported unfamiliar or improvised passages dictated in English, French, German, Latin, and Hebrew. With pain and travail the ordinary phonography can be adapted to other tongues; but this machine is, so to speak, a natural polyglot. The construction of the machine is said to be of admirable simplicity. The keys print on paper that is self-feeding from an endless roll. A spring-lever and a few cog-wheels make up the essential working parts. There is none of the mechanical intricacy of the typewriter, and, therefore, there is nothing to go wrong. The machine is so easily portable and works so silently that there is no reason why it should not be used in ordinary reporting work; but for commercial purposes its usefulness is still greater; for the notes taken by one operator can be distributed for transcription among any number of clerks.

COMIC JOURNALISM

It was no less an authority than the *Nation* which declared not long ago that comic journalism suffers equally among us from vulgarity and fastidiousness. If to write and draw down to the least exacting sense of humor makes a fairly negligible comic press, to follow pseudo-

aesthetic and pseudo-literary ideals makes a periodical that, considered as pabulum for the comic spirit, is neither flesh, fowl, nor good red herring. In particular, the attempt at pictorial completeness works against anything like good humorous illustration. It is the day of the photograph, and frequently it seems as if the aim of illustrators was to apologize for the fact that they are not photographers, by making their drawings as photographic as possible. Now, the zest of a joke lies in its brevity; and the shortest and most direct method is the best for the joke addressed to the eye.

The French and Germans have maintained the true tradition of caricature. The English have kept it, with the additional advantage, referring to comic journalism, of a settled social order, a common range of personal interests, and a somewhat uniform sense of humor. Because Mr. Gould of the *Westminster Gazette,* for example, takes counsel of his public, and not of the drawing-master, his caricatures have the matter in them.

We stand half-way between pioneer and urbane conceptions of the comic, and nothing will hasten the process more than a fairly clear idea of aims among editors and illustrators. Certainly neither the current buffoonery nor the affected artistry of the few that deal with "society," is making effectually for the gratification of the mind or even for the mere tickling of the ribs.

GERMAN AT CORNELL

Our universities are beginning to see the need of helping those students whose preparatory school training in modern languages was deficient, to make up for lost time, and thus gradually to wipe out the reproach that we are a backward people in the use of every tongue except the English. In the N. Y. *Evening Post* (Feb. 6) Professor Paul R. Pope tells what one typical American university (Cornell) is doing to make German real to the student.

He says:

"First let the layman dismiss at the outset any preconceived notion that German (and the same thing applies to French and Spanish) is taught by bookworms according to the old-school methods of teaching Greek and Latin, that no one ever hears a word of German in the classroom, and that the pupil is not brought into contact with the living, spoken idiom. In certain courses, to be sure, too much time is still being devoted to translation. On the whole, however, the teacher of German endeavors to employ as far as possible the natural method of instruction in the classroom, i. e., to use the language taught as much as possible in his teaching. In the elementary work in German the students hear German from the first lesson on, and practical German at that. Even in the elementary work in German composition, German is used in the classroom. Nor is the student expected to translate, with the aid of chart and compass, abstract passages from Carlyle and Emerson into unnatural, impossible German. On the contrary, he takes a trip to Germany by steamboat and train and describes his journey through Germany in natural, every-day German, conversing on the basis of the vocabulary acquired in the composition exercises. Certain more advanced lecture courses are

given entirely in German, either by a native or by an American who has spent years abroad and familiarized himself with the idiom. Thus every student has the opportunity of hearing and speaking good German for at least three years of his college course—provided he cares to avail himself of the opportunity.

"It is, however, especially the opportunities offered outside of the classroom that exhibit the most interesting developments in language study at Cornell. In order to further stimulate interest in the spoken language, a club, half literary, half social, was organized some years ago to supplement the regular work of the German department. At the bi-weekly meetings of this Deutscher Verein a literary and musical programme of an hour, open to the general public, is given, followed by a business meeting and a social session for members only. German is used throughout the evening. The literary programmes are made as varied and attractive as possible. Lectures in German upon subjects of general interest are occasionally given by members of the faculty. Quite as often, however, the students themselves furnish the programme. One of the most successful of these is the annual debate. At these meetings the best German songs are sung, whether the folk and student songs from the Verein's German song books or some more difficult composition by Schubert or Liszt. Thus a taste for good music is incidentally cultivated. The business meeting gives each member an opportunity to express himself in German. To be sure, when some hotly opposed measure is being discussed, considerable spluttering and confusion of genders ensues, or perhaps some one who cannot talk as fast as the others requests permission to use his mother-tongue. In the social meeting which follows German games are played, especially those of a conversational nature, or those necessitating the use of an extensive German vocabulary. The present membership of the Verein is 125, the attendance varying from 50 to 100. This means that from 50 to 100 young men and women spend one evening every two weeks hearing and speaking German, singing German songs, and playing German games. A most characteristic and valuable feature of the work done by the Verein is the presentation of German plays by members of the organization. Not only are easy farces or comedies, such as Fulda's 'Unter vier Augen,' presented in one of the university halls, but every year or two one of the standard répertoire pieces of the German stage is given at the city theatre. . . ."

Professor Pope incidentally informs us that work similar to that done in German is being carried on at Cornell in French and Spanish. The Alliance Française and La Tertulia, the French and Spanish clubs, have aims similar to those of the Deutscher Verein.

"It would seem, then," concludes the Professor, "that our students have but a slight excuse if they do not acquire a fair command of the spoken language during their stay at Cornell. The opportunity is present. But *here, as everywhere else, the average man is too blind or too indolent to take advantage of what is offered him, and thus, many students take their German in a perfunctory manner and profit little by the opportunities which they might easily seize.*"[1]

[1] Italics ours.—A. P.

This is sad, of course; yet there is some consolation in knowing that our leading universities are at least affording their students excellent opportunities to acquire a speaking knowledge of such important modern languages as German and French. By and bye, if enlightened men of the stamp of Professor Hope continue their agitation in the press, our students will begin to realize their disgraceful backwardness in this important matter, and vigorously go to work to shake off the just reproach that we are an "underlanguaged," and consequently an inferior, nation.

SUGGESTIONS FOR THE BETTERMENT OF OUR SCHOOLS

The Rev. O. B. Auer, Superintendent of Parochial Schools for the Archdiocese of Cincinnati, in his first annual report to the Archbishop and the Diocesan School Board (see the Cincinnati *Catholic Telegraph,* Vol. lxxviii, No. 6) calls attention to "several evils, one or the other of which is to be found in a large number of our schools"—which is unfortunately true in other dioceses besides Cincinnati.

1. The first of these evils is overcrowding, which, Father Auer rightly insists, "is very detrimental to the health of teacher and pupils. Medical inspection of our public schools has proven that the rapid spread of disease among the school children is due to the overcrowded lower grades, where large numbers are herded together and neglected physically and mentally. The atmosphere is more vitiated in the larger rooms than in the smaller, and this is due not merely to the larger number of children, but also to the fact that the teacher in his anxious efforts to provide for so many, neglects to attend to the proper ventilation of the room.... The harm done to the mental growth of the children under such circumstances is well nigh irreparable. Modern educators agree that the very best of teachers in a primary grade can not do justice to more than from 40 to 50 pupils, and they add that local conditions may render this number too large. What then can be said in defense of primary grades containing 70, 80 and 90 pupils? The teacher's office is to educate. This means that he is to lend assistance in the development of each child entrusted to his care. He must endeavor by proper means to awaken the potentialities dormant in the soul of his pupil. He must provide food for the mental growth, the soul growth of his pupil, and since God has created the soul of man according to His own likeness, it must in consequence feed upon 'the True, the Good, and the Beautiful.' He must by wise direction form the character, and withal preserve the individuality of each pupil. No amount of class instructions and simultaneous teaching can accomplish this, and individual attention to the needs and wants of each claimnat becomes an absolute necessity. To attempt individual attention to the needs of a class whose number exceeds 40 or 50 is simply absurd. Some few pets will be favored, but the large majority which is in greatest need, must be content with the dry bones of class instruction."

Father Auer is probably right in ascribing to the effects of overcrowding in the primary grades the fact that so few pupils ever reach the high school and the college.

2. The second evil which he notes is "the burdening of teachers with occupations foreign to their profession. These occupations," he says, "take up a great amount of the teacher's time, and interfere decidedly with his efficiency. It is a general practice to expect one or several of these favors as duties from the teachers engaged, and while I am ready to admit that very often the requests for such services are reasonable, and that the services can be rendered without detriment to the school work, I am of the opinion that the abuses along this line warrant me in urging your Board to take a decided stand against them. Every teacher is entitled to a proper share of recreation, and must have time for study in preparation for the next day's work."

3. The last of the evils which Father Auer deplores and censures is "The Children's Entertainment."—"Fortunately," he says, "the larger number of our schools is rid of this annoyance. There are, however, quite a number of parishes in which 'The Children's Entertainment' is considered a necessity, but even in these places it is an admitted evil."

He suggests that the School Board enact a regulation limiting all school entertainments to the school closing exercises. "These should be simple and dignified, and should be designated 'Commencement Exercises,' for part of the program should be a distribution of diplomas to the 'graduates' who have finished the full eight grade course. Such entertainments would take place after the regular work for the year has been finished, and if a simple literary program be adhered to, very little time would be required for preparation. In this manner, too, the schools would be brought before the people, and cause them to take a livelier interest in this work of education."

All of which suggestions deserve the attention of Catholic pastors, teachers, and school boards throughout the country.

"THE WHITE SISTER"

"The White Sister" is a play now being presented in various American theaters. It is a dramatization of a novel by Marion Crawford and is advertised as "a Catholic drama." Here is a synopsis of the plot:

The heroine is a nun who, previously to entering the order, has been in love, and engaged herself "forever" to a young lieutenant. He is called to arms and goes to a distant land. Later, an account comes that he has been ambushed and killed. She waits, hoping for his return for some time, then becomes a postulant. Still he comes not. She becomes a novice; he does not return. At least she takes her final vows, and almost instantly he comes back to claim her. They meet, and there is a pathetic scene. She loves him yet, but prefers to remain true to her vows. He persists; she remains firm. She will not give up her love of the divine for love of the mere human. She tells him so, plainly. In order to escape temptation she offers to go as nurse among the lepers in Rangoon and is accepted. He is driven frantic. Believing her under the influence of the Cardinal he causes her to be abducted and brought to his quarters where he implores her to change her mind. Again she refuses—and again—and again. Then, maddened, he draws forth a

petition to the Pope praying for release from her vows, which he strives to make her sign. She declines, and again, and once more. Desperate, he draws a revolver and tells her that if she does not sign within five minutes he will shoot himself dead. She hesitates, and—signs! Then she tells him that, by signing, she gives up all her hope of happiness here and hereafter, and asks him can he calmly do her, when he loves, such irrevocable injury. For answer he tears the signed paper in two and shoots himself. The Cardinal barely has time to hear his confession and anoint him for death before all is over.

" 'The White Sister' "—says the Syracuse *Catholic Sun,* to which journal we are indebted for this synopsis (Vol. xvii, No. 38)—" 'The White Sister' is a Catholic drama, but it is distinctly grewsome. If asked, What good will it do? What moral does it teach? frankly, we should fear to answer at once. If the White Sister had refused to the last to sign that petition it would have taught a striking lesson to the non-Catholic world. It would have declared in unforgettable tones that Catholic nuns prefer God's love to all the human love that exists upon earth—that they would go cheerfully to death rather than abandon their dependence on the Divine..... The convent is not the home of disappointed love. God is worshipped there by those who have given Him what is highest in their souls."

FLOTSAM AND JETSAM

We notice one of the Socialist papers is poking fun at Mrs. Taft for her expressed intention of "putting the ban on divorcees." In our view her purpose is to be recommended; for, as Archbishop Moeller of Cincinnati recently said (Cfr. the Federation *Bulletin,* Vol. III, No. 2), "in the absence of legislative barriers,.... [social] ostracism [of the divorcee] would prove the most efficacious weapon" to fight the divorce evil.

*

Experienced Catholic Organist, (Gregorian as well as modern music) with best of references from Europe and the United States, wishes position as Organist or Choirmaster in large Congregation. Address: "Organist," in care of THE CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

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After every endeavor has been made to discredit the eternity of hell, and after the question has been thrashed out for years in a large literature, it is interesting to find that scholars are returning to the older and orthodox view of the meainng of Scripture. Thus a writer in Hasting's *Dictionary of Christ and the Gospels* pronounces as follows: "The Gospels give no countenance whatever to any theory which, in respect of its duration, separates the lot of the righteous from that of the wicked. They consistently imply that in this respect equality of treatment is meted out to all. If the life of the righteous is aionion, the punishment of the wicked is aionion also. Theories of universal restoration, of final extinction, or any modification or com-

bination of these, find no support in the words of Christ or of his disciples as recorded in the Gospel." The writer adds that "age-long" is an "inept and question-begging" translation of "aionios;" and also that "no satisfying reason has been given for saying that in Mt. xxv. 41—46 the aionian life means something unlimited and the aionian fire means something limited."

*

Apropos of our article on "Marriage across the Line: or Outwitting an Archbishop" (CATHOLIC FORTNIGHTLY REVIEW, xvi, 6, 162 sqq.) we have received the following from a highly cultured Catholic layman in New York:

"I was glad to see that article in the REVIEW, for I believe it will deter others of the clergy from similar performances. I am satisfied that legitimate criticism, as sharp as the facts justify, of any act by which Catholics are scandalized, is efficacious in preventing further lapses and ought to be welcomed by the bishops. Unfortunately, most of our Catholic newspaper writing seems to consist in paraphrasing 'Ecce sacerdos magnus,' whenever there is mention of Father So and So having a mission or a euchre, but when the law is violated either in letter or spirit, there is no word of comment, least of all of censure. And the Catholic laity, who have to mingle (more than do the clergy) with their non-Catholic fellow-citizens, are frequently embarrassed when asked to explain or justify acts done in the name of the Church, but which only the most skillful canonist could defend."

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From various parts of the country we have received reports, mostly in the form of clippings from local newspapers, of initiations, banquets, etc., held by "Knights of Columbus" lodges during the holy season of Lent. "Is it not a shame," wrote one indignant pastor, "that not even the holy season of penance can quell or moderate the desire of these 'Catholic Elks' for a good time? On the very first Sunday in Lent they had a big powow here—a very strange way, indeed, for men calling themselves Catholics to enter upon the Lenten season, which, as we all know, is one of fasting and mortification. Verily, by their works you shall know them!"—

We think the indignation of this reverend pastor, which is shared by the other priests and laymen who wrote us on similar occurrences, is justified. But we fear the scandal will grow instead of diminishing, unless the Catholic press will wake up and do its duty, or, better still, unless all our bishops will follow the example of Msgr. Hennessy of Wichita, who has strictly forbidden any K. of C. initiations to be held in his diocese during Lent.

*

Pearson's Magazine for March contained a long and laudatory article by James Creelman on "Joseph Pulitzer—Master Journalist." Pulitzer is a man of more than ordinary ability, but it is his unscrupulousness rather than his ability that furnishes the key to his wonderful success. After we had read Mr. Creelman's sketch the thought uppermost in our mind was that so trenchantly expressed of late by Bishop McFaul in the Federation *Bulletin* (iii, 2): "Perhaps the most terrible indictment that can be brought against America is

that the public demand for the filth supplied by the 'yellow journals' is so great as to render rich and prosperous the unscrupulous editors, writers, and publishers who cater to the debased appetites."

*

Apropos of a remark in our recent paper ("The Question of Land-ownership," Vol. xvi, No. 7, pp. 203 sqq.) our attention is called to the fact that the English translation of the Encyclical "On the Condition of Labor," which the *Catholic Herald of India* ascribed to Fr. Wynne, S. J., is merely a reprint of one made by the Bishop of Newport, England, and, according to the London *Tablet* of June 6, 1891, accepted as "official" in Great Britain and Ireland. It is a pity that we have not an absolutely accurate and reliable English version of that great and important document.

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The following are the conclusions of the India Plague Commission: (1) Pneumonia plague is highly contagious. It is, however, rare (less than 3 per cent of all cases) and plays a small part in the general spread of diseases; (2) bubonic plague in man is entirely dependent on the disease in the rat; (3) the infection is conveyed from the rat to the man and from the man to the rat by means of the rat flea; (4) a case of bubonic plague in man is not in itself infectious; (5) a large majority of plague cases do not occur singly in houses; where more than one case occurs in a house the attacks are generally nearly simultaneous; (6) plague is usually conveyed from place to place by imported rat fleas, which are carried by the people on their persons or in their baggage.

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The Church, besides her religious teaching, or rather because of it, is the surest of economic guides. Better than anyone else she knew e. g., that the weekly rest was indispensable for man. She has always insisted upon it, and now she beholds the wise men of the world who flouted her for her ignorance, after they had floundered for a hundred years in all sorts of absurd systems and methods, recognizing her wisdom and adopting, in spite of their repugnance, the very day she had appointed. If she is listened to, that day will prove not merely a day of physical repose, but a day of the loftiest intellectual, moral and religious uplifting.

She has been frequently censured for the multiplication of her festivals, as throwing men into idleness and impeding national progress. The ever-growing number of civic holidays, some of them absolutely meaningless and with no purpose in them but idleness or rest, which is often only riot, shows very clearly that with her beautiful and inspiring feast-days, which always mean something grand and teach men to look up from earth to heaven, she knew the needs of the human race, and knew also how to turn these occasions of rest into opportunities of intellectual and spiritual growth. She has had her great labor unions in the past, but there were no disastrous strikes when her influence was paramount and no cruel shutdowns. Heaven was more neighborly in those days, and men and masters were not deadly enemies.

There seems no end to the strange diversity in habits of South American tree-frogs, and were the subjoined account not vouched for by Dr. Emil A. Goeldi, director of the Para Museum, it might be used as an excellent example of a story by a "nature-faker." This particular tree-frog, a species new to science, has aptly been named Hyla resinifictrix, and its habits are described in the Proceedings of the London Zoölogical Society, for June, 1907. It is strikingly spotted, and banded with greenish-yellow, brown, and white; and it lives only in the tall trees of the virgin forest along the Amazon River. It makes its home in a cavity or hollowed-out branch, and little by little gathers the drops of aromatic resin which drip from the bark of the breo-branco tree, and with them thoroughly lines the cavity, making it water tight. The succeeding rains, instead of sinking into the decayed wood, form a permanent little pool in the tree top, and in this frog-made basin the eggs are laid. Here the tadpoles hatch and swim about and transform into perfect tree-frogs. They then go out into the world searching for a suitable place to form their own tiny lake.

*

The journalist must bear his share of the blame, and it often is a fearful one; but the ultimate responsibility for war is not his. It was not a yellow press that brought on our war in 1898; it was the weakness of William McKinley. Had he listened to the prayer of the Queen-Regent of Spain, reinforced as it was by the appeals of the Pope, he could have kept the peace and led Cuba out into an independence at least as real as she enjoys to-day. Do not spare the editor, but do not let off the statesman. What yellow journalist could display a more cynical view of a bloody war than did Lord Salisbury when he spoke of it as if it were simply a race, in which England had "laid her money on the wrong horse"? It was not the English newspapers that made the Boer war; it was Joseph Chamberlain. The more recent anti-German campaign of the English press, with the anti-English mutterings of German newspapers, has come to nothing because the rulers on both sides have ignored this journalistic attempt to pick a quarrel. To that final location of the responsibility we have to come. War's a game which, were statesmen wise, newspapers would not play at.

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Let it be freely granted that a religion which makes so much of external observance, as at once the expression and support of the worship of the heart, which employs a highly-developed sacramental system, and which aims at appealing to every side of man's complex nature, is peculiarly liable to the abuse of formalism and superstition. To exclude for the moment consideration of the Seven Sacraments, the external forms in themselves are things indifferent, neither good nor bad; they get all their meaning and value from the mind and will of the performer. Thus, objectively considered, there is no difference between lighting a candle before a shrine and starting a praying-wheel, between wearing a medal or scapular and carrying an amulet, between venerating a statue and adoring an idol, but, what the agent understands and intends by his action makes the whole distinction between idolatry and superstition on the one hand, and rational worship on the other. This the ignorant and superficial observer does not

realize, and hence spring the reiterated charges of image-worship, etc., brought against Catholicism as a system.—Rev. Joseph Keating in *The Month*, No. 536, p. 163.

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An electric organ has been invented. A series of vibrators take the place of the reeds. Switches and magnets operate the mechanism.

BOOK REVIEWS AND LITERARY NOTES

—*The See of Peter and the Voice of Antiquity* (B. Herder, net 60 cts.) aims at "a refutation of Bishop Coxe's notes on the ante-Nicene fathers, in so far as these notes call into question the ancient authority and prestige of the Apostolic See." The author, Rev. Thomas S. Dolan, in the course of his study weighs the testimony of Ignatius, Irenaeus, Tertullian, Origen, Hippolytus, and Cyprian on Rome's pre-eminence over all other sees, and finds that the "Petrine Claims" were acknowledged in the East. The "notes" here examined were those added by Dr. Coxe to the American reprint of the Oxford and Edinburgh translations of the Ante-Nicene Fathers. As this edition (published by Charles Scribner's Sons of New York) found entrance into Catholic circles, Father Dolan's booklet, though it does not measure up to the highest standard of scholarship, may prove serviceable in offsetting the Protestant Bishop's distortions.

—*Fabiola. A Dramatization of Cardinal Wiseman's Roman Novel, in Five Acts. By Anthony Matré* (St. Louis: The Author. 50 cts.) —*The Wealthy Usurer. A Romantic Drama in Four Acts. Adapted from "The Seven Clerks." Compiled and Arranged by Anthony Matré.* (Ibid. 50 cts.)—These plays are advertised as for "the Catholic stage." The first is a clumsy adaptation of Cardinal Wiseman's novel. It has very few of the attributes of a good acting" play, and it is full of mistakes in spelling and unintentional sins against the rules of grammar and rhetoric. The second play is better as a play, perhaps, but the plot is not edifying and it closes of the characters. There is nothing attractive or worth while about it.—S. T. O.

—*Histoire du Canon de l'Ancien Testament dans l'Eglise Grecque et l'Eglise Russe par M. Jugie des Augustins de l'Assomption* (Paris: Gabriel Beauchesne & Cie, Rue de Rennes 117. 1909. Fr. 1.75, postpaid). This duodecimo booklet of 140 pages is far more important than its title would lead the average reader to suspect. It proceeds from a fact unknown to most Bible students of the Western world; viz., that the Orthodox Eastern Church, which, as the author rightly emphasizes in his Introduction, enjoys a reputation for immutability that it does not really merit, rejects the so-called deutero-canonical books of the Old Testament (Wisdom, Ecclesiasticus, Tobias, Judith, Baruch, Maccabees, Esther, and Daniel). Fr. Jugie proves that it staunchly upheld the inspiration and canonic

character of these books from the seventh to the sixteenth century, and that, after valiantly withstanding the shock of the Protestant Reformation, it officially re-echoed the decree "De canonicis scripturis" of Trent as late as the seventeenth century. But in the early eighteenth century there came a change, which, beginning in Russia, spread over the Orthodox churches of Constantinople and Athens, so that today all these churches openly teach the Protestant heresy that the books mentioned are neither part of the Old Testament canon, nor in any sense divinely inspired. Fr. Jugie's is truly an "étude fertile de surprises," and no Bible student can ignore it. Need we point out the apologetical value of the author's carefully documented conclusion? The theologians of the Orthodox Church insist that their Church is infallible in the unanimous teaching of her authorized pastors on all points of revealed doctrine. For centuries this Church, as its older creeds show, solemnly and unanimously taught the inspiration of the deutero-canonical books. If it now reneges its former teaching, not one of her shepherds deeming it worth while to raise his voice in its defense, where is the boasted infallibility?

—We do not know whether the "second revised edition" of P. Schmöger's *Life of Anne Catherine Emmerich,* of which Fr. Pustet & Co. have lately sent us a copy (two volumes 12mo, xxxiii & 602 and x & 700 pp.), is a new reprint or not. It bears no date. (By the way, Catholic publishers should not fall into the habit of issuing books, new ones or old ones in new editions, without the date of publication on the title page. There is absolutely no excuse for such a confusing practice). It is easy to see that we have to do here with a reprint from stereotype plates. While there seems to be no hope that the mystery of Anne Catherine Emmerich will ever be solved, theologians seem agreed that her life was that of a real saint and, read devoutly in Fr. Schmöger's version, it is apt to prove a source of edification and grace to the pious reader. The English translation reproduces the effata of the stigmatized Augustinian nun, as reported by Fr. Schmöger, verbatim; but the accompanying text has been somewhat abridged.

—*Father Tyrrell's Modernism* (London: Kegan Paul, Trench, Trübner & Co.) is "An Expository Criticism of *Through Scilla and Charybdis*" by an Anglican, Mr. Hakluyt Egerton. He says that while Anglicans have no Modernist controversy in their Church, they "have all the most important elements of such a controversy, and at any moment those elements may clash. Moreover, the theoretical points included in Modernism are of such a nature that no one interested in Christian thought can afford to ignore them." Mr. E. exposes successively the leading conceptions of Father Tyrrell's Modernism as set forth in *Through Scylla and Charybdis,* concluding that Father Tyrell, who claims a new freedom for theology and supports his claim by a new philosophy of religion, has failed to make that new philosophy acceptable to a Christian mind. "The whole fabric of his thought rests upon an unproved assertion supplemented by another upon the assertion that Revelation is experience and not statement, supple-

mented by an assertion of the Divine Immanence." Coming from an outsider who cannot be accused of want of sympathy for the condemned priest, this testimony will be more readily accepted, and many will be convinced that the Church has once more saved the fundamental truths of Christianity.

—That enthusiastic philo-Hellene and accomplished Greek scholar, Don Daniel Quinn, Ph. D., who laid the foundations of his knowledge at the American School of Classical Studies at Athens, and served successively as professor of Greek at Mt. St. Mary's College, Maryland, at the Catholic University of America, and lately as rector of the Leonteion at Athens, (he is now pastor of St. Paul's Church, Yellow Springs, Ohio, and professor at Antioch College), has collected a number of magazine articles previously published in *Harper's Magazine,* the *American Catholic Quarterly Review, Donahoe's,* and the *Catholic University Bulletin,* into a neat octavo volume entitled *Helladian Vistas* (407 pp. Yellow Springs, Ohio. 1909. Price $1.65), of which he has kindly sent us a copy. We have perused the charming volume with interest and pleasure. Among the papers of which it is made up are essays on Athens, its history, acropolis, and cemetery, the Church of Greece, Delphi, the Vale of Tempe, the Thessalic plain, Arcadia, the Monastery of the Great Cave (Mega Spelæon), the Phæaks' Island, the kingdom of Odysseus, Leukas, Kephallenia, Mesolonghion, pre-Hellenic writing in the Ægean, and the Hill of Hissarlik *(recte* Asarlyk). The author is a master of both descriptive and narrative writing and is thoroughly well informed on the archæology and history of Greece. "We are.... at this present day more or less all of us Hellenic" (p. 9), and for this reason alone no educated reader can afford to pass by this scholarly volume, which is all the more precious for the rarity of this sort of writing in our Catholic American literature. We trust the *Helladian Vistas* will find many purchasers, so that Dr. Quinn will be encouraged to give us soon in book form those other essays on "Balkania" to which he alludes on page 4. In a new edition of the present volume it might be well to excise certain "repetitions of thought and expression" which the author himself admits in his prefaratory note, are "almost inexcusable," and which, if not inexcusable, are at least unnecessary and even somewhat annoying.

—*Vittorino da Feltre, a Prince of Teachers. By a Sister of Notre Dame* (St. Nicholas Series. Benziger Brothers. 80 cts.). — In this age of experiment in the field of education, how wholesome to read of a man who really taught, who had sane views as to the end of education and the nature of those who need it, together with the gifts proper to the teacher, and who quietly and effectively accomplished the education of the many committed to his guidance. Advisedly we say "accomplished," for it is said, "as far as history can tell us the secrets of salvation, no soul confided to Vittorino's entire care ever went astray from the paths of righteousness." This life is intended for the young and gives a delightful picture of fifteenth century ways.

—It is unnecessary to say anything in further praise of Fr. Augustine Arndt's (S. J.) edition of

Allioli's *Die Heilige Schrift des Alten und Neuen Testamentes, aus der Vulgata mit Rücksichtnahme auf den Grundtext übersetzt und mit Anmerkungen erläutert,* of which Fr. Pustet & Co. have recently issued a new edition in three handsome volumes (xxxi & 950 pp.; 1026 pp.; and xxxiv & 459 pp. 8vo.), the first two comprising the Old, and the third the New Testament. Father Arndt has retained the German translation of Allioli but entirely recast the introductions and notes. His Holiness Pius X himself has attested, in a letter which prefaces this new edition, that the work is well done, and expressed the hope that this version find the widest possible circulation among German speaking Christians. We can do no better than re-echo the compliment and the wish. ($4.50 per set).

—In *The Churches and the Wage Earners. A Study of the Cause and Cure of Their Separation* (227 pp. 12mo. New York: Charles Scribner's Sons. 1909. $1.) Mr. Bertrand Thompson asserts "that it cannot be shown that Jesus was in any way interested in political equality as we understand it, or even that the conceptions of it ever entered his mind." He adds that in "an absolutist society the churches teach the divine right of kings," that "Luther was a Monarchist, Calvin a Republican." The Church, in fact, he says, is not at all democratic by nature. The mutual suspicion and hatred between Socialists and churchmen, the lack of formal religion in individual Socialists, he says, is notorious, and extends often to outspoken contempt for religion in general. Mr. Thompson thinks the churches have allowed themselves, in spite of good intentions, to lag behind the stream.

—Father Bearne has been so busy of late supplying us with literature for the young that his name has become familiar in many homes. His latest work comes to us from B. Herder. (*Jack South and Some Other Jacks by Rev. David Bearne, S. J.* $1 net.) The title is not apt to frighten the boy reader. There are no footnotes to distract his attention, he need not even wade through a stereotyped preface but is at once introduced to the society of "Four Jacks" in the first sentence: " 'We are all Jacks.' Four lads in their early teens stood among the laurels of Lord Graycote's shrubbery." And so it goes merrily on, through the thirty-three chapters of the book. Through it all there is evidence of Father Bearne's skill in picturing life and conditions in the smaller English towns of today.

—Dom John Chapman, O. S. B., in his *Notes on the Early History of the Vulgate Gospels* (Henry Frowde), inquires what lines are to be followed for the restoration of St. Jerome's text of the Gospels. The first step, he thinks, will be to recover the readings of the codex possessed by Eugipius (first half of the sixth century), which must be determined by the witness of the Northumbrian family (the most important member of which is the Codex Amiatinus), with the aid of Codex Fuldensis (sixth century). The later Proba, to whom Eugipius dedicated his principal work, was of the same gens (the Anician) as the earlier Proba, one of the great Roman ladies to whom Jerome was a spiritual father. This earlier Proba would probably have had a copy of Jerome's

manuscript which might have descended to her namesake and so have come to the knowledge of Eugipius. This, as the author remarks, is guesswork, but it is true that the interval of time between the publication of Jerome's Gospels (382) and the beginning of the work of Eugipius (ca. 490) was not great.

—In *Sunlight and Shadow by P. M. Northcote* (London: Sands & Co.; St. Louis: B. Herder. $1 net) we have a series of chapters detailing the joys and sorrows of the family of Sir Archibald Ravenscliff of Ravenscliff Hall, Devonshire. The author received a request from the master of the Hall, who was in need of a priest, to do duty for a short time in the place of his domestic chaplain, and he gladly answered this invitation. At the instance of Lady Dorothy he collected his reflections there made into this volume, "appending some short stories as a reasonable apology for their existence." But the smooth and even tenor of a story of domestic life is varied by some experiences among the Zulus, told by Mr. Waterman, while in the last chapter the author gathers some pleasing verses under the title "My Poems."

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

This, My Son. By René Bazin. $1.25.

Some Roads to Rome in America. Being Personal Records of Conversions to the Catholic Church. Edited by Georgina Pell Curtis. $1.75 net.

Sodality of Our Lady: Under the Banner of Mary. By Father Henry Opitz, S.J. Translated by A Sodalist of Our Lady. Edited by Father Elder Mullan, S. J. $0.25 net.

The Sunday-School Director's Guide to Success. By Rev. Patrick J. Sloan. $1.00 net.

Biographies of English Catholics in the Eighteenth Century. By the Rev. John Kirk, D.D. Edited by John Hungerford Pollen, S. J. and Edwin Burton, D.D. $2.75 net.

Cupa Revisited. By Mary E. Mannix. $0.45.

Between Friends. By Richard Aumerle. $0.85.

In Memory of Christ's Passion. Daily Communion during Lent. $0.25 net.

Dangers of the Day. By Monsignor John S. Vaughan. $1.00.

Catholics and the American Revolution. By Martin I. J. Griffin. Vol. II. $3.50 net.

Catholic Footsteps in Old New York: A Chronicle of Catholicity in the City of New York from 1524 to 1808. By William Harper Bennett. $2.50 net.

Handbook of Canon Law for Congregations of Women under Simple Vows. By D. I. Lanslots, O. S. B. $1.25 net.

Meditations on the Gospels for Every Day in the Year. Translated from the French of Père Médaille, S.J. Edited by the Rev. William H. Eyre, S. J. $1.50 net.

Carmina. By T. A. Daly. $1.00 net.

Round the World. A Series of Interesting Articles on a Great Variety of Subjects. Vol. VI. $1.00.

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The Relation of Modern Greek to Ancient Greek[1]

CONTRARY to the traditional belief still current in so many classical colleges, Greek *is not* and *has never been* a "dead language." It is still spoken and written, not as a barbarously corrupt dialect, but with comparatively insignificant variations, by all educated people throughout the Orient, but more particularly in Modern Greece, in Turkey, and in Egypt.

2. No comparison can be established between Latin and Greek in this respect. Classical Latin has in the course of ages, suffered a "complete break-up," both in grammar and syntax, and has been most truly a "dead language" for centuries. But such has been the wonderful force of vitality of the language of Homer and Plato, that it survived not only the political extinction of the Greeks as a nation, but even the all-powerful changes and social vicissitudes of nearly three thousand years. Nothing could give a better proof of the fundamental strength and power of the Greek tongue than this persistent survival, and its conquest of obstacles which, as a rule, change or destroy every other human element, and have certainly changed every other language. When a student, tolerably versed in the ancient classics, becomes a little familiar with the present language spoken in Greece among the educated, he finds to his amazement, that after all modern Greek is nothing but ancient Greek *simplified* and *made easy;* he sees that the declensions and conjugations are, for the most part, almost identical with the classical forms; in comparing the two grammars, he is impressed more and more with the fact that the chief differences in the language at the various periods of its use, lie in the syntax or peculiar construction of the sentences, according to the genius of the times in which the author wrote. He discovers, furthermore, in the modern idiom many abbreviations, omissions of certain particles, prefixes and affixes, and many new composite words which express objects and things not yet existing in the ancient times and which had to be rendered with new terms—but on the whole, he can acquire modern Greek much more easily than the classic or Byzantine idiom, because the syntax corresponds altogether with his own every-day vernacular.

3. Whoever begins his Greek studies, not, according to tradition, with the ancient classics, but with the modern idiom, and perseveres in them, until he is able to speak and write it grammatically, will find no more difficulty in reading the Greek Fathers

[1] Cfr. my paper "A New 'Thesaurus' of the Greek Language" in No. 9 of this REVIEW

and the New Testament, than an educated Englishman of the 20th century finds in reading Spenser. The passage from the New Testament to Xenophon is easier than that from Spenser to Chaucer; and from Xenophon through Thucydides and the great tragedians to Herodotus and Homer, the transition would be analogous to that from the English of Chaucer, through Piers Plowman and Ormin, to the Anglo-Saxon of King Alfred. Indeed the change which has come over the Greek language since Homer's age, is much slighter than the variation which English has undergone in the far shorter period between Alfred the Great and King Edward VII. There are whole lines of Homer which would scarcely require any alteration to convert them into idiomatic modern Greek spoken every day on the streets of Athens. And the same may be said, only in a more extensive measure, of the Greek of Plutarch, the Greek Fathers and the later Byzantine authors. To illustrate this by numerous examples, would be a most interesting exercise, and show startling results. For that purpose however, a special article would be required.

4. Many theories have been advanced to explain the growing discontent that so much valuable time should be wasted in our colleges and universities in learning, or too often alas! in *not learning* Latin and Greek. Some ascribe the general want of taste and the subsequent failure of the classical course, to the peculiar spirit of our present age, which has no taste whatever for mere abstract studies, and seeks only the "immediately useful" from a material point of view. There is probably *some* truth in that explanation. But I am strongly inclined to adopt the opinion of the late John Stuart Mill, who may have been quite erratic in his philosophy, but who was certainly recognized as one of the foremost authorities of his time in educational matters. Mill did not hesitate to attribute the failure in a great measure to the execrable and unnatural system of teaching the classics prevailing in nearly all our colleges and universities; a system which, after consuming four-fifths of the time at the disposal of a school boy in the so-called study of Latin and Greek, sends him out into the world, not only unable to peruse an easy classic for pleasure or profit, but often thoroughly disgusted with all classical literature. Following Mill's ideas on the subject, I should advocate entirely new methods in the study of Greek; the true intuitive methods first put in practice by those world-renowned educators, Pestalozzi and Froebel, and which mean that in all kinds of teaching we should proceed from the known to the unknown, and not, as it is clearly the case with our modern study of Greek, from the unknown to the known. As it is, we deal with the student not as if he were a human being, but exactly as we should deal with a parrot. We oblige him to begin

with the end, and instead of teaching him at first what is known and comparatively easy, we force him through what is most difficult in the very beginning of his studies. According to this, I believe conscientiously, that the beginner in Greek should be taught to read, write and speak grammatically what is still so well known, the modern Greek; that the masters in that study should be, not foreigners more or less competent, but wherever possible, genuine Greeks, who could speak to him from the start in their native tongue and render him familiar with the sounds peculiar to Greek. I think this latter condition a requisite *sine qua non* for learning any language. Furthermore, I am convinced that an earnest student who would master in this sensible manner the simpler and more familiar grammar and syntax of the written and spoken modern Greek, could soon dispense with a professor altogether for the mastering of the Byzantine and ancient classical authors, and that he would naturally and gradually, so to say, be led up to them. Such a result has seldom if ever been attained by the traditional dictionary method, which chiefly consists in addling the brains of the unfortunate youth for six or seven consecutive years, by a wearisome and endless still-hunt for the mere translation of words, in a cumbersome Greek lexicon.

5. After making the above strong plea in favor of modern Greek, and striving to show that, contrary to an erroneous tradition, it has substantially retained the grammar and vocabulary of the old classic tongue, I do not wish to be understood as asserting that no great changes have taken place. I only meant to lay stress upon the remarkable fact that the Greek language has been less affected by all-destroying time than any other thing of the kind we know of. But for all that, many hundreds of words used by the classical authors, have either become altogether obsolete, or assumed a somewhat different meaning in the present time. Again the modern dialect contains a large number of new technical terms in arts and sciences, unknown to the ancients, or coined to designate titles, objects or things that did not exist formerly; although, in every instance the new expressions are of Greek origin and composition. Dr. Krumbacher thinks that this will constitute the most serious difficulty in the compiling of a universal lexicon, and its happy solution will require the most consummate scholarship. However, it must not be forgotten that all other literary languages have been similarly affected; that all of them have more or less been forced through the same evolutions, under the action of time and age; and that if, for instance, our present English, French, and German differ less than Greek from their earliest literary type, it is only because they cannot for a moment be compared with Greek in regard to antiquity.

A few words of explanation will be sufficient to dispel that other false and misleading plea: that modern Greek uses too many Turkish, Slav, and Albanian words to be called a purely Greek tongue. If those who formulate this objection, had taken the trouble to ascertain the conditions which prevail "de facto" today in Greece and other Greek-speaking countries of the Orient, no answer would be required.

It is perfectly true that among themselves, and in every-day conversation, the peasants and illiterate classes of Greece use a dialect which contains a very large number of foreign words to designate especially objects used in domestic life. But why should we be particularly surprised at a state of things which holds good in every other civilized country of Europe, including England, Germany and France? and when and where was it ever claimed by philologists that the pure standard of a language was represented by the gibberish and corrupt dialect of the peasant and illiterate classes? The truth is, and I speak from personal experience, that in all probability less foreign words or expressions not purely Greek are printed in the newspapers and school-books of modern Greece, than you will find in the same class of publications in French or German.

Moreover, it must be said to the credit of the modern Greeks, that constant efforts are being made by the learned bodies at Athens, to epurate their language and to discard unmercifully all foreign expressions; and a plan is being elaborated just now to found an academy of literary men similar in scope to the French Academy, which body, as everyone knows, has rendered the most signal service to the French language for the preservation of its purity.

In conclusion let me state, that if anyone is tempted to think that my ideas on the subject are strange, novel and contrary to a long tradition, I entertain no doubt myself as to my perfect sincerity. Neither do I stand alone in my conviction, as the new methods I advocate are being every day put into practice by the Berlitz School of Languages. As to the Greek professors in most of our colleges, all I ask of them is to look at the *real* results of their teaching when they are ready to graduate their pupils according to the time-honored methods. I sincerely believe that, in America at least, we have reached this pass: we have agreed to look upon the so-called Greek course as a mere farce and a simple *mise en scène,* behind which there is no longer a single spark of reality and truth.

Delaware, O. (Rev.) Ph. Steyle.

The Development of Catholic Doctrine Concerning Interest on Capital[1]

The development of Catholic doctrine concerning interest on capital since the Middle Ages, can be best observed in relation to the purchase of rent charges, the contract of partnership, and the title of *lucrum cessans.*

With regard to the first *(census),* it has already been noted[2] that Henry of Ghent was about the only writer of importance to deny the liceity of this traffic, and that two popes in the fifteenth century explicitly authorized it. They laid down two conditions, however: first, that the subject of the rent charges should be some *res frugifera,* such as land, houses, and certain other immovable goods; and second, that the seller should have the right to cancel the contract by repaying the principal. The latter provision implies what Pope Pius V, about a century later, laid down explicitly, that the right to demand redemption could not be claimed by the buyer *(Bull. Rom.,* vii, 737 sq.). Both of these conditions concerning repayment of the purchase money were in the interest of the debtor, especially that added by Pius V, which was apparently designed to increase the risks borne by the creditor. Nevertheless the risks could not have been sufficient to justify a return of seven to ten per cent. on the purchase money, which was the rate permitted by Martin V. On the other hand, while the popes insisted upon the productivity of the goods as a prerequisite, they do not explicitly say that this factor of itself justifies the gain either in whole or in part. In fact, they offer no formal justification of any sort, except the statement of Martin V, that the practice had been in vogue longer than men could remember.

About the middle of the sixteenth century, Dominicus Soto, who was the theological representative of Charles V at the Council of Trent, and whose work, *De Justitia et Jure,* is one of the ablest of his century on that subject, stated that the lawfulness of the traffic in rent charges was then admitted by all writers. His defence of it consists almost entirely of the argument that, since a man may lawfully give away the right to receive rents accruing to his property, he may also lawfully sell it.[3] He represents the transaction as the transfer of a right which is clearly inherent in the seller, but he does say that this right is based on the productivity of the property to which the charges are attached.

Cardinal de Lugo produced during the first half of the seventeenth

[1] See our papers on "The Church and Interest-Taking" in Vol. xvi, No. 8, and "Medieval Theologians on the Subject of Profit" in Vol. xvi, No. 9 of this REVIEW.

[2] The CATHOLIC FORTNIGHTLY REVIEW, Vol. xvi, No. 8, pp. 228 sq.

[3] *De Justitia et Jure,* l. vi, q. 5, a. 1.

century the greatest work ever written on the subject of justice. He rejects three different justifications of the purchase of rent charges, one of which was almost universally accepted. None of them mentions the title of productivity. Lugo's own view is that, as the owner of a productive thing has a right not only to its substance *(dominium directum)* but also to its product or fruit *(dominium utile)*, he may properly sell part of the latter right.[4] The purchaser's claims to the annual returns on the property are therefore on the same basis as those of the owner and seller. All of Lugo's answers to objections likewise turn on this principle of parity of rights between buyer and seller; but he does not tell us whether the latter's claim rests upon productivity or upon some other title. He seems content with the fact that it is somehow recognized.

Molina[5] and Lessius[6], who wrote about the beginning of the seventeenth century, and whose authority on the subject of justice is second only to that of Lugo, use the same *a pari* argument, without examining the basis of the right of the seller.

The last writer worthy of notice on this subject is Billuart, whose *Cursus Theologiae* appeared about the middle of the eighteenth century. He is probably the best exponent of Scholastic theology, at least, one of the very best, since the early seventeenth century; and he is the last one that will be cited on the question of rent charges, because subsequent writers have given comparatively little attention to a practice that was no longer of much importance in actual life. For these reasons Billuart's view may be taken as reflecting the fully developed traditional doctrine on this subject. His arguments in favor of the practice combine those of Soto and Lugo, namely, that what may be lawfully given away, may lawfully be sold; and that, since land and the right to its rents may be bought, the latter right may be bought alone. To the objection that the purchase of rent charges is a usurious contract, he replies that it is not, because the buyer cannot demand the repayment of the purchase money.[7] The latter point emphasizes the element of risk undergone by the buyer or creditor. Like all his predecessors, therefore, Billuart refrains from any discussion of the question whether ownership of the productive thing, or of its productive power, constitutes *per se* a just title to its fruits or rents. His argument is, like theirs, almost wholly an argument *a pari*.

From this brief review of the question of rent charges a few propositions appear tolerably clear: First, that theological and canonical opinion with practical unanimity regarded the fruit, product, utility,

[4] *De Justitia et Jure*, disp. 27, nos. 10—21.
[5] *De Justitia et Jure*, disp. 385.
[6] *De Justitia et Jure*, l. 2, cap. 22, dub. 3.
[7] *De Contractibus*, dissert. V, art. 1.

rent, of certain immovable goods as belonging to the owner; second, that the authors do not say explicitly whether mere ownership of the good is by itself a sufficient title to the annual return therefrom; third, that the seventeenth and eighteenth century theologians, who wrote after the disappearance of the feudal system, could hardly have thought this return justified by the title of social functions of ownership; fourth, that, while all the writers insist upon risk as a *condition* of the annual gain obtained by the purchaser of the rent charge, they could not have regarded it as complete justification when the ordinary and authorized return was from seven to ten per cent., and when, as Lugo confesses, the receivers were thereby enabled to live in idleness; for in the long run the percentage or compensation for risk should merely cover losses, not afford a net gain equivalent to a steady income; finally, that, at least from the beginning of the fifteenth century, canonical and theological opinion *tacitly*, or at any rate *obscurely*, admitted in addition to the titles of risk, labor, and depreciation, that of productivity, ownership of a productive thing, as *per se* or *per accidens* a justification of part of the yearly rents of certain stable goods, such as land and buildings. To this extent it sanctioned the receipt of "interest" on this kind of "capital."

The contract of partnership and the title of *lucrum cessans* will be considered in a separate paper.

St. Paul Seminary. JOHN A. RYAN, D. D.

Alleged Relics of the Precious Blood

Under the title "La plus précieuse relique du monde," the *Semaine Religieuse* of Montreal recently (Vol. LII, No. 25) published a communication from the Abbé A. Bèdu, curé of Neury Saint-Sépulcre, France, who claims to have in his church some drops of the Precious Blood shed by our Divine Savior on the Cross ("l'église de Neury-Saint-Sépulcre, au diocèse de Bourges, autrefois vassale du Saint-Sépulcre de Jérusalem, et dont le 'clerc administrateur' était jadis nommé directement par les papes eux-mêmes, possède quelques gouttes, très pures et sans aucun mélange, du précieux sang de notre Sauveur, recueillies, il y a dix-neuf cents ans, sur le Calvaire.")

The Abbé calls attention to a brochure entitled *Le Précieux-Sang de Neury-Saint-Sépulcre* (for sale by Lethielleux, 10 rue Cassette, Paris) in which he says he gives the history of this precious relic, which, he assures us, is identical with the drops of sacred blood which an ancient tradition says the Blessed Virgin Mary caught up in a chalice

under the Cross and entrusted at her death to the tender care of St. James, the first Bishop of Jerusalem.

"Is there really treasured at Neury-Saint-Sépulcre a true relic of the Precious Blood, or are we to look upon the Abbé Bèdu's epistle to the Montreal *Semaine* as the production of an ignorant enthusiast?" queries a reader.

We have never heard Neury-Saint-Sépulcre mentioned among the many places (Jerusalem, Beyrout, Rome, Mantua, Boulogne, Bruges, Weingarten in Würtemberg, Reichenau in Baden, Stams in the Tyrol, Niederachdorf and Lohe near Ratisbon, Bobingen and Gattingen near Augsburg in Bavaria, Ashbridge and Hailes in England, etc.) which claim, or at one time claimed, to possess authentic relics of the Most Precious Blood of our Divine Savior. Which circumstance does not, however, prove that one of the numerous relics of this kind, so popular in the Middle Ages, has not found its way to Neury.

As to whether any of these relics are authentic, that is another question. The documents adduced in their favor are many of them spurious and most of them probably worthless.

There is an *a priori* objection that will occur to the mind of every instructed Catholic in regard to all these relics. We are taught that Christ rose truly from the dead, that His risen body was absolutely the same body as that with which He entered upon His sacred Passion. If this be so, can there be any true relics of that body left after the Savior's ascension?

This objection was stated quite forcibly by St. Thomas Aquinas, centuries ago, in the third part of the *Summa Theologica,* qu. iv, art. 2. "It is objected," he says, "that the body of Christ did not arise from the dead integrally..... The body of Christ which rose from the dead ascended into Heaven. This cannot be, for the reason that particles of the blood which it contained are kept as relics in certain churches." The Angelic Doctor solves the objection as follows: "Ad tertium dicendum, quod totus sanguis, qui de corpore Christi fluxit, cum ad veritatem humanae naturae pertineat, in corpore Christi resurrexit; et eadem ratio est de omnibus particulis ad veritatem et integritatem humanae naturae pertinentibus. Sanguis autem ille qui in quibusdam ecclesiis pro reliquiis conservatur, non fluxit de latere Christi, sed miraculose dicitur effluxisse de quadam imagine Christi percussa." That is to say, that blood which is kept in some churches as relics did not flow from Christ's side, but is said to have flowed miraculously from some image of Christ when struck, in other words it never was the blood of Christ at all. St. Thomas, as the *Catholic Dictionary* (7th ed., p. 744) points out, makes no exception, and speaks doubtfully of the supposed miracles ("dicitur"). It is to be remarked, however, that

Benedict XIV (§374 *De Festis*) admits the possibility that some particles of Christ's body may not have been re-assumed, though if there are such, they are separated from the Godhead, and it would be idolatry to give them divine worship.

A Novelist's Plea for a Reform of Our Secondary Schools

A novelist is a lucky wight. He has an advantage over us in many ways. He can deal with any problem he chooses—without overstepping the bounds of his proper domain. The whole world—possible, real or unreal, religious, social or political, ephemeral or perennial, lunar or terrestrial—the whole world lies open for him to give his faculties full play. And if he happen to step beyond the bounds of common sense—why, even that is a well-known trick of his profession, and is aptly styled poetic license. And if he springs a surprise on you, he deserves credit rather than blame. A good novel now-a-days simply can't do without sensationalism.

Mr. A. C. Benson is a novelist and a master at Eaton. Being fully aware of the privileges of his profession, he has been diving lately in the sea of educational problems, and now, we learn, "comes forward to be a pioneer reformer in secondary education." Good novelists always have an important message to tell their contemporaries. In Mr. Benson's opinion, "the time has come to put the classics in their proper place." All these many many centuries B. B. (Before Benson) nobody seemed to know just what to do with Latin and Greek, or where to put them. Now we know, because Mr. Benson, novelist and pioneer reformer in secondary education, "puts the classics in their proper place." Mr. Benson draws a line between boys of marked ability and those whose ability is not marked. For the sake of convenience, we will call the former "stars," and the latter "dunces." Now comes the English novelist and says: The classics shall be "special subjects for boys of marked ability," i. e. Latin and Greek are for the stars. But what shall we give the dunces? That is just what we are now going to say. If his reforms be adopted, Mr. Benson expresses the hope "that most boys might leave their secondary school at eighteen or nineteen, reading French and possibly German with ease, writing French fluently and correctly, with a sound knowledge of general history, and, in particular, of modern European history, with a real acquaintance with the modern conditions, political, social, and religious, of the world, with a general acquaintance with science in its different branches, with a practical knowledge of simple mathematics, a thorough acquaintance with the Bible, with the power of using ther own language forcibly, clearly,

and accurately, and with a real knowledge of the best English literature."

Even the N. Y. *Evening Post,* which openly admires Mr. Benson, commenting upon this ideal, says:[1] "Such an aspiration makes one draw a deep breath, as if the schoolmaster had undertaken rather more clauses in his contract than he would be likely to make good to an exacting parent." *We* should add: the whole thing reads like the climax of a sensational novel. Still, we are assured, the program "stands within the bounds of common sense, and presents no one point incompatible with another," as if the compatibility, or rather the non-incompatibility, of the different parts of a program were of itself a guarantee of unqualified success.

However, to do justice to Mr. A. C. Benson, he is a perfect gentleman. There are those among the reformers who, like the knights errant of old, hold you up and, brandishing the big stick the while, make you promise to discard the classics altogether as being worthless subject matters in the program of studies. Not so Mr. Benson. He says: "Take the boys of marked ability and give them Latin and Greek. That will be all right. As for the dunces, I am going to handle them myself, and hope to get something out of them without Latin and Greek." If Mr. Benson is in earnest about drawing the line between stars and dunces, and if he considers the classics an excellent means of training the stars—so far so good. There is little room for dispute with him on such terms. The classics impart a certain culture which the boy of the street is unable to appreciate or does not care to have; besides, there must be latinless schools for such—and there will be always many of such—as should devote their time more profitably to directly practical things.

But, all due allowances made, there are some kinks in Mr. Benson's system. To begin with, who can tell from the outset what boys are going to be stars? Is not this one of the strongest objections against the "election" of his own program on the part of the stripling wherever the elective system is in vogue? Again, read the above quotation over carefully, and weigh every noun and consider the force of the well-chosen epithets, and then ask yourself: is a lad under eighteen supposed to cram all this into his little brain? Again, can he be expected to have "a thorough acquaintance with the Bible"? Can he reasonably be supposed to grapple successfully with those intricate questions which the study of the Bible raises in these modern times? Especially, can he have, before the age of eighteen, "a real acquaintance with the modern conditions, political, social, and religious, of the world?" Wiser and maturer minds will not always claim to have such

[1] Feb. 6, 1909.

an acquaintance with the complex problems of the political, social, and religious world.

But by far the most serious objection to the Benson scheme of reform is its failure to provide adequately for such uniform mental training as may be derived from a several years' acquaintance with the classics. For even the dunces of the Benson school are to have their mental discipline, only they shall have it without Latin and Greek. It is pretty generally conceded, by educationists that the modern languages have not in themselves the same power of solving the problem of mental discipline. Even Mr. Benson is forced to confess: "The real difficulty in discarding Latin will be to find a disciplinary substitute for it. This is a point which one may vainly put to the most enthusiastic advocate of the teaching of modern languages without obtaining a satisfactory answer. The grammar may pass; in the case of both French and German it is becoming increasingly more easy, thanks to the compulsion towards simplification exercised by modern commerce. But in neither case will you obtain the body of literature which can stand the mechanical grind of education and offer sufficient intellectual food to the growing intellect. The German classics, Goethe, Schiller, Lessing, are soon exhausted; Heine must be considered a pastime. The French classics, Corneille, Racine, Molière, and La Fontaine, are too artificial to be assimilated in their right spirit by Anglo-Saxon boys, while Voltaire and the great prose-writers of the nineteenth century, except Michelet, deal too freely with problems which our education aims at postponing, if not excluding, from youthful attention. The great Italians alone present a body of literature available for this purpose, which can be compared with the classics, but no one seriously proposes to make Italian part of the modern curriculum."

There is a difficulty in this, but Mr. Benson's versatile mind is doubtless accustomed from his novels to devise rapid means of escaping a disagreeable situation or predicament, and so the present difficulty does not seem to him insuperable. This is how he cuts the Gordian knot:

"This difficulty should not in the end prove insuperable and may be solved in practice by a division of the pupil's attention between the two literatures, especially if these are brought into historical relation with the study of our own."

Mr. Benson evidently was a druggist before he took to the novel. Neither the genuine German pill will do, he argues, nor will the genuine French pill do; so he makes a third pill, which is half French and half German, and that *will* do. It is time to remember that Mr. Benson is a novelist. Give the boys a little smack of French literature, and then another little smack of German literature, and then

bring both these smacks "into historical relation" with a good smack of our own literature, and then say: *Eureka.* That's the pill, with not a grain of those infernal classics in it, and still it stimulates the activity of the most sluggish mind! Like Cascarets, it seems to "work while you sleep."

Jesting aside, while we heartily applaud what good the Benson plea for reform may contain, we cannot afford to throw away Latin and Greek. Fads, like fashions, come and go. We need not worry particularly over this latest English fad. But there is one lesson to learn: if we do not improve our system of classical training and eliminate whatever may be defective in our methods, those fads, or one of them, will some day catch the popular fancy and wipe out the last vestige of the classical system. It would mean a great loss to secondary education, and we should have only ourselves to blame.

What Was the Reformation?

We know from Janssen's epoch-making "Quellenwerk" what the Reformation was in Germany. Dr. James Gairdner, the greatest living Protestant historian of the Reformation period in England, tells us in his latest work *(Lollardy and the Reformation in England.* 2 vols. McMillan. 1908. $6.50 net), which is also a source-book of the first order, what the Reformation was in England.

"The immediate effect of the abolition of the papal jurisdiction in England," he says, "was not a Reformation at all; it was grosser demoralisation than before. The Reformation, in fact, if we date it from the withdrawal of obedience to Rome, was really in the main an immoral movement stimulated by abuses to which Rome itself had been a great deal to indulgent." (Vol. I, p. 380).

But even if the Protestant be justified in thinking thus, he requires some historical justification for his religion; and at the outset of the separation from Rome, it must be frankly owned, every generous feeling goes strongly with the heroes and martyrs of the old faith. Never was a new principle introduced in more revolting form than that royal supremacy which has governed the Church of England ever since Henry VIII's days. Royal supremacy is, in truth, a rather ambiguous doctrine, which has been disliked by pious minds down to the present day; and even if we acknowledge that it contained within it a hidden seed of good to be matured in after ages, we cannot pretend that its enforcement at the outset was anything but a wilful destruction of the best existing guarantees for public morality. The revolution which Sir Thomas More saw impending, and fain would

have averted, has long since passed through evil and good results to results in which we may fairly trust that good predominates over evil. But it is impossible to argue on this account that it was good in its inception. Nor even if we dismiss from consideration the base personal motives of the tyrant by whom it was effected, can we comfort ourselves truly by the belief that it was aided by the enlightened zeal of others for a purer form of religion. For, whatever may be said of the ardent heretics who contributed to that revolution, it is a great mistake to look upon them as the emancipators of human thought. Those who so regard them, as it seems to me, altogether mistake their character; and from this cause, besides other errors, they do injustice to the very noblest men of the day." (Vol. I., pp. 506, 507.)

Dr. Gairdner is especially sympathetic in the chapter "Martyrs for Rome." He does not conceal his admiration for the courage and constancy of the Carthusian monks, who laid down their lives amidst scenes of shocking barbarity, rather than admit "the new principle" of royal supremacy. Nor does he deny that his sympathies go out to men like Bishop Fisher and Sir Thomas More, who preferred death to heresy. He quotes with approbation More's speech after sentence of death had been passed; and as it puts the case against royal supremacy in the light in which it presented itself to an ex-Lord Chancellor of England, and one of the most learned men of his time, it may be well to give it in its entirety:

"Forasmuch, my lords, as this indictment is grounded upon an Act of Parliament directly repugnant to the laws of God and His Holy Church, the supreme government whereof, or any part thereof, may no temporal prince presume by any law to take upon him, as rightfully belonging to the See of Rome, a spiritual pre-eminency by the mouth of our Savior Himself, personally present upon the earth, only to St. Peter and his successors, bishops of the same See, by special prerogative granted, it is therefore in law amongst Christian men insufficient to charge any Christian man. And for proof thereof, like as amongst divers other reasons and authorities, he declared that, like as this realm, being but a member and small part of the Church, might not make a particular law disagreeable to the general law of Christ's universal Catholic Church, no more than the city of London, being but one poor member in respect of the whole realm, might make a law against an Act of Parliament to bind the whole realm; so further showed he that it was both contrary to the laws and statutes of this our land yet unrepealed, as they might evidently perceive in Magna Charta *quod Ecclesia Anglicana libera sit, et habeat omnia sua jura integra et illesa,* and also contrary to that sacred

oath which the King's Highness himself, and every other Christian prince always with great solemnity received at their coronations. Alleging, moreover, that no more might this realm of England refuse obedience to the See of Rome than might the child refuse obedience to his own natural father. For, as St. Paul said to the Corinthians, 'I have regenerated you, my children in Christ,' so might St. Gregory, Pope of Rome (since by St. Augustine, his messenger, we first received the Christian faith), of us Englishmen truly say, 'You are my children, because I have under Christ, given to you everlasting salvation (a far higher and better inheritance than any carnal father can leave his children), and by 'regeneration have made you spiritual children in Christ.'" (Vol. I., pp. 495—496.)

Dr. Gairdner does not contradict the historical accuracy of the facts put forward by Sir Thomas More, nor does he deny that the ex-Chancellor had right on his side. "This was an appeal," he writes, "not merely to abstract principles of justice, but even to the principles of the English Constitution itself as interpreted by one who was certainly the most upright and the clearest-headed lawyer of his day. If things are different now, as they certainly are and have been for centuries, why should we refuse a whole-hearted sympathy to this noble sufferer for righteousness' sake? He appealed to principles then of universal acceptance, and his very hearers and judges knew in their own hearts that his appeal was just." (Vol. I., p. 497.)

Two points in particular distinguish the post-Reformation Church of England from that which existed before Henry VIII's desire for a divorce led him to rebel against the Pope—namely, Royal Supremacy and the right of private judgment. Dr. Gairdner is not so enthusiastic about these two principles as most of his co-religionists seem to be. "Accustomed," he says "as we have been to the principle (of royal supremacy) for nearly four centuries now, it still strikes many a devout mind as incongruous; and, curiously enough, among the chief enemies of Royal Supremacy are many of those whom it protects from a Papal Supremacy which they would dislike still more. Yet it must be owned that suggestion of secular control over a spiritual society is repulsive, if it mean that a mere secular ruler has any power over the principles of faith and morals, which, in fact no such ruler can have. Hence the object for which Royal Supremacy was first proclaimed and enforced had nothing to recommend it to men of honest feelings. The victims of the first Act of Supremacy were martyrs for the sanctity of marriage." (Vol. I., p. 313.)

MINOR TOPICS

"BROTHER" TAFT

The subjoined items bring President Taft's Masonic record[1] up to date:

"Cincinnati, April 15.—President Taft is now a member of Kilwinning Lodge of Masons. He was unanimously elected last night during the regular order of business. When President Taft was made a 'Mason at sight,' February 18, he did not become a member of any lodge, but was simply a 'Mason at large.' At that time he expressed a desire to affiliate with Kilwinning, of which his father, the late Judge Alphonso Taft, was one of the early members, and of which his brother, C. P. Taft, has been a member."

The following clipping is from the Boston *Evening Transcript* of April 23:

"William H. Taft, a member of Kilwinning Lodge, F. and A. M., of Cincinnati, appeared at the new Masonic Temple in this city last night and sought admission into Temple Lodge No. 32. He was accompanied by Grand Master Henry K. Simpson of the District of Columbia and William W. Price, representing Temple Lodge. Grand Master Simpson was present in Kilwinning Lodge when Mr. Taft was made a Mason, as was Robert O. Bailey, private secretary to the Secretary of the Treasury, who was also present last night. The distinguished visitor was vouched for by Grand Master Simpson as 'Brother Taft' of Kilwinning Lodge, and his visit to the Temple was marked by no unusual attention. Mr. Taft witnessed the work of the third degree upon two candidates by Master Thomas C. Noyes."

The Philadelphia *Record* of April 24 says:

"President Taft, who was recently accepted as a Mason 'on sight,' is expected to attend one of the most notable convocations in the history of Free Masonry, which will be held in this city next June. Right Worshipful Master George B. Orlady has invited the heads of Masonry in every State to attend, and 25 acceptances have already been received. The visitors will be guests of the Grand Lodge of Pennsylvania, and one of the leading events during their three days' stay will be a banquet at the Bellevue-Stratford, at which President Taft is expected to speak."

OUR CATHOLIC STAGE

The general decline of the public stage moves the Belleville (Ill.) *Diocesan Messenger* (Vol. II, No. 5) to make some just and timely observations on the character of the plays produced by dramatic and social clubs in some of our Catholic parishes:

"We have witnessed plays by Catholic clubs in various parishes, and must say that we have seldom been edified. That every man and woman in the cast have a gun, and sometimes two of them, in their pocket, is nothing uncommon. In a dialogue, if one says 'yes' and the other will not say 'yes' too, it is often the question of pulling your gun

[1] See our article "Maverick Taft; or Making a Mason at Sight" in the first April issue, pp. 197 sqq.

first. There must be something of a shooting match in every scene. Plays of this sort, and there are any number of them, may please the boys in their earlier teens, but no sensible man or woman. The consequence is that these will not patronize our Catholic performances. How often must our Catholic clubs not play before empty houses. But shooting matches are not the worst features always. There is the abominable language used. This is not restricted to slang, it becomes at times positively vulgar. It is indeed disgusting to see some one idiotically impersonating an Irishman or a Dutchman, slaughtering our beautiful Anglo-Saxon language. And the jokes that we must sometimes listen to! We might not be surprised at them in a ten-cent vaudeville show, but they are absolutely out of place in decent Christian company. It is sadly true that the variety of Catholic plays that might be successfully produced by our Catholic clubs is not very great. Some of our priests have in recent years tried to supply this want, with more or less success. Among these we might mention especially Rev. P. Kaenders of Venice, Ill.[1] But the consequence of our deficiency naturally is, that Catholic stage directors look to the catalogues of the general book-seller. There are some very good plays published by non-Catholic book-sellers, but it takes some pains to find them. Most of the plays advertised nowadays require a thorough revision on the part of the director. Here is where a mistake is made in many places. The whole affair of a play rests in the hands of a dramatic club. The pastor or priest has no hand in it whatever. The club chooses the play, rehearses it and produces it to its own taste. How can it be otherwise than that the results should be sad ones at times. Wherever it is possible some priest ought to have an active hand in the affair and see to it that nothing of inferior value is put up."

We are moved, both by personal experience and by many letters received from priests and laymen in various parts of the country, to subscribe to these observations. The Catholic stage seems to be in a most deplorable condition. But does the blame rest entirely and exclusively upon our dramatic and social clubs and their lay directors? We should hesitate to say so. Most of the blood and thunder plays which we had occasion to witness in Catholic halls had been selected and were directed by priests. And these priests, when the propriety, or at least be esthetic quality of a play was questioned, usually responded something like this: *"Que voulez-vous?* The people demand this kind of stuff; if we give them good plays, they will not come." One old pastor, who fully shared our ideas in the matter, said: "You are quite right. But it seems impossible to make practice square with theory. My last assistant was an idealist in regard to the stage and took infinite pains to produce only highclass plays. He succeeded admirably; but after the second performance the people stayed away. When my present assistant took charge of the club, he re-introduced blood and thunder farces, and now we again have big crowds whenever a performance is given. So there you are."

It is truly a sad state of affairs, the consideration of which inclines one to be charitable in judging our dramatic clubs and their directors. Yet the thought will not down: Is it not, or at least should it not be,

[1] Father Kaenders' plays have all been noticed in this REVIEW.—A. P.

precisely one of the principal objects of a Catholic dramatic club to strive for the improvement of the esthetic and moral taste of its members and of that larger body of people for whom it produces its plays? What *raison d'être* has a Catholic dramatic club that loses sight of this mission? And would so many of our clubs lose sight of it if their members were better instructed and given more frequent opportunities to cultivate a healthy and refined taste?

The above paragraphs were already in type when the May *Ecclesiastical Review* reached us with this protest from the pen of Rev. J. E. Graham of Mt. St. Mary's Seminary:

"Consider the coarseness, and even vulgarity, of the entertainments or amusements to which our peole are sometimes treated, particularly as regards minstrel shows. The writer knows personally of instances in which improper hints and insinuations were indulged in; in fact, I might even go so far as to say, instances in which the actions and dialogues were scandalously suggestive. Perhaps the good pastors were not aware of it, but their parishioners were. And, mayhap, it might not be a bad idea for such pastors to take a few of the most judicious members of the flock into their confidence, and have them censor these performances, before allowing them to be produced publicly. How, in the name of common sense, can you blame the young people of such a parish, if they develop a taste for low comedy? They cannot see much difference between their church-plays and the burlesques of the cheap variety theatre; and, to tell the truth, there is no reason why they should."

AGAINST THE MULTIPLICATION OF CATHOLIC SOCIETIES

The Syracuse (N. Y.) *Catholic Sun* (Vol. xvii, No. 40) protests pathetically against what it justly terms "the evil of multiplying Catholic societies."

"Frequently the rise of one new society means the death of three or four old ones. Death may not be immediate, but decay begins almost at once, and then follow slow years of toil in effort to keep alive.... Where, to-day, are the Catholic Knights of America? Once it was a great organization. Then the Young Men's Institute arose and people darted into it and the Knights ceased to flourish. Next a split occurred and the world saw the Catholic Knights and Ladies of America arise. That was virtually a death-blow. About that time the Knights of St. John began to make progress. Result: The Catholic Knights began to be forgotten, so did the Catholic Knights and Ladies, so did the Young Men's Institute..... The Knights of Columbus came along next and soon began to swallow them all. It is doing so still. Some day, however, something will arise and swallow the Knights of Columbus..... Here in the East the Knights of Columbus appear to be running upon a new rock.... The organization as conducted now doesn't seem to be good enough for some people. Down in New York—perhaps elsewhere—someone is shaping a wheel within a wheel. We all know the Knights are made up of the most prominent Catholics. The new wheel is to contain the most prominent of the most prominent under the name of the Knights of the Alhambra. It will cost a pretty penny to get inside that select circle, and it may cause jealousy in the ranks beside.

"It is not our affair, someone may say, if ten thousand Catholic societies rise and perish in the United States. Still, have we not some concern in the general good of our Catholic people? The death of an old society means hundreds of thousands lost in fees, regalia and insurance; the birth of a new one means more cost in several respects. No wonder some bishops are beginning to look upon these numerous organizations as so many methods of fleecing the toiling laity—unintentionally, perhaps, but certainly. There are enough Catholic lay societies now; there ought to be some way of stopping the birth of more. We American Catholics are in grave danger of becoming society ridden."

SERVITIUM ECCLESIAE

Our readers have no doubt seen in the newspapers Cardinal Merry del Val's letter to Msgr. Falconio, announcing that hereafter priests ordained in this country for the cure of souls are to be ordained "titulo servitii Ecclesiae," instead of "titulo missionis" as heretofore.

It was a foregone conclusion, when the U. S. was withdrawn from the jurisdiction of the Propaganda, that the title of mission would cease to be the title of ordination for our clergy.

The ordinary title of ordination, recognized by the common ecclesiastical law for secular priests outside missionary countries, is the title of benefice—"titulus beneficii." In process of time, however, on account of an erroneous interpretation of a canon of the Lateran Council of 1179, the titles of a private patrimony and that of a pension—"titulus patrimonii," "titulus pensionis"—were introduced and approved of by the Church as titles available for ordination and established as extraordinary and subsidiary titles, to be resorted to in default of the ordinary title of benefice, and in case that priests were needed for the spiritual welfare of the people.

But in some countries it was found impossible to have either benefices or private means as title of ordination, and, on the other hand, the necessity of having ecclesiastics to look after and provide for the spiritual needs of the people was pressing; so in missionary countries the indult of ordaining priests with the title of mission[1] was conceded, and in other countries, laboring under the same difficulties as missionary nations, a practice was introduced of ordaining priests with the title of their services to the church to which they were incardinated. In former times this incorporation was made to a special church, now, as a rule, it is made to a diocese where priests, under the guidance of the diocesan authority, exercise their ministry, and receive from the people the temporal means necessary for their maintenance.

This practice was in existence in Mexico from time immemorial and approved of afterwards by the Congregation of the Council, and is likewise the usage in the Latin American Church and in France up to the present time.[2]

[1] The title of mission for ordination was first granted to the students of the Irish College in Rome by Urban VIII, Const. "Sacrosanctae," A. D. 1631; and extended afterwards to the students of other colleges who were ordained for missionary countries.—*Coll. Lac.*, vol. ult., p. 669; De Marinis, I, i, 128.

[2] Cf. *Act. Conc. Amer. Lat.*, n. 582; Many, *De S. Ord.*, p. 357; S.C.C., Junii 21, 1879.

The Fathers of the Vatican Council, taking into consideration the altered conditions of the times and the state of the Church in various countries, sought to have a law enacted by which the title of ordination—*"servitium Ecclesiae"*—was to be recognized by ecclesiastical legislation as a legal though auxiliary title for ordination, and to be used in case that other titles were not available. The suspension of the Council prevented the enactment of this law, but it will probably be made and embodied in the forthcoming code of ecclesiastical legislation.

As yet, however, it is an extraordinary title of ordination, beyond the common law and somewhat derogatory of it, and it can be used only by special concession acquired by indult of the Holy See, being, in that respect on the same footing as the title of mission. (See the *Irish Eccles. Record,* No. 495, pp. 317 sqq.)

OUR RUTHENIAN BRETHREN IN THE U. S.

It is some time since the CATHOLIC FORTNIGHTLY REVIEW (Vol. xiv, Nos. 14 and 23) informed its readers of the appointment of Msgr. Stephen Soter Ortynski as bishop for the Ruthenian Catholics of this country, and published a synopsis of the Bull "Ea semper," by which the Ruthenians were thenceforth to be governed. Since that time Msgr. Ortynski has been at work among his people, but such few items as have been published in the Catholic press of this country have not been calculated to give us any adequate notion of what he is doing and what changes, if any, have occurred in the status of the Catholics under his charge. The current *Catholic Directory* merely informs us that Msgr. Ortynski resides at 1105 N. 63rd Street, Philadelphia, and that he is the "Greek Catholic Bishop for the United States."

Lately a seemingly well-informed writer, (presumably one of the several missionaries in the Canadian Northwest who, with the permission of their superiors, have gone over from the Latin to the Ruthenian rite in order to keep large numbers of neglected Ruthenian Catholics from falling away from the faith), has been publishing "Échos Ruthènes" in the Quebec *Vérité.*

From these interesting and no doubt reliable notes we gather that the chief difficulty which Msgr. Ortynski has so far encountered is the enforcement of celibacy on the part of the clergy. When he assumed charge of the Ruthenian missions of the U. S. there were engaged therein more than sixty priests, of which only a few were celibates, while the majority consisted of widowers or married men who had either left their wives in the old country or brought them with them to America. The Bull "Ea semper" says in article 12 of its second shapter: "Sacerdos eligendus sit cœlebs, vel saltem viduus, et absque liberis." It was when he tried to enforce this regulation that Bishop Ortynski encountered his first serious trouble. Both in America and in Galicia, says the *Vérité* writer, "on fit éclater un tonnerre de protestations, dont les derniers échos ne sont pas encore éteints." It is strange, and perhaps fortunate, that this thunderous protest did not carry beyond the circles of the Ruthenians themselves and the columns of their newspapers. For to judge by the descrip-

tion which the *Vérité's* collaborator gives of it, it must have been anything but edifying. "Msgr. Ortynski was accused of being a tool in the hands of Rome to destroy forever the Ruthenian rite in America. For two years the sectarian newspapers of the Ruthenians throughout the U. S. never ceased to pour out a torrent of insults against him who had been sent by the Holy See 'ut ritus graecus ruthenus, variis in missionibus Foederatarum Civitatum' incorrupte servetur' (Bull 'Ea semper.') Unfortunately some of the priests who thus waged war against their chief were Polish compatriots of Bishop Ortynski; the others were Ruthenians from Hungary. Several among them, after being suspended by the diocesan ordinaries and found unworthy by Msgr. Ortynski, became schismatics. A full dozen of such schismatics were named in the first two issues of the *Duszpaster* [the Bishop's official organ]. Just now it seems an attempt is being made not so much to nullify as to forestall the effects of the Bull 'Ea semper' by claiming that, though it was published, it was never officially promulgated. Strange though it sound, this assertion was first made by a high ecclesiastical dignitary, and it is corroborated by certain facts within the Ruthenian Catholic body in the U. S. The future will clear up this problem."

We trust the *Vérité's* collaborator will keep us informed with regard to further developments among the Ruthenians, who form a sufficiently numerous, though because of their language and rite almost completely isolated, portion of the great Catholic body in this country. Msgr. Ortynski himself estimates their number to be almost a quarter of a million. What entitles them to our special sympathy is the fact that they are exposed to much persecution on the part of Russian schismatics.

The issue of *La Vérité* from which we have quoted is No. 39 of the current (twenty-eighth) volume.

Speaking of the Ruthenians reminds us that Rev. Faustin B. Ersing recently asked the REVIEW to make public the fact that he is trying to obtain the co-operation of some clergyman able to speak and write Ruthenian in the work of perfecting the Ruthenian portion of his *Examen Conscientiae, Compluribus Linguis Exaratum.* Father Ersing's address is Fort Recovery, Ohio.

A SCHOOL QUESTION IN KANSAS

We see from the Wichita *Catholic Advance* of April 10, that the Bishop of Leavenworth has decided to accept the appointment, tendered him by Governor Stubbs, of a position on the Kansas Text Book Commission. This honor came to Msgr. Lillis entirely unexpected and without any suggestion or co-operation on his part. As soon as the appointment had been made known, some Methodist ministers raised a howl, pouncing upon this opportunity to vent their spleen against the flourishing Catholic parochial school system of the State. Msgr. Lillis retorted with a dignified statement, published by the *Kansas City Star,* March 17, in which he said:

I think the Governor is acting within his rights, but I am sorry he did not select some one else in my stead for the commission. His offer to place me on the board was a greater surprise to me than it could have been to any of his critics. I met Mr. Stubbs only once and on that occasion nothing was said about

any board or commission. His appointment of me was entirely gratuitous on his part. I am not cognizant of any one suggesting my name to him. Certainly no one did with my consent or knowledge.

I am not insensible to the confidence he places in me nor am I lacking in appreciation of the honor of his courtesy, but he knows my time is so taken up that the greatest favor he could do me would be to find another member to replace me on the commission. The public schools of our State deserve the best that intelligence and means can provide and our text books should be the choicest. I am not acquainted with the other gentlemen on the commission, but reports would indicate their thorough fitness for the position they are called on to fill.

The criticisms over the new Text Book Commission seem to be aroused because of my relations with the parochial schools, and here I wish to state a few things regarding these schools. They are built and maintained by the people of the Catholic faith. They are private institutions working for God and country. They impart secular knowledge, using most of the State textbooks, and they instruct in Christian fundamentals. They are not built to oppose or to compete with the public schools. For reasons of conscience they are patronized by the children of the parish maintaining them. In the State of Kansas there are 11,000 children in the parochial schools, and thus the sum of ¼ million dollars is saved annually to the general public by the existence of these schools.

The public school system is the outgrowth of denominational schools, and hence there can be no need for alarm because a large body of citizens sees proper to build, maintain, and foster parochial schools. I make no apology for the standard of education in these schools. By its results let the parish school system be judged.

The reverend gentleman who volunteered the information that the 'Catholic schools would not use the State textbooks' was surely misinformed, as facts do not fit into his satement. The opposite is true, as he may learn by a visit to any parish school in the State.[1]

I would remind the other gentleman, who is quoted as saying that I would cripple the whole system by my presence on the board, that there are six other very high-minded commissioners, who have the confidence of all the people, including the 125,000 Catholic population, and that these can be relied upon to guard the system against one imaginary foe.

The unhealthy and unwarranted criticisms that have been aroused over the Text Book Commission are happily not a reflex of the times nor of the spirit of true Americanism.

In Kansas, as in several other States, there exist a number of public schools taught by Sisters and frequented exclusively, or almost exclusively, by Catholic pupils. The present agitation seems to aim principally at depriving these schools of their *pro rata* share of the school fund. We understand that a test case is to be made at Emmett, where there is a public school taught by Sisters.

[1] Conditions in Kansas must be exceptional in this respect. We at least do not konw of any other State where the same text books are used in the so-called public and in the Catholic parochial schools. That this is so in Kansas will, we think, silence *Catholic* criticism (outside of the State) of the Bishop of Leavenworth's acceptance of a position on the State Text Book Commission.

THE JESUITS AND CATHOLIC EDUCATION IN COLONIAL DAYS

Most of us have some notion of what Catholic *higher* education in the United States owes to the Jesuits. But few are aware of the fact that we must attribute to the Jesuits, more than to any other single influence, the establishment of the Catholic parochial school system as it exists today. "It was the Jesuits who opened the first schools," says the Rev. J. A. Burns, C. S. C., in his lately published book, *The Catholic School System in the United States: Its Principles, Origin, and Establishment* (Benziger Brothers. 1908. $1.25 net), "gave them their present form, and made them a function of organized parish work. Long before the advent of the hierarchy in the person of the venerated Bishop Carroll, Catholic schools existed, flourished, and had been molded into a kind of system, under the Jesuit pastors and missionaries." (p. 89.)

Nay, more than that, the early Jesuit missionaries, foreseeing a need which many of us are only beginning to perceive in the twentieth century, strove to induce well-to-do Catholics to endow these schools so as to make them free schools. This is proved by the fact that, during the period of their early missionary activity in Maryland, "several generous bequests were actually made... for the establishment of 'free schools'" (p. 94). When e. g. Edward Cotton, a rich and influential Catholic planter, died, in 1653, he "left the bulk of his estate consisting of 450 acres and many cattle, for the endowment of the Catholic school [at Newtown, Md.]." Father Burns gives the text of his will (pp. 96—97). Several other wills made during this period testify to the generally felt need of Catholic free schools (Burns, pp. 94—95).

Not long afterwards, (A. D. 1677), a college, or "school for humanities," was officially opened by the Jesuits at Newtown, which, says Father Burns (p. 103), "was the second institution of the kind, in point of time, established within the present limits of the United States, being preceded only by Harvard."[1]

WHAT SHALL WE DO FOR OUR BOYS?

How shall we preserve the fruits of the careful training received by them in the parochial schools? How shall we steel them against the temptations that must soon assail them in the society of irreligious companions in workshop, office, store and factory? These are questions that have worried more than one pastor in our large cities. The task seems so hopeless. "Why, it's no use trying," say some. "The young will not respond to our efforts; they will not come to our clubs and socials and meetings; the lads will go elsewhere for amusement."

An energetic and splendidly successful worker for Catholic boys from the ages of thirteen to eighteen, has pondered these questions well and wisely. He made his observations and experiments in the

[1] Father Burns calls attention to the little known fact that Georgetown University, Washington, D. C., has a close historical connection with the old Jesuit school and college at Newtown, Md. The first students were received at Georgetown in 1791, and not long afterward, classes were discontinued at Bohemia, Md., "in the fastnesses of Cecil County," whither the Jesuits had transferred their college after they had been driven away from Newtown. So that "the new institution [Georgetown] was, in reality, only the old Jesuit school that had existed more or less continuously, in one place or another, for a hundred and fifty years before" (p. 117).

greatest city of the country, and his counsels are worth listening to. Let the city pastor who is about to give up all hope of doing anything for "the boys" read *The Boy-Savers' Guide: Society Work for Lads in Their Teens by Rev. George E. Quin, S. J.* (New York: Benziger Bros. $1.35 net.) He will begin to understand that there may have been something wrong in current methods. The boy after all is "a strange animal" and you need a little *savoir faire* to handle him aright. We venture to say that the director of a boys' club, sodality or society can hardly turn to a page of Father Quin's book without finding something practical, cheering or suggestive. There is hope, courage and inspiration in his chapters. To those who have at heart the welfare of our young we can only say "Tolle, lege!" Yes, let the director take it and read, but especially let him try to put into his work the energy, zeal, and common sense that have made Father Quin's efforts so successful.

"UNDERLANGUAGED" AMERICANS

It is coming to be more generally recognized every day that the great American species of the genus Anglo-Saxon is disgracefully backward in its knowledge of foreign tongues. "No traveller will deny the backwardness of the Anglo-Saxon, especially the American, in the use of modern languages," says Prof. Paul R. Pope of Cornell University in the N. Y. *Evening Post* of Feb. 6. "The cultured German knows French and English, the Dutchman almost invariably speaks three languages besides his own. The American knows no other idiom than English—if he knows that. The American girl is a great favorite in continental society, but in Berlin the young German talks English to her, in Florence she speaks English to her Italian admirers. Countless amusing stories illustrate the Anglo-Saxon's weakness or lack of interest in the practice of other languages than his own."

On the causes of this ignorance Professor Pope has this to say: "It is not hard to explain this inferiority of the American. There are other causes than the American student's intellectual laziness, his lack of ambition to learn for the mere sake of knowing more. The Europeans naturally have a great geographical advantage, and profit by it. Business demands the ability to talk the language of the customer, especially English to the Anglo-Saxon tourist. Then the young German has excellent training in French and English in the schools under teachers who are masters of the subjects which they teach. Moreover, he begins his modern languages at the age of ten or twelve, whereas many of our students wait until they are fifteen or twenty, and study with teachers who are about two lessons ahead of the class. Furthermore, there is an atmosphere of intellectual activity, of eagerness to acquire in the continental school, while very many of our American students systematically loaf and avoid learning any more than is absolutely necessary. (I speak from my own school experience. If the teacher forgot to assign the next lesson, not a man of us did a stroke of work for the next day.)"

FLOTSAM AND JETSAM

Professor Ubaldo Mannucci reports from Rome that the Commission entrusted with the codification of the Canon Law of the Church has already finished the rough draft of the new code, the first part of which ("De Personis") is being sent to all the bishops throughout the world, who will be requested to express their opinion of its merits and to suggest such changes as they may deem advisable. This is to be done within the next six months. Part II of the code, "De Rebus," and part III, "De Iudiciis," will follow soon. It is hoped that the final text will be ready for promulgation in 1911.

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At the funeral of the late Madam Modjeska, in the Cathedral of Los Angeles the other week, the *Tidings* informs us (xv, 16),

"The choral service consisted of the Gregorian Mass for the dead. Mr. Colby played an organ processional preceding the Mass and improvised at appropriate intervals during the service. Mr. Opid, the dean of Los Angeles 'cellists, and a nephew of the great actress, gave a beautiful and sympathetic interpretation of Chopin's funeral march, played on the 'cello during the Offertory."

They must have queer notions of Gregorian music in the beautiful "City of the Angels"!

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Dr. Hasting H. Hart, of Chicago, a national expert on the care of the young, "advocates abolishment of all orphan asylums and public homes for normal children.... He is convinced that the placing of all healthy normal children with good families, as is done in Massachusetts, is far better than herding them into institutions."

We share Dr. Hart's conviction. But, to quote the *Seraphic Child of Mary*, the monthly organ of the Capuchin Fathers' "Seraphic Work of Charity" (Pittsburg, April 1909): "Where will be find the families ready to receive these 'healthy normal children'? Catholics cannot, generally speaking, be accused of 'paedophobian' tendencies, and yet even so well organized and efficient a society as the Catholic Home Bureau of New York finds the securing of suitable homes for boys quite a problem. In our humble opinion, the country will need all its orphanages and children's homes just a little while longer, and a few more besides."

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Here are ten advertisements shown to us in the *Country Gentleman* of Albany, N. Y., all of February 18th, all of "wants" for managers of farms, and all must have wife and no children. That is the way race suicide is encouraged, almost compelled. The condition therein indicated is to our shame and loss. A correspondent asks: "Has the Eastern farmer quit raising children, preferring hogs?"—N. Y. *Independent*, No. 3146.

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Ex-priest Giorgio Bartoli, formerly a member of the editorial staff of *La Civiltà Cattolica*, according to a Roman correspondent of the *Kölnische Volkszeitung* (No. 235) has joined the Waldenses and

is delivering modernistic lectures at their Roman meeting-house in the Via Nazionale. He has also become a contributor to the Waldensian organ *La Luce,* in which he viciously attacks the Catholic Church, the Pope, and the Society of Jesus, of which he was formerly a member. In the near future there is to appear from Bartoli's pen a book entitled *Il Tramonto di Roma* (The Decline of Rome). Is it not strange that such a staunch defender of Catholic orthodoxy as the Jesuit Order should have been fated to produce almost simultaneously, and at such a parlous juncture, three apostates of the prominence, ability and malignity of Hoensbroech, Tyrrell, and Bartoli?

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Brewers and distillers are rejoicing over a late decision of the United States Circuit Court of Appeals in Virginia, which affirms the right of a licensed liquor dealer to ship his wares C. O. D. into "dry" territory, provided he has a *bona fide* order. But has not rather a deadly weapon been placed in the prohibitionist's hands? Local option is in higher favor all over the country, and is swiftly gaining ground. It counts many friends even among drinkers, who see in it not a moral issue so much as a fundamental affirmation of home rule. If, it is claimed, the Richmond decision correctly interprets the present federal law, home rule is nullified. The saloon becomes worse than before, inasmuch as it now needs no local protection. It is but the span of a thought from this intolerable condition to State-wide prohibition, and thence to national prohibition. Figure it out: counting by "dry" counties and towns, nearly half the country is already openly against the saloon, and so are thousands of voters in "wet" regions. It is very doubtful whether any State can circumvent the Interstate Commerce law. Therefore, the latter must be amended to enable communities to deal with the drink problem, or else Congress must turn our breweries into fuel-alcohol factories. And the likelier horn of the dilemma will be almost as fatal to the liquor interests as country-wide prohibition.

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Speaking of Rev. L. A. Lambert, editor-in-chief of the New York *Freeman's Journal,* who recently celebrated the fiftieth anniversary of his ordination, the *Casket* (lvii, 11) says:

"We have called him the veteran editor, yet it is not as an editor that he has been really great. His pen is not versatile enough for a great editor, for the latter must deal, either directly or through others, with all the topics of the day that come within the sphere of the paper he is editing. We do not know how much 'editing' Father Lambert did for the little country paper in which he began to write 'Notes on Ingersoll,' but we do know that during the six months or more when he was pulverizing Christian Science in the columns of the New York *Freeman's Journal* he left the readers of that paper in ignorance of his views on a multitude of matters on which they would gladly have had them. But on the other hand, he did a work which a great editor's versatility would have hindered him from doing. He annihilated Ingersoll and,—we repeat the word because we cannot think of a better one,—he pulverized Christian Science. And in doing so he wielded a weapon which none but he can wield, with such facility,

a faculty for analyzing sophistry to its very last ingredients, and at the same time of making the process of his analysis so clear that any man of ordinary reasoning power can follow it."

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It is rumored that the Bellamy Storers are restored to favor at Washington and will soon be sent abroad again. We hope with Rev. Dr. P. C. Yorke (*The Leader,* VIII, 16) that this rumor is not well founded. "Mr. Taft can make no bigger mistake than to try to continue the Roosevelt policy of attempting to manufacture bishops and create cardinals. Where a State is professedly Catholic, or even Christian, there is a certain congruity in the officials of the State expressing their opinion as to the merits of divers ecclesiastical candidates. This privilege has been granted by the Holy See in concordats or tolerated by ancient custom. But, as the Pope says in his Bull abolishing the Veto, the modern State is not Christian, more often it is anti-Christian. It has no claim whatsoever to pass on ecclesiastical matters. This is especially true of the American State, which expressly disclaims any intention of interfering in Church affairs. Therefore, for American politicians, no matter what their degree, to interfere in the processes of Church discipline, is an outrage and an insult. Mr. Taft will do well to let the Church attend to her own business. Catholics will be sincerely thankful to be spared the spectacle of bishops' miters and

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cardinals' hats canvassed by rival cities, as towns now strive for the State capitol or a high school to enhance the value of real estate."

In these days of strenuous philanthropy poor families with dependent or delinquent children are very often subjected to a system of surveillance and inquisition which cannot but be a source of deep humiliation to people who have a proper degree of self-respect. There can be no objection to the visits of representatives of societies which offer substantial assistance to such families. But there are the agents of societies and private concerns engaged in preparing sociological schedules and exhibits, who come unannounced and unexpected and, though authorized neither by the State nor by the Church, insist on getting a "history" of every member of these unfortunate families, with a bit of ancient history added for good measure. This is "charity" with a vengeance, and very apt to make the lot of the poor all but intolerable.

The Capuchin Fathers' *Seraphic Child of Mary* (Pittsburg, April 1909), from whose pages these pertinent observations are taken, thinks that "Possibly the establishment of a Children's Federal Bureau and its placement under one of the government departments, as planned by President Roosevelt," would "put a stop to the private detective work of these overzealous parties."

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The *Nation* believes that in the very excesses of modern nations in the matter of armament lies a hope for peace. Armaments designed to overwhelm others, says our contemporary, are ruining ourselves. At the present rate, the money-pinch will soon make powerfully for international peace, and some means of guaranteeing it less costly and less futile than armor plate and high explosives. The moral and Christian

arguments for disarming are reinforced today as never before by economic reasons. Taxes may do what texts cannot. It will soon become impossible for a finance minister to propose new ways of taking the substance of the taxpayer, without having first sought earnestly to bring about an agreement among the nations to limit armaments. The German reply to Campbell-Bannerman's advances was that "no formula" for disarming could be found. Events are bringing a formula to view. Whether expressed in pounds or marks or dollars, it comes to the same thing—namely: The limit to the power of the peoples to pay taxes compels the finding of a limit to great armaments.

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How difficult it is when you once begin to tamper with the law of God to draw the line. Those who by deliberate legislation first set aside the precept "Whom God has joined together let no man put asunder," assuredly never foresaw the consequences of their own acts. The champions of divorce are cheaply eloquent about the hypocrisy of loveless homes, but they seldom stay to ask in how many cases it is the existence of the divorce court which is answerable for the worst of the evil. Men and women, who else would have bravely taken their happiness in their own hands, and tried to make the best of life together, are now tempted astray by the thought of the divorce court round the corner and the chances it offers of making another start under new conditions.

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Father Thurston, S. J., in the *Month* (No. 536) suggests that the familiar custom of bringing in lighted torches at the time of the elevation at Mass had its origin in the desire of our fathers to see the Sacred Host. The following passage, which he is able to cite from some thirteenth century constitutions of the Carthusian Order, would seem to show that the theory is based on something better than mere conjecture: "At private Masses let two candles be lighted. And when the body of Christ cannot be seen, because it is too early in the morning, the deacon may hold a brightly burning taper of wax behind the priest in order that the body of Christ may be seen on this side." It is true that the bringing in of the torches might be sufficiently explained by a desire to honor the Blessed Sacrament; for there can be no question that the ceremonial use of lights often has this significance. But this would hardly account for the immediate removal of the torches when the elevation is over.

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A remarkable case of healing by a sort of Emmanuel movement was cited the other day by a Boston physician. He said that Dr. Weir Mitchell gave one of the current volumes on psychotherapy to a young lady afflicted with hysteria, told her to study it and learn to cure herself. About two weeks later he received a note from her saying: "That book is a prize. The other day I had an attack of the old sort —laughing and crying together—and the trouble was brought to an end in two minutes simply by the use of the book. Mamma spanked me with it."

BOOK REVIEWS AND LITERARY NOTES

—Professor Ehrhard's position in the "Americanism" and "Modernism" controversies is too well known to need restatement. John A. Bain has but lately given a synopsis of Ehrhard's sensational book *Der Katholizismus und das zwanzigste Jahrhundert* on pp. 21 to 28 of his work *The New Reformation: Recent Evangelical Movements in the Roman Catholic Church* (Edinburgh: T. & T. Clark. 1906). The fact that Ehrhard had been effectively refuted by theologians of the calibre of Weiss and Braun, did not deter him from restating his false position in a lately published brochure, *Katholisches Christentum und moderne Kultur.* This brochure is subjected to a searching criticism from the philosophical, and especially from the theological point of view, by the ex-Provincial of the Austro-Hungarian Province of the Dominican Order, V. Rev. P. Sadoc Szabó, in a pamphlet entitled *Albert Ehrhard's Schrift: „Katholisches Christentum und moderne Kultur" untersucht von P. Sadoc Szabó, O. P., S. Theol. Magister. Ein Beitrag zur Klärung der religiösen Frage in der Gegenwart.* (vi & 208 pp. 12mo. Graz: Verlag von Ulr. Moser [J. Meyerhoff]. 1909. Price Kr. 2.40, in paper covers.) Whoever has read the writings of Ehrhard, Schell & Co. on the "reconciliation of the Church with modern culture," especially if a doubt has remained in his mind, should hasten to procure and to study this pamphlet. It is a powerful defense of the orthodox standpoint against the attacks of the "culturists." One after another the positions of Ehrhard, so far as they can be got at —for Ehrhard, like all the writers of that school, is exceedingly obscure—are shown to be absurd and altogether untenable in the light of revealed truth. P. Szabó does what Ehrhard has neglected to do: he clearly defines the terms of the attempted equation, and then shows that any attempt at reconciling the Catholic Church and modern culture, which involves a surrender, on the part of the Church, of her traditional conception of modernity, or any essential change in her doctrine, worship, organization, extrinsic rights, or in her views of the Christian religious life, is condemned to necessary and ignominious failure. P. Szabó's is distinctly a tract calculated to vindicate the Scholastic system and to re-assure wavering Catholics in these parlous days of Modernism. We cannot recommend the book too highly.

—We are indebted to an unnamed "Priest of the Diocese of Westminster" for a well-done translation of Dr. K. A. Heinrich Kellner's indispensable *Heortologie (Heortology: A History of the Christian Festivals From Their Origin to the Present Day. Translated with the Author's Permission from the Second German Edition.* xviii & 466 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1908. $3 net). We call the work indispensable, because it is the only up-to-date treatise on the subject of heortology accessible to the general reader. The learned author (he is a professor of theology in the Uni-

versity of Bonn) has collected and systematized the solid results gained by investigations into this branch of liturgy, which he rightly regards and treats as a department of study for itself. His work is intended chiefly for theological students and the clergy, but the educated layman, too, will find it not only useful but, as we have said, indispensable. It is a book that should be in every (especially in every Catholic) library. The translation reads well and, to judge from such tests as we have been able to make, renders the original faithfully. Kellner's excursus on the German Protestant "Buss- und Bettage," which the translator has omitted, will not be missed by English readers. In a second edition greater care ought to be taken by the proof-reader. The number of ugly misprints, particularly in the foot-notes, is large enough almost to spoil one's pleasure in reading what is otherwise an agreeable and profoundly interesting text.

—The adventures of "The Madcap Set at St. Anne's" have made the name of the authoress familiar to many Catholic readers, and in her recent work (*The New Scholar at St. Anne's by Marion J. Brunowe.* Benziger Bros.) we again meet some of the characters of the former volume. The new scholar is Isabel Kersey, who being of a rebellious character, simply makes up her mind at the outset to break all the disciplinary rules of the convent-school. The "Remains" of the "Set" are still at the institution when she enters, and their constitution and by-laws, which "consisted of the simple but comprehensive statement that they intended to break any rules which they found too irksome," naturally appealed to Isabel. So she is duly initiated into the company. However, be it said at once, that another purpose of the strange coterie was to provide all kinds of legitimate amusements for the school. But the young readers must learn for themselves the further doings of the Set, and we promise them some delightful hours as they follow the story. The book comes to us in a beautiful holiday cover. ($1).

—Father J. V. Bainvel, S. J., has issued a "second, revised and enlarged edition" of his useful little book, *Les Contresens Bibliques des Prédicateurs* (xii & 168 pp. 12mo. Paris: Lethielleux. 50 cts. net, in paper covers). We gave cordial praise to the first edition, which appeared in 1895, and, the volume having been out of print for a considerable time, have often wondered why it was not republished. The author explains the true meaning of a large number of Scriptural passages which are often, not to say generally, misinterpreted. Thus, "Non in commotione Deus" (3 Kings xix, 11) does not mean that the Lord is not, or does not care to be, present where there is trouble and tumult. "Sanabiles fecit nationes orbis terrarum" (Wisdom i, 14) does not mean that all nations may be saved, though no doubt they may; but that neither death nor physical evil are the work of God. When St. Paul wrote (2 Cor. xii, 7), "Datus est mihi stimulus carnis meae," he did not refer solely, nor even chiefly, to temptations of the flesh. Neither does the caution (Eph. vi, 3), "Nec nominetur in nobis" refer principally to the vice of impurity. Nor did the Apostle strictly mean that the vices of which he speaks in the pas-

sage last quoted were not even to be mentioned among Christians; he wished to warn the Ephesians against indulging in them. The true sense of the famous Pauline passage: "Statutum est hominibus semel mori" (Hebr. xi, 27) is not, "Every man must die," but rather, "A man dies but once." "Rationabile obsequium vestrum" (Rom. xii, 1) does not mean that our obedience to God should be reasonable; but that it should be an obedience not merely external and of the body, but of the soul, spiritual. The true meaning of all these passages and many others similarly misunderstood is explained by the author tersely and with constant reference to the original (Hebrew or Greek) text. Altogether it is a most useful work, indispensable to priests and all lovers of Holy Scripture. We hope some one, with the reverend author's permission, will give us an English edition.

—We are indebted to Benziger Brothers for a copy of *The Catholic Who's Who & Year Book 1909. Edited by Sir F. C. Burnand* (555 pp. 32mo. London: Burns & Oates. American agents: Benziger Brothers. $1.50 net). It is a book full of valuable information and entertaining reading about prominent English Catholics, and as such deserves warm praise. We say *English* Catholics, for in its attempt to do justice to American Catholics the work fails signally. Charles J. O'Malley has taken the trouble to prove this at some length in an editorial in the Chicago *New World,* Vol. xvii, No. 31. But then we are soon to have an American Catholic Who's Who to supply the want. We would suggest that when this appears, Sir Francis Burnand either treat us American Catholics fairly, or ignore us altogether. His *Year Book* has a mission all its own even if limited to Great Britain and Ireland.

—*The Life of St. Melania. By His Eminence Cardinal Rampolla. Translated by E. Leahy, and Edited by Herbert Thurston, S. J.* xvi & 164 pp. 8vo. London: Burns & Oates; American agents, Benziger Brothers. $1.50 net.—This is not a full translation of Cardinal Rampolla's *Santa Melania Giuniore, Senatrice Romana,* published by the Vatican Press, 1905. With the author's permission his brief summary of the history of St. Melania is here made accessible to an English public, supplemented by sundry passages from the Latin or Greek text of the original Life. St. Melania lived in that extraordinarily interesting period of the break-up of paganism and the early incursions of the barbarians, the last days of Roman greatness before Constantinople became the permanent center of empire. Hers was an eventful, heroic, and edifying life. Fr. Thurston, who has revised the translation, contributes a characteristic preface. It is too bad we cannot have the full text of Cardinal Rampolla's learned work, with its many valuable critical disquisitions, in English!

—*The Little Book of Humility and Patience* (119 pp. 16mo. London: Burns & Oates; American agents: Benziger Brothers. 60 cts. net) is made up of selections from *The Groundwork of the Christian Virtues* and *Christian Patience* by the famous Archbishop Ullathorne, O. S. B. Needless to say, they make fine spiritual reading. Unlike so many ascetic books this lit-

tle volume is delightful to behold and to fondle, though the portrait which serves as a frontispiece, is not all that might be desired from an artistic point of view.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]*

LATIN

De Curia Romana. Textum documentorum quibus Curia Romana noviter ordinatur, praebet et notis illustrat Martinus Leitner, Juris Canonici Professor in Facultate Theologica Passaviensi. 68 pp. 8vo. Sumptibus et Typis Fr. Pustet. MDCCCCIX. 45 cts.

Supplementa Editioni Decimae Septimae Compendii Theologiae Moralis (Sabetti-Barrett). Adjecta a Timotheo Barrett, S. J. 85 pp. 8vo. Fr. Pustet & Co. 25 cts. (in stiff paper covers).

ENGLISH

Meditations on the Gospels for Every Day in the Year. Translated from the French of Père Médaille S. J. New Edition. x & 542 pp. 8vo. B. Herder. 1909. $1.50 net.

Cupa Revisited. By Mary E. Mannix. 136 pp. 12mo. Benziger Bros. 1909. 45 cts.

Selected Sermons by Rev. Christopher Hughes. 222 pp. 12mo. Fr. Pustet & Co. $1 net.

Between Friends. By Richard Aumerle. 194 pp. 12mo. Benziger Bros. 1909. 85 cts.

A Short and Practical May Devotion. Compiled by Clementinus Deymann, O. F. M. Sixth Edition. 124 pp. 18-mo. Fr. Pustet & Co. 20 cts.

Manual of the Sodality of the Blessed Virgin Mary, Compiled from the Best Manuals. Approved by Ecclesiastical Authority. 222 pp. 32mo. Fr. Pustet & Co. 40 cts.

Round the World. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. Volume VI. With 87 Illustrations. 211 pp. 12mo. Benziger Bros. 1909. $1.

The Law of Church and Grave. The Clergyman's Handbook of Law. By Charles M. Scanlan, LL. B. vii & 265 pp. crown 8vo. Benziger Bros. 1909. $1.35 net.

The Mission Manual. A Book of Instruction and Devotion by a Missionary Priest. Intended to Preserve the Fruits of the Mission. 548 & viii pp. 3½ by 4¾ in. Milwaukee and New York: The M. H. Wiltzius Co.

The Little Book of Humility and Patience. By Archbishop Ullathorne. Being Selections from "The Groundwork of the Christian Virtues" and "Christian Patience." vi & 119 pp. 4½ by 7 in. London: Burns & Oates; New York, Chicago, Cincinnati: Benziger Brothers. 60 cts. net.

The Fundamental Fallacy of Socialism. An Essay on the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case. Edited by Arthur Preuss. Second Revised Edition. 198 pp. crown 8vo. B. Herder. 1909. $1 net.

GERMAN

Die katholische Caritas und ihre Gegner. Von Dr. Franz Schaub. Kgl. Lyzealprofessor in Regensburg. 237 pp. royal 8vo. M. Gladbach: Volksvereinsverlag. 1909. M. 2.20 net.

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Why a Catholic May Not be a Socialist

(Cf. CATHOLIC FORTNIGHTLY REVIEW, xv, 18, 553—555; xvi, 1, 12—14; 3, 70—73)

THE term Socialism does not always signify exactly the same thing. Socialism in the proper and strict sense usually means a certain economic method or scheme to solve the social question and to remedy the grave evils which afflict society. This is Socialism as an economic system. "Socialism advocates the transformation of all capital, or means of production, into the common property of society, or of the State, and the administration of the produce and the distribution of the proceeds by the State." (Cathrein-Gettelmann, *Socialism,* p. 17.) The transformation of all the means of production into the common property of the State or the commonwealth, is the gist, the final aim, and the substance of Socialism, in which all Socialist platforms both in Europe and America agree. (*Ibid.*, pp. 56 sqq.)

2. The realization of this scheme is the object of a special social movement, and the scheme itself is based by many on certain philosophical views. Hence we have Socialism as a *social movement,* i. e., the Socialist movement, and Socialism as a *social philosophy*, i. e., the Socialist philosophy.

"As a social movement, it comprises the Socialist organization, together with the leaders, literature, teachings, political activity, and all the other concrete forces which are moving towards Socialism as a system of industry. Now this movement is as a whole decidedly hostile to the Christian religion, the Christian view of life, and Christian institutions." Hence it is clear "that no Catholic is permitted actively to identify himself with the Socialist movement, for example, by propagating its literature or by enrolling himself in the Socialist party. To do so is to give direct and immediate aid in the constant propagation of ideas that make for the destruction of the religion of Christ."

"As a social philosophy, Socialism refers to that body of principles by which scientific Socialists attempt to explain the rise and growth of social institutions, and upon which they base their belief in Socialism as an industrial system. This philosophy is materialistic, and consequently anti-Christian.... [Hence] it is [likewise] clear that one cannot adopt the Socialist philosophy and remain a Catholic."

3. "Comes now an earnest Catholic and speaks as follows: 'I do not accept the Socialist philosophy, nor have I any connection with the Socialist movement, but I do believe in Socialism as an economic system.'" The question, therefore, is: May a Catholic believe in So-

cialism merely as an economic system, and may he, accordingly, *in this sense* be a Socialist? What Socialism as an economic system means has been explained above. The answer to the question proposed cannot be doubtful; viz.: *he may not.* Why? Because it is precisely as an economic system that Socialism properly so called has been rejected by Leo XIII, in the first part of his Encyclical "On the Condition of Labor." For nowhere does the Pontiff mention, or even allude to, the hostility of Socialists to the Christian religion or the materialistic principle of scientific socialism. He simply states the general demand or specific tenet of Socialism, which he supposes to be known, namely the substitution of common for private ownership, at least as to the means of production. Against this demand or scheme he raises four distinct charges and proves them one by one.

"To remedy this evil [the miserable condition of the masses] the Socialists, working on the poor man's envy of the rich, maintain that private ownership of property must be overthrown and in its stead property common to all be introduced, to be administered by those who are at the head of municipal bodies or of the entire commonwealth. By thus transferring property from private persons to the community, the present evil state of things, they believe, will be cured and temporal goods and comforts be equitably distributed among the citizens. But this scheme is so manifestly unsuited to solve the social question, that it would harm the working classes themselves; moreover, it is unjust, since it does violence to lawful proprietors; besides, it perverts the functions of the State, and, finally, produces universal confusion."

After having substantiated these four charges, the Pope concludes: "From all We have said it is clear that the tenet of Socialism, viz., the substitution of common for private ownership, must be utterly rejected; for it works harm to those who are to be assisted; it is contrary to the natural rights of individuals; it perverts the functions of the State; it destroys the peace and harmony of society. The first and most fundamental principle, therefore, if we wish to alleviate the miserable condition of the masses, must be the inviolability of private property."

It is evident from these passages that the Pope directs those four *grave charges* against economic Socialism as such, independently of any participation in the Socialist movement, and independently of any particular religious or philosophical views or principles which Socialists may have connected with their main tenet or economic demand. The same follows also from the proofs of the four charges.

4. True, the assertion has lately been made, "that the Socialism denounced in this document (Leo's Encyclical) is communistic and extreme rather than collectivistic and essential;" in other words, that

Pope Leo "denounced" in his Encyclical *extreme Communism*, and nothing else. This view seems to me untenable. Extreme Communism denies the private ownership of all classes of objects and advocates the transfer of all goods without exception to the community as owner and administrator. This system has ceased long since to have adherents (Cathrein-Gettelmann, *Socialism*, p. 14). But we cannot suppose for a moment, that Leo XIII wrote his Encyclical to refute a system which has been dead and buried for many generations. It is undeniable, therefore, that when Leo XIII speaks all along of *Socialism* and *Socialists*, he does not mean extreme Communism and Communists, but Socialism and Socialists in the proper and ordinary sense of the term; and when he speaks of the Socialist scheme of transforming private into common property, he manifestly refers this change, as all Socialists understand it, to *productive goods* only, not to all goods without distinction. It is the actual and modern Socialism, advocating the socialization of all the means of production as the universal remedy for the evils of society, that the Encyclical of Leo XIII combats and rejects. Such being the case, it is manifest that no Catholic may believe in Socialism as an economic system.

5. Our "earnest Catholic," however, is not dismayed. Then, he says, I shall adopt the Socialist tenet only to a certain extent and retain the mere "essence" of Socialism, in about the following manner; "The instruments of production and exchange should be owned and managed by the community, but the private owners of these instruments should receive fair compensation. Landowners should receive from the State as much as they have paid for their land, and should be permitted to retain permanently the land that they cultivate or occupy, but should be compelled to pay to the State annually its full rental value, exclusive of improvements. Since the great industries managed by the State would set the pace, small industries which an individual could operate by himself or with the help of two or three others, might remain private. ....All goods which immediately satisfy man's wants, should be privately owned.... [One] would also be allowed to own shares in co-operative industries, and to purchase insurance from the State.... [This system] embodies all the essentials of economic Socialism.... It may, therefore, be called Essential Socialism."—What is to be said of this system?

First of all, the restriction or modification that is here introduced, is against the essence of Socialism. "The chief plank," writes Cathrein, "in the platform of modern Socialism is the abolition of what it calls anarchy of production, which it regards as the root of all social evils, and the institution of a *systematic scheme* of production. But this end can be attained only if the entire State is the proprietor of all labor

materials, the distributor of labor and of its proceeds... In all Socialist writings we meet again and again the following fundamental demands which are found already in the Gotha [1875] and Erfurt [1891] platforms: (1) Socialization of all the means of production; (2) Social organization of the entire field of production to replace the existing anarchy of production; (3) on the basis of the greatest possible democratic equality, so as to remove permanently all class supremacy and class privileges. These essential demands necessarily imply (4) the distribution of the social product according to a fixed standard." (*Socialism*, pp. 252—259.)

6. The system we are examining, therefore, is not Socialism proper; it is, however, Socialistic, and is no less impracticable and objectionable than genuine Socialism. Dropping its impracticability, it is clear that the change of the present to the proposed new order could not be effected except by *compulsory expropriation of private owners;* for private owners, with very few exceptions, will never voluntarily part with their property, even if allowed to retain what they immediately need for their wants and the machinery and tools used in small industries. But such expropriation "is manifestly against justice, since the right of having property is a right granted to man by nature."

The Pope proves (in the second charge) the necessity and lawfulness of private ownership, explicitly in land, by two different arguments, one taken from the nature of man, the other from the nature of the soil. The new system abolishes and suppresses all private ownership in land, the Pope maintains and demonstrates its necessity and lawfulness!

As to the other means of production, the Pope's arguments are applicable to all kinds of productive goods and to any amount of them which a man, either by his own activity and skill, or by associating with others, is able to acquire. The large industries are as well within the range of lawful private activity (individual or co-operative), as are the smaller ones. To grant private ownership in small industries and to monopolize the ownership of the greater ones for the State, is a glaring inconsistency and an injustice.—Such monopoly is contradicted also by the second part of the Encyclical, which supposes the existence of large as well as small industries, owned by individuals or private corporations.

True, it may happen that some particular industry must, in the interest of the commonwealth, be reserved to the State. But this implies only the *repression* of certain acts or dangers of injustice, not the *suppression* of all private ownership in land and in large industries. In reality the proposed system contains an attack upon the institution

of private ownership, in land altogether, in the other means as far as larger industries are concerned. It is, therefore, in open contradiction with the teaching of Leo XIII, who concludes his argumentation with this emphatic sentence: "The first and most fundamental principle, accordingly, if we wish to alleviate the miserable condition of the masses, must be the inviolability of private property." With this teaching, Socialism proper and any Socialistic system of economy is manifestly incompatible.

7. Such, then, is *the real attitude of the Church towards Socialism.* Every form of Socialism, even the *mildest and least objectionable,* stands *condemned* by Leo's Encyclical. From this undeniable fact we can without difficulty gather the duties that are incumbent on us Catholics with regard to Socialism. Above all, no Catholic is permitted to be a Socialist. Besides, we must enlighten our fellow-Catholics on the true nature of Socialism and combat it wherever we can.

It has rightly been said "that, in this country at least, Socialism is looked upon by the unsophisticated and uneducated not so much as a philosophy or world-view, but as a purely economic and political movement aiming at certain social reforms, the desirability and necessity of which it were vain to attempt to deny." In instructing our Catholic people we must tell them that this view of economic Socialism is entirely wrong. The Socialists, indeed, recognize the need of reform and propose certain measures of relief. But this is not what makes them Socialists. Has not Leo XIII himself, more strongly than any one else, emphasized the urgent need of social reform and "also indicated practical ways and means for a solution of the social problem"? Socialism, as we have seen, essentially consists in *one* contention, in *one* demand, in *one* tenet: the socialization of all the means of production as the one, universal remedy for social ills. That is Socialism, and it is only by adopting *that one tenet* that a man becomes a Socialist. If particular proposals or demands of Socialists sometimes meet real grievances, they have no connection with the Socialist *system.* In *Socialism* itself there is nothing meritorious, nothing commendable. It is wrong in its principles and pernicious in its effects. From facts or real truths the Socialist demand or tenet cannot be derived, whilst the reasons from which it is drawn are false; moreover, the theory if put in practice, would be the ruin not only of the working classes, but of society at large. From Socialism toiling and suffering humanity cannot hope anything, from Socialism Catholics cannot learn anything.

8. But from the Socialists we *can* learn! "For the children of this world are more prudent in their generation than the children of light." What an indefatigable activity do not the Socialists display in spreading their pernicious ideas and in enticing the workingmen of

all creeds into their camp! Let us counteract their efforts by a similar energy in exposing their fallacious arguments and specious promises and by instructing our people on the true manner of remedying the grave evils of society. This true manner has been pointed out by Leo XIII in the second part of his Encyclical. "From the elevated position of his Apostolic See he has mapped out a magnificent programme for Church and State, for employers and employees, instructing them how to accomplish the desired result by harmonious co-operation." Let us study and explain to our people this programme which is based on the ten commandments and the Gospel. Leo's teaching is the teaching of the Church, and it is our duty to thoroughly instruct our Catholic workingmen in the teaching of the Church, "apart from which," as the Holy Father says, "no practical solution of the social question will be found."

However, we must not only re-echo, we must at the same time live up to the teaching of the Church. Our refuting Socialism will avail but little, "unless we hasten to alleviate the misery of the working classes by curbing a greedy capitalism and effectuating such needed social relief measures as have formed and still form the major portion of the political programme of our Catholic brethren, e. g., in Belgium and Germany." Let us, therefore, all of us who have the true welfare of society at heart, unite to carry out the social programme of Leo XIII and on this solid basis set on foot "that Catholic social reform movement which is the most pressing duty of the hour." H.

The Development of Catholic Doctrine Concerning Interest on Capital

II

The second business contract which throws light on the teaching about gains from capital, is that of partnership *(societas)*. The particular form of it which is of interest here, is that in which one of the parties contributed all the money or merchandise, and the other all the labor and business activity. Both shared the risks as well as the gains. We have already seen that risk-taking was regarded as an indispensable condition of profit on the part of the capitalist. Was it regarded as the *sole* justification of the gain? Innocent III (1206) could scarcely have looked at it in that way, when he advised that a certain dowry be committed to a merchant, in order that an income might be derived by "means of honest gain."[1] Mere compensation for risk would not provide a steady income. Three centuries later, Soto asserts explicitly that

[1] C. 7 X. de donat. IV, 20: "....dotem assignari faciatis eidem.... ut de parte honesti lucri dictus vir onera possit matrimonii sustentare...."

the gains of the non-working partner ought not to exceed his risks.[2] But Martin Navarrus, his contemporary, tells us that this opinion of Soto was a "new invention," and was not acted upon in business.[3] Writing about half a century after Soto, Molina calls the latter's assertion "manifestly false," and declares that the capitalist partner has a right to more than a compensation for risk, since his money coöperates in producing the profits and remains *his* instrument. In confirmation of his opinion, he appeals to the action of Innocent III, referred to above, and concludes that the Pope could not have been of the same mind as Soto.[4] Lessius,[5] who wrote only a few years later than Molina, and Billuart,[6] whose work appeared at the middle of the eighteenth century, lay down the same doctrine, viz., that the gain of the capitalist partner may rightfully be, and normally will be, in excess of the risk that he has undergone. Here we have a clear affirmation of the right to pure interest on merchandise, or whatever other goods were involved in the partnership and the enterprise. As expressed by Molina, the doctrine seems implicitly, though not indeed explicitly, to recognize that this gain or interest was justified by mere ownership of the capital, independently of any social title. Nevertheless in their discussion of the obligation of restoring the fruits of alien goods possessed in good faith all these writers seem to contradict the doctrine just considered. Molina describes the twofold classification which was in use among all the theologians of the sixteenth and seventeenth centuries: fruits of the thing itself, and fruits of industry or labor. The former (comprising the "natural," "mixed," and part of the "civil" fruits of later classifications) are those which proceed, even though labor be necessary as a condition, from such fruitful things as fields, houses, and horses. The money equivalent of these fruits or utilities is also, he tells us, called "the fruit of the thing." But the "fruits of industry" arise from a thing "that is not fruitful in itself, but only as the instrument of labor;" such as money and merchandise used in commerce, and the instruments and tools of industry. Now the possessor in good faith of the first class of fruits is bound to restore them, less the cost of his labor and other expenditures, to the true owner of the property from which they have arisen; but the possessor of the "fruits of industry" may retain these because they are the fruits of his labor.[7]

Lessius,[8] Lugo,[9] and Billuart[10] teach the same doctrine, although Lugo seems to require that something should be paid to the owner for the use of labor implements. Molina makes the same exception where

[2] *De Justitia et Jure*, l. 6, q. 6, a. 1.
[3] Cf. Van Roey, *De Justo Auctario*, p. 204.
[4] Disp. 416, no. 4.
[5] *De Justitia et Jure*, l. 2, c. 25, no. 14.
[6] *Cursus Theol.*, dissert. V, a. 3.
[7] *De Justitia et Jure*, disp. 719.
[8] *De Justitia et Jure*, l. 2, c. 14, no. 8.
[9] *De Justitia et Jure*, disp. 27, nn. 38—40.
[10] *Op. cit.*, dissert. 8, a. 9.

the possessor of the alien implement hires it out to an artisan for a consideration; this money should be handed over to the owner.

At present the general teaching of theologians is that the "fruits of industry" as well as the "fruits of the thing" must be restored. The former are to be estimated, not as the gross advantages derived from the use of the alien property, nor as these advantages, minus expenses and wages, but as the normal interest on the money, merchandise, or artificial instruments of production which the possessor has wrongfully kept from the owner.[11]

In the latter part of the Middle Ages, and for a considerable period afterward, there was in vogue a special form of partnership called the triple contract *(contractus trinus)*. Briefly, it was an arrangement by which one of the partners was assured the return of his capital, together with a moderate amount of profit. Since he sustained no risk of any sort and contributed no labor, his gain was pure interest. This contract was condemned as usurious by Soto,[12] and also by Pope Sixtus V, in the Bull "Detestabilis Avaritiae," issued in 1586.[13] Like many other papal pronouncements which are opposed to establish business practices, this one did not remove the contract from the sphere of controversy. Theologians continued to discuss its intrinsic morality. Lugo says that at the time of his writing, the opinion favoring its liceity was "sufficiently common." His own defense of it against the charge of usury is that in the triple contract the capitalist does not in fact transfer the ownership of his money to the active partner, and that he does retain a part of the risk. For, in case the active partner should die before investing the money, it would revert to the capitalist; and if the former should expend the money for any other purpose than the one for which it was entrusted to him, the strict right of the capitalist would be violated. This risk the capitalist undergoes, though it is obviously not a pecuniary risk. Furthermore, he maintains that the contract is saved from the stain of usury through the contract of insurance which it involves, and that it is no more usurious than the purchase of rent charges.[14]

Molina[15] and Lessius[16] employ substantially the same arguments.

The justification of the triple contract by all three of these classical writers is, therefore, negative rather than positive, inasmuch as their chief concern is to show that it differs from a usurious contract. In the second place, their reasoning is largely *a pari,* since they maintain that the practice which they are defending does not differ essentially from that of buying rent charges. They do not say explicitly that the capitalist's right to the pure interest which he receives is based upon

[11] Tanquerey, *De Justitia,* n. 536.
[12] *Op. cit.,* l. 6, q. 6, a. 2.
[13] *Bull. Rom.* VIII, 783 sq.
[14] *Op. cit.,* disp. 30, nn. 37—51.
[15] *Op. cit.,* disp. 417, no. 71.
[16] *Op. cit.,* l. 2, c. 25, nn. 22—33.

his mere ownership of money or goods, i. e., on the title of capital productivity, although Lessius seems to say so implicitly when he speaks of the hope of gain as a valuable thing which the capitalist has a right to sell. A century and a half later, however, we find Billuart asserting that the opinion which *condemned* the triple contract was the "more common one." He defends this opinion as more probable than the one adopted by Lugo, Molina, and Lessius, and speaks rather slightingly of the argument from risk used by Lugo.[17] At present the triple contract is of only historical interest to the theologian; hence it is no longer discussed at any length.

The conclusion at which we arrived from our study of rent charges is strongly confirmed by our review of the theological teaching on the contract of partnership: With the notable exception of Soto, all the important writers who discussed this contract, beginning with Innocent III, held that the capitalist has a right to pure interest on the money which he invests in trade or industry, but none of them explicitly declared that the ownership of either the money or the goods in which it was invested, constituted of itself the full justification of the lawful gains. On the other hand, up to the middle of the eighteenth century, the theologians did not apply the axiom, "res fructificat domino" to the stock of the merchant or the implenments of the artisan, nor did they cite it as a justification of gains from an investment in goods of this sort.

St. Paul Seminary JOHN A. RYAN, D. D.

The Right of Private Judgment

The right of private judgment formed a cardinal feature of the so-called Reformation. It is interesting to read Dr. Gairdner's views on this principle so highly prized by all true Protestants.

"The Church" (before the Reformation), he says, "offered no obstacle to thoughtful inquiry by which her tenets might be carefully tested, explained, or developed; but she did not love rough treatment of things sacred by men ill-qualified to handle them. It is this state of matters which we find it now so difficult to realize. The right of private judgment is recognized and claimed by every one, and it includes, of course, the right of pronouncing very rash judgments on very insufficient grounds. Everyone may think as he pleases, and the uneducated layman, who may give one hour a week to thoughts about theology against forty which he devotes to the state of the markets, has but little misgivings on the question of faith and works, or even perhaps as to the mystery of the Real Presence. Whatever

[17] Billuart, *op. cit.*, dissert, V, art. 3.

theology may say upon these subjects he believes his own view to be pure common sense. Nor is it wonderful that his thoughts should be crude and ill-digested when even men of science and members of the more liberal professions criticise doctrines still more freely, hardly admitting even the claims of a Revelation from which the whole body of divine truth has been evolved. Yet the soundest thinker among us feels, no doubt, that the liberty of the day is a thing which it is not desirable, even if it were possible, to control, and whatever may be the dangers of freedom its advantages more than compensate for the evil." (*Lollardy and the Reformation in England.* Vol. I, p. 508.)

Dr. Gairdner evidently has some doubts about the advantages of the principle of private judgment; for, as he himself says on the very same page, "real liberty can only be guarded by law," there should of necessity be some restriction on private judgment in religious matters. For a historian, like Dr. Gairdner, one thing is clear—that whether private judgment be a good thing or a bad thing, it was a novel principle in religion, and it constituted a complete break with the rule of faith hitherto recognized in the Catholic Church.

Even if we put aside all other matters on which the Anglican Church rejected the doctrines of the Catholic Church, the Eucharist, the Mass, and penance, for example, and if we confine ourselves to these two points—royal supremacy and private judgment—which are so fundamental, and which, as Dr. Gairdner admits, were in opposition to the tenets of the whole Catholic Church, one must surely feel puzzled over the "continuity" of the Anglican Church, which Dr. Gairdner, we think, in other places has defended. Surely the pre-Reformation Church of England, which acknowledged the Bishop of Rome as the supreme ruler of the Catholic Church, and which accepted its beliefs on the authority of councils and popes, is essentially different from the post-Reformation Church, which substitutes royal for papal supremacy, and the Bible and private judgment for the teaching authority of the Church. Had the innovations stopped there, unfortunately which they did not, these two points are sufficient to make it clear that the English Church broke its communion with the Catholic Church and lost all right to be regarded as a member of that society.

The Vagaries of "Liberal Theology"

In a series of learned articles on "L'origine de l'idée de Dieu," which the editor of *Anthropos,* Fr. W. Schmidt, S. V. D., began in Vol. III, No. 1, of that excellent review, the shiftlessness of the "new" and "liberal" theology is made apparent by a rapid review of the changing opinions of one of the leaders in the movement, the well-known

Protestant theologian Dr. Otto Pfleiderer, who until his death last year held the chair of systematic theology in the University of Berlin. His various works on the philosophy of religion, as for instance *Religionsphilosophie auf geschichtlicher Grundlage* (1878) and *Religion und Religionen* (1906), have given him a prominent place in his school. As to the honor accorded him in our own country it will be sufficient to say that in the outlines of courses on divinity and comparative religion published in the catalogues of several American universities it is stated: "The work of the course is based upon Pfleiderer," mentioning several of his writings.

Reviewing the writings of the liberal Protestant theologians who have written on the beginnings of religion, Fr. Schmidt says that only the most conservative among them still hold to a primitive revelation. The Liberal school denies it, "parfois avec une vigeur extraordinaire," and arrays itself on the side of the supporters of evolutionary theories in the modern science of religion.

"We have an interesting and instructive example," he says, "of the manner in which time changes opinions, in Otto Pfleiderer, one of the leaders in this movement." Pfleiderer first followed Schelling, who held that there existed a primitive form of religion apt to develop either towards monotheism or in the direction of polytheism. Then he became a disciple of Max Mueller, defending the naturalist or mythologic theory of the origin of religion against the animistic theory of the famous English anthropologist, E. B. Tylor.[1] To the latter opinion Professor Pfleiderer refers as "that fetish theory of Tylor and of Schultze," showing by this very juxta-position of these two names, that he had no clear knowledge of the import of Tylor's views. When it is recalled with what extreme bitterness the Berlin professor combatted this theory in a work published in 1878, it cannot but cause surprise to note an entire change of front in his last volume, issued in 1906. And this reversal of attitude with regard to fundamental issues in religion he makes without even referring to his former opinions.

In the *Religionsphilosophie auf geschichtlicher Grundlage* (Berlin, 1878, p. 318) he says of the doctrine of Animism: "However simple and reasonable this theory may appear, it is nevertheless entirely false; it is an arbitrary system, contrary to experience and psychology, the

[1] "Animism is.... the groundwork of the philosophy of religion." (E. B. Tylor in *Primitive Culture.)* It explains all natural phenomena not due to obvious material causes, by assigning them to spiritual agencies. According to the theory of Animism, savage races frequently attribute natural events to agencies analogous to human souls or to the spirits of the deceased. In this attempt to connect material phenomena with unseen spiritual powers Tylor and his followers profess to discover the origin of the idea of God among primitive peoples.

like of which has never been proposed in *a priori* metaphysics." (Cfr. also p. 278, note 2).

In the later work, *Religion und Religionen,* he states his position as follows: "The primitive way of explaining the world, or the childish metaphysics of the people which is regarded as the common basis of the most diverse religions is Animism, by which we understand the belief in souls and in spirits in the widest acceptation of these terms."

Professor Pfleiderer changed his opinion also with regard to the question whether monotheism or polytheism has been the "point de depart" of religious evolution. In his *Religionsphilosophie auf geschichtlicher Grundlage* (p. 326) he expressly asserts the priority of polytheism. "Belief in God arose at first under the form of polytheism, as one would naturally expect. For the impression of a manifestation of the divinity was attached only to certain determined considerations upon nature, which imposed themselves with a special force, and these have always individual phenomena for their object."

In his later work, *Religion und Religionen* (p. 65) the Professor asserts the contrary: "Polytheism, or the belief in a plurality of gods existing one beside the other, is nowhere the primitive condition, but is the result of historic evolution." In the same breath he defends "a naïvely patriarchal henotheism,"[2] which however, must be carefully distinguished from "ethnic monotheism of a universal character" and from "spiritual and moral theism" (p. 64). The ancient God of the heavens, who formerly played such an important rôle in the theory of Pfleiderer, has now completely disappeared, without his disparition being in any way accounted for or even mentioned. But Pfleiderer's preference for this last system is not undivided; he leans also to Totemism, to the "communion" theory of Robertson Smith, and even to "analogic magic." Small wonder that, after giving an account of these strange evolutions of the theologic knowledge of the famous Berlin Professor, Fr. Schmidt, says that Pfleiderer's "system" winds up in a beautiful medley *("bigarrure respectable").*

Despite the attempts to make it appear modern in every respect, Pfleiderer's last work is in reality very much out-of-date. The phenomena of the religious life of non-civilized peoples are described only in a general and abstract way; and the one brief chapter devoted to them is little more than pure theory; nowhere do we find observations from life. On the other hand eleven long chapters are devoted to the religions of civilized races. This betrays the antiquated point of view of

[2] Henotheism or Kathenotheism (a phrase said to have been introduced into the study of comparative religion by Max Mueller) is a form of religion in which one god is selected and honored to the exclusion of others. Frequently, however, it also denotes the doctrine according to which among some races supreme power is attributed to one of several gods in turn.

the naturalist and mythologic school in explaining the origin of the idea of the Supreme Being. "It is curious," adds Father Schmidt, "that among Protestant theologians none are so deficient in ethnology as the members of the 'progressive school.' "

The editor of *Anthropos* (Vol. III, No. 2, p. 343) assigns as his chief reason for treating Pfleiderer's theories at such length, the fact that the Professor belongs to a class of theologians who are extremely sensitive to all the objections brought against them. "They are rather passive," he says. "They lack the energy necessary pour une resistance intérieure, pour le travail intérieur. They disregard the duty of waiting, of digesting impressions intellectually, and of not allowing them to muddle and overpower the mind. Men of this stamp are never creators in science; for they have not the energy to impose their ideas. But their works may often be conveniently used as a test for ascertaining what opinions are most in favor, for they follow them faithfully and with all the conscientious passivity which characterizes them."

MINOR TOPICS

ZOÖPHIL-PSYCHOSIS

Dr. Charles L. Dana, an authority on mental and nervous diseases, has contributed to a current journal an article on "Zoöphil-Psychosis," or a disordered love of animals, which the *Providence Visitor* (Vol. xxxiv, No. 23) summarizes as follows:

After analyzing the causes and effects of the disease Dr. Dana gives a number of examples, the sum and substance of which goes to show that an inordinate love of animals is accompanied by a neglectful regard for human beings and is found, for the most part, among the childless. A love of animals, based on their position in the scale of God's earthly creation, is proper. They come from God's hands and as such, should be regarded with the respect due His handiwork. But God created animals and everything else here on earth for man, and where man is concerned they have no rights as well as no responsibilities. All this maudlin sentiment for animals has long been recognized as a mental disorder and, as Dr. Dana says, the expression of a selfish and weak nature.

Commenting, in this connection, on the work of the Society for the Prevention of Cruelty to Animals, our Providence contemporary says that this Society is helpful, not so much because it succors dumb animals, but because it tends to curb such human vices as anger, avarice, and meanness; but that, on the other hand, it has this handicap that many of its most ardent champions are of a distincly diseased mentality.

"It has been said jocosely that a Boston family consists of wife, husband, and poodle. It is true of other places as well as of Boston. The wife is childless and vents a disordered love upon the poodle.

A natural love would be given to children, but these she dislikes, and all her energy, disordered as it is, must be spent in behalf of Fido and his kind. So the society woman becomes a prominent advocate of the S. P. C. A. Love of kind is natural and ordinate, but the love of animals which takes the place of love of kind, is unnatural and constitutes, as Dr. Dana proves, a real disease and disorder. He should undertake the formation of a society for the redemption of these poodle families."

AS TO STAMMERING

An occasional contributor writes to us:

The first March issue of the REVIEW (page 152) contains a paragraph on "How to Cure Stammering," which suggests a deeper truth than appears at the surface. This is the intimate interdependence existing between the action of body and mind, a truth which is ever receiving clearer confirmation from researches in experimental psychology and physiology. I found the paragraph referred to interesting, not only because it emphasizes a truth which at this time is far more than "communis et certa," but also because it gave strength to certain assertions often repeated in a book which discusses quite extensively the relation of bodily ills to mental states, and vice versa. This is *Worry, the Disease of the Age, by C. W. Saleeby, M. D.* The author shows especially how worry, that is thinking about insomnia, will really bring on sleepless nights in the case of some persons. This statement is exactly in line with the one made in the note on stammering. It may even be said that in the affliction under consideration, "thinking about" is almost synonymous with worry about stammering. For, naturally, the stammerer, with the unpleasant recollection of former stammerings to disturb him, will begin to worry or will imagine that the same experience must needs accompany all his efforts at articulate speech. But this very thought is of a nature to interfere with the normal process of the speech apparatus, and hence—stammering. I think the contributor of the note has done a good service by calling attention to this simple remedy for stammering.—A. M.

CONFESSION OF A DARWINIST

Sir Alfred Russell Wallace, the co-discoverer with Darwin of the theory of evolution by natural selection, concludes a long paper on "The World of Life as Visualized and Interpreted by Darwinism" in Nos. 3,143 and 3,144 of the N. Y. *Independent* as follows:

"The second and most important conclusion is this—that although known facts, when fully examined and reasoned out, are adequate to explain the *method* of organic evolution, yet the underlying fundamental *causes* are, and will probably ever remain, not only unknown, but even inconceivable by us. The mysterious power we term life, which alone renders possible the production from a few of the chemical elements of such diverse fabrics as bones and skin, horn and hair, muscle and nerve and brain cells; which from identical soil, water and air manufactures all the infinitely varied products of the vegetable kingdom —the thousand delicious fruits for our use and enjoyment, the endless woods and fibers, gums and oils and resins, to serve the purposes of our ever developing arts and manufactures, will surely never be

explained, as many suppose they will be, in terms of mere matter and motion.

"But beyond even these marvels is the yet greater marvel of that ever-present organizing and guiding power, which—to take a single example—generation after generation, and even year after year during the life of the individual, builds up anew that most wonderful congeries of organs, the bird's covering of feathers. Not only is a feather a miracle of complex structure in every minutest part adapted for most important and even vital ends, but it may be safely stated that no two feathers on any bird are absolutely identical, varying in contour, in curvature, in rigidity, in size, by almost imperceptible gradations, so that each fufils its special purpose. And beyond this, in the great majority of cases, these feathers are adorned with colors which are infinitely varied, and which we can so often perceive to be of use to the individual, the sex or the species, that we conclude all to be so. But to produce the result of well-defined and very constant colors, shades and patterns on the outer surface of the bird, each feather has to be colored on that portion of its surface which is not overlapt by the adjoining feathers *at the time when the color is needed,* and this is invariably the case.

"Every attempt to explain these phenomena—even Darwin's highly complex and difficult theory of pangenesis—utterly breaks down; so that now even the extreme monists, such as Haeckel, are driven to the supposition that every ultimate cell is a conscious, intelligent individual, that knows where to go and goes there!

"These unavailing efforts to explain the inexplicable, whether in the details of any one living thing or in the origin of life itself, seem to me to lead us to the irresistible conclusion that beyond and above all terrestrial agencies there is some great source of energy and guidance, which in unknown ways pervades every form of organized life, and of which we ourselves are the ultimtae and foreordained outcome."

OUR NEGLECTED NEIGHBORS

Charles Frederick Weller, Executive Secretary of the commission President Roosevelt appointed to investigate the living conditions of the poorer classes in Washington, has put into a book, which he calls *Neglected Neighbors* (The John C. Winston Company; $1.50), some startling and shocking information about the alleys, tenements, and shanties of the national capital.

It appears from Mr. Weller's descriptions and the photographs and diagrams which accompany them, that about six per cent. of the people of Washington live in houses unfit to be the homes of human beings. These houses generally are located in alleys which bear such suggestive names as "Louse Alley," "Slop Bucket Row," "Pork Steak Alley," "Goat Alley," "Pig Alley," "Cabbage Alley," "Chinch Alley," and "Lowe's Bottom." Many of them are built on land in the interior of aristocratic squares so that those who live in them are close neighbors to wealthy and great folk whose palatial homes adorn the streets that inclose these squares.

Whoever reads Mr. Weller's book will be convinced that these alley homes should not be tolerated in our national capital or, in

fact, in any city, and will, it is to be hoped, give his support to any movement that shall aim at a proper rehousing of our "submerged" thousands.

THE CARNEGIE MILLIONS
USED TO DE-CHRISTIANIZE AMERICAN COLLEGES

We have repeatedly[1] pointed out how the $10,000,000 set aside by Mr. Andrew Carnegie for "the advancement of teaching" is used as a bribe to educational institutions wherever possible to withdraw themselves from denominational control. Religion is banished by law from our State schools, and now the millions of the U. S. Steel corporation are used to drive religious influences out of the schools that do not come under State control. (Cfr. Shields, in the *Catholic University Bulletin,* xv, 6, 582 sq.)

We commented on the second annual report of the Carnegie Foundation for the Advancement of Teaching in our issue of June 1, 1908. The third annual report just published, shows how steadily, under the pressure of its retiring pensions to professors and their widows, colleges are abandoning denominational control in every form. "Every year makes it clearer, says the *Nation,* that the college which offers the great inducement of the Carnegie pension, is in a position not only to hold its own most competent teachers, but also to pick the flower of institutions that are less favorably situated. Thus the maintenance of sectarian requirements, which are often merely nominal, is becoming altogether too costly." Within the period covered by the report, Drake University of Des Moines, Central University of Kentucky,[2] Drury College of Springfield, Mo., and Franklin College of Franklin, Ind., have changed their charters so as to abolish all denominational tests in the choice of trustees, officers, and teachers. Bowdoin turned over to Andover Theological Seminary $50,000 that it had received on condition that the president and both college boards should "always be in doctrinal and religious sympathy with the Orthodox Congregational Churches of New England"; and in the case of another gift with similar stipulation, Bowdoin secured a release from the sole heir of the donor.

The relaxation of denominational control inevitably means secularization and weakening of the religious influence. More than ever are we impressed by the fact that the only hope for Christian education lies in our Catholic parish and high schools, in our Catholic colleges, academies, and universities. Let us cherish and develop them.

KISSING THE BIBLE IN COURT

English newspapers of recent date report the case of a physician in England declared guilty of contempt of Court because of his refusal to kiss the bible when he was being sworn as a witness in Court. The physician had brought with him his own bible and was ready to kiss that book and no other, and it may be inferred from the report of

[1] See especially Vol. xv, No. 11, pp. 341—343, and Vol. xv, No. 15, pp. 466—467 of this REVIEW.

[2] On the case of the Central University of Kentucky see the CATHOLIC FORTNIGHTLY REVIEW, xv, 15, 467, note 3.

the case that the medical man balked at the Court copy solely on hygienic grounds.

The *Medical Journal* of New York, commenting on the case, says: "This case has brought out numerous protests from medical men, who contend rightly that the custom of kissing the Court testament, which is often old and dirty in the extreme, is very unhygienic and might be in certain cases dangerous, and it would be much preferable to administer the oath in the Scotch fashion, which consists in holding up the right arm and repeating the words of the oath."

In this country at the present day such a question could hardly arise. The general rule followed in all the States is that the oath must be administered in reverent form and according to the peculiar ceremonies of the religion to which the person sworn adheres. Jews, with hat on head, have been sworn on the "Pentateuch," the oath in their case concluding with, "So help me Jehovah," instead of "So help me God";—Mohammedans on the Koran, while Christians use the Bible but will not be compelled to it if they object. In some communities, indeed, a Court Bible is a mere relic and no longer in use. In other words the law permits a witness to adopt whatever form of oath he considers binding in conscience, the sole purpose being, of course, to compel him to tell the truth. Where there is a conscientious scruple against taking an oath, a simple affirmation may be substituted and is as binding as an oath would be upon those who take it. Where an oath is taken the witness is generally permitted to swear by the uplifted hand, instead of by laying a hand on the gospels. Considering the filthy condition of most Court bibles, witnesses who have given thought to the matter prudently abstain, as did the English doctor, from kissing them, or even from handling them. And we have no doubt that a Catholic witness having a scruple against using a Protestant bible to support his oath, may decline on this ground to lay his hand upon or kiss a book which, though called the gospels or the bible, is not such to him. When religious bigotry was rampant in this country there were instances when officials insisted upon Catholic witnesses being sworn upon a bible with a cross on it. Bishop Cheverus, when called as a witness on the trial of the Boston riders for the burning of the Ursuline convent at Charlestown, Mass., was so sworn; and we recall a similar case arising somewhat earlier in New York City. But it is almost certain that these examples will never be repeated in this country. With the progress made by the British nation in emerging from the barbarism into which it relapsed at the time of the Reformation, its lawmakers have gradually put aside its system of cruel and inhuman punishments; its presence of lictors or headsmen in the court-room, with the edges of their axes turned toward the accused; its hanging of men and boys for sheep-stealing or counterfeiting; its flogging of women naked in the prison yard; its hanging and drawing and quartering of human beings for political offences, and the other ghastly mockeries of justice of which there is such an abundant record in English history. No doubt in time it will mercifully permit witnesses in its courts to be sworn without having to expose themselves to the risk of contracting disease by observing a form which common sense as well as medical science so emphatically condemns.

ON THE ABUSE OF AUTHORIZED DEVOTIONS AND PIOUS PRACTICES

On this subject a writer in the London Jesuit review, *The Month* (No. 536, p. 165), says:

"The human spirit longs for what is definite and tangible, it is impatient of what cannot be ascertained by sensible experience and must be accepted on trust, it likes to lay more stress on actions which are easy than on dispositions which are not so much under control, and to be certain of escape from the consequences of ill-doing. Hence the tendency to attach infallible results to certain mechanical acts, to introduce arithmetic into the processes of grace and, in general, to seek the reward without paying the price. The beautiful devotion of the Nine Fridays in honor of the Sacred Heart may become a superstition if one considers the ninth promise as equivalent to confirmation in grace. So of the scapular, if importance is attached to the actual wearing of it rather than to the dispositions it is intended to create or maintain. The wide field of indulgences may grow very ugly weeds if tilled in a manner unsanctioned by the Church. Even the doctrine of the sacraments may be abused to superstitious ends. We have known children to have been given false consciences by warnings of the awful physical consequences that would follow even slightly irreverent reception of Holy Communion, or even venial faults in making their confession. We have known other helpless little ones brought up to believe that swallowing little paper pictures of our Lady was a specific against disease. Of course, truth must be set before childish minds in broad outlines, without confusing qualifications. Still, it is all the more incumbent on those who have the cultivation of those impressionable spirits not to parade their own foolish and ignorant fancies as the doctrine of the Church, but to aim at inculcating a sane and rational piety. We dislike, for instance, the application of the epithet 'miraculous' to objects and practices of devotion, such as the 'miraculous' Brief of St. Antony, as likely to create false impressions. A good practical test by which we can assure ourselves of the correctness of a doctrinal view or soundness of a pious practice is to inquire into its fruits. Does it further true spirituality, making those that hold or perform it more humble, charitable, and obedient, more fearful of sin, and observant of God's commandments? If it does not, there is something wrong in their conception of it or their manner of applying it."

THE LEGEND OF THE COLISEUM

It is well known that, had it not been for the pious belief that it was a place sacred to the memory of the early martyrs, the famous Flavian amphitheatre in Rome, known as the Coliseum, would most probably no longer exist. When in 1671 Cardinal Altieri authorized the use of the building for bull fights, Carlo Tomassi aroused public indignation against what he regarded as a desecration of a sacred spot, in a pamphlet, which was so completely successful that four years later the exterior arcades of the Coliseum were closed by order of Clement X. Maurice M. Hassett, who gives an interesting account of all this in Volume IV of the *Catholic Encyclopedia* (s. v.), goes on to tell how Benedict XIV erected Stations of the Cross in the Coliseum,

which remained until 1874, when they were removed by Commendatore Rosa. Pius VII, Leo XII, Gregory XIV, and Pius IX contributed liberally to save the amphitheatre from further degradation by supporting the falling portions with buttresses.

What is not so well known is that the belief that the Coliseum was consecrated by the blood of Christian martyrs, is probably erroneous. "After an exhaustive examination of the documents in the case," says Mr. Hassett, "the learned Bollandist, Father Delehaye, S. J., arrives at the conclusion that there are no historical grounds for so regarding it. In the Middle Ages, for example, when the sanctuaries of the martyrs were looked upon with so great veneration, the Coliseum was completely neglected; its name never occurs in the itineraries, or guide-books, compiled for the use of pilgrims to the Eternal City. . . . .It was only in the seventeenth century..that it came to be regarded with veneration as a scene of early Christian heroism." Mr. Hassett gives liberal extracts from Father Delehaye's work *L'Amphithéâtre Flavien* (Brussels 1897), which has not hitherto received the consideration that its arguments deserve. Thus Father Chandlery, S. J., did not even think it necessary to mention the fact that such a work exists and that it has rendered the legend doubtful (cfr. *Pilgrim Walks in Rome*, 2nd ed., London 1905), but blandly repeats the well known tales without a word of doubt or criticism. We do not know whether Father Delehaye's thesis is fully established. Mr. Hassett evidently thinks it is. At any rate it deserves to be considered more carefully than e. g. de Waal does in his *Roma Sacra*.

COMMERCIAL COURTS

The first steps have been taken to modernize our treatment of the man accused of crime, says the N. Y. *Evening Post* (Apr. 8); but in the art of settling disputes between business men our courts have not got as far as the Middle Ages. The American merchant who thinks his brother is not delivering stock according to contract, must take his place in line with all other litigants and await the leisure of an overworked judge. His case may be decided in six months, if he is lucky; should he appeal, it may drag on three years, or longer. Unless it is very important, or he very rich, therefore, the temptation to make the best quick compromise is strong. The grave disadvantage at which this order of things places the small litigant has been told often enough, but the resulting injury to commerce and industry has not.

Long before the Hanseatic League, Old World merchants discovered that they were more competent than feudal judges to decide the right and wrong of transactions within their own business. So they established tribunals of commerce which interpreted and enforced trade rules and local usages. The institution proved so successful that the civil authorities could not, and generally did not choose to overthrow it. Gathering power and dignity, it has become today a highly efficient part of the business machinery in nearly all Europe. Would the American understand the smooth grooves of Old-World marts, and incidentally learn something for home use, let him read the recent bulletin from our Bureau of Manufactures describing the judicial system that has cleared the merchant's way.

The German commercial courts are attached to the various exchanges, but their authority derives from the Imperial Exchange law. Civil and disciplinary cases are handled under the simplest procedure conceivable. Ordinary disputes go to a committee of three experts, who accept as evidence only documents and the testimony of witnesses actually present. No oaths may be taken or protocols made; and whoever disregards the decision is excluded from the exchange. As no appeal is allowed, this smacks a little of despotism; but in practice the flavor is said to be indiscernible. More important cases go to a larger court of arbitration resembling the civil courts much more closely, as do Hamburg's eight exchange courts. Austria's arbitration tribunals are, if anything, a shade more potent. Their judgments can be quashed by the State courts only if they directly violate imperative laws. The jurisdiction of mercantile judges in Budapest would shock a Texas trust-buster; in addition to disputes within the exchanges, they settle practically any others that business men or their patrons bring before them, except such as are pending before a civil court. Strangely enough, they may even condemn property.

If there is some danger in entrusting such power to men chosen by the exchanges, it is avoided in France and Belgium, where the judges are elected at large from among all the business men of the community. In Belgium any merchant at least twenty-five years old who has conducted business reputably for five years is an eligible candidate. In France, an elector is anybody who has paid his business tax for five years and resided two years in the community; and every year the mayor publishes an electoral list. Virtually, then, the commercial court is in the hands of all who may ever appear before it to secure justice.

The wholesome influence of a similar chain of courts upon American business it not open to doubt. But the expediting of transactions is only half the story; the rest is told by the disciplinary courts. If there is one thing that our commercial world needs more than quick, fair trials, it is a clear-cut code of honor, which is not only written but observed. Honest business men we have in multitudes, no less than Europe; but they suffer under the reputation of others against whom trade ethics are enforced only nominally, if at all. In Europe, the courts of honor, which some of our exchanges have in miniature or in caricature, exist full-grown. They prevent men from "deceitfully influencing quotations and prices; giving and accepting presents with the object of securing press statements in favor of or detrimental to certain undertakings; imposing conditions which are not compatible with business propriety; knowingly or through carelessness professing ignorance of the statements of prospectuses on the basis of which securities are listed on the exchange, and inciting persons to speculate on the exchange in those securities or products which are out of their line of business, when the broker uses methods which are unworthy of an honorable business man."

THE CHRISTIAN VIEW OF PATRIOTISM

The Church stands for the Brotherhood of Man, proclaiming that the one abiding State is not here, that God regards not differences of race or class, that our real "neighbors" are all who need our help

and sympathy. The Church Catholic, then, is not opposed to the principle of nationality, but save when that principle is pushed beyond its due bounds to the pratical denial of more fundamental truths.

Still, a question may arise as to the relations between Christianity and patriotism. How far is an ardent love of country, prompting to self-devoted service of its necessarily temporal interests, consistent with the full possession of the Gospel spirit? If we will be perfect, is it necessary that we should become cosmopolitan?

The career of the Blessed Jeanne d'Arc is sufficient reply. Christianity, far from destroying or crippling the natural virtues, such as love of kindred and country, ennobles them rather by adding supernatural motives for their exercise, and defining their ethical limits. God's claims, of course, are paramount, and the love of our earthly fatherland, as the love of our earthly father, must be in harmony with the love of our heavenly. Hence the profound immorality of that jingo cry, so often heard at times of national crisis—"my country, right or wrong!" No man is free to uphold his country in wrong-doing, any more than he is free to help his family in the like case. And, although the counsels of spiritual perfection do not apply to nations, because nations have no after-existence to provide for, still they lie under the yoke of the Commandments. Not even in international ethics does the end justify the means. So what Christianity does for patriotism is to clarify its vision and direct its impulses, making it rational as well as instinctive, and preventing it from degenerating into an arrogant selfishness. Thus, it does not approve of a State annexing a weak neighbor, on the plea that another State had similir designs; it does not understand how a professedly Christian Church can label itself "national," for the spirit of Christianity transcends all such distinctions; it can only condemn periodicals which emphasize their "patriotism" by constant and vulgar abuse of other nationalities. The bearing of all which observations lies in their application.—*The Month,* No. 536, pp. 193—194.

FLOTSAM AND JETSAM

The official organ of the Central Verein's "Central Bureau for the Promotion of Social Education"—*Central-Blatt & Social Justice,* Vol. II, No. 2—announces two popular courses of lectures on phases of the social problem, to be held this summer at Oberlin, Ohio, the home of Rev. P. E. Dietz, one of the editors of the *Central-Blatt.* The subjects, to be treated by specialists, will be: "The Political History of the U. S." and "The Trades-Union Movement and Its Special Significance for Catholic Workingmen." The last-mentioned subject is one of special importance just at present, as Rev. Dr. John A. Ryan pointed out in the first March issue of the CATHOLIC FORTNIGHTLY REVIEW. Each course will last one week. Discussions will follow every lecture. Ten dollars per week will cover all expenses for board, lodging, and lectures. It is to be hoped that these courses will be well attended.

Central-Blatt & Social Justice, by the way, in both its English and its German parts, is improving with every issue and, if widely circu-

lated, will prove a powerful aid in bringing about that Catholic social reform movement which this REVIEW has been advocating for a number of years. *Macte virtute!*

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The *American Missionary* (Protestant) for April has an interesting article by the Rev. Dr. J. W. Blosser on "Emotional Delusions," describing some recent epidemics of fanaticism in Georgia. One of these is known as the "Tongues Movement." After describing his experiences at many meetings of this sect, Dr. Blosser remarks "It is a striking fact that there is no evidence that a genuine language has been spoken in any case." He adds that, having studied this movement for more than a year, his opinion is that "most of those who speak this jargon are sincere; that their utterance comes from an impulse which they suppose to be the gift of the Holy Spirit, but which is merely the product of hypnotic suggestion." Going into trances, jumping and shouting, and all demonstrations in which the actor loses self-control, he classes with the "speaking in unknown tongues."

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"President Taft a few days ago went through the preliminaries of his initiation as a member of Taft Chapter of the Phi Alpha Delta, Greek letter fraternity of Georgetown University, the famous Jesuit educational institution of the District of Columbia. He has accepted honorary membership in the fraternity. He will try to attend a chapter meeting later on, when there will be further ceremonies."

Thus the *Pittsburg Observer,* Vol. X, No. 45.

This is the first intimation we have had that the Greek letter fraternity humbug is encouraged—or at least tolerated—in Catholic educational institutions. We cannot but think that the *Observer* was misinformed.

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According to a statement published in Vol. III, No. 3, of the official *Bulletin of the American Federation of Catholic Societies,* that excellent organization now has nearly 2,000,000 members and, in the words of its zealous President, purposes "to go on with the work of organization until every Catholic society and every parish in the United States shall be affiliated with Federation." The Federation is to be congratulated upon the success so far achieved, and we applaud its purpose of continuing the good work. "Federation, in two words, means unity," and no one who has the interests of the Catholic cause at heart can refuse to aid in this powerful movement towards bringing about Catholic unity in our country where, more perhaps than anywhere else on the face of the globe, strength lies in unity and organization. There are at least 14,000,000 Catholics in the U. S.—not counting the "Knights of Columbus," who refuse to affiliate with the Federation movement—and the possible good to be accomplished by this united body is literally limitless. More power to the Federation!

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The editor of the *Catholic Advance,* and a few other Catholic editors, who, mistaking the proverbial "De mortuis nil nisi *bene*" for "....nil nisi *bonum,*" have lavished undeserved praises upon the late Peter Fenelon Collier, are respectfully invited to study that unfortunate

man's record as a publisher, for which study they will find some useful material in divers back numbers of the CATHOLIC FORTNIGHTLY REVIEW. The only Catholic newspaper that has dared to intimate the truth about Collier in its obituary notice, is the Omaha *True Voice*, which wrote the week following his death:

"Peter F. Collier was a Catholic who made a remarkable success of the publishing business. Yet Mr. Collier was not a publisher of Catholic literature. He was a shrewd Irishman who saw an opportunity to grow rich turning out a popular secular magazine and many books of the day. He prospered as he could never have prospered had he confined his work to Catholic literature—more's the pity. And he had a great funeral. His body was taken to St. Patrick's Cathedral;—but the newspaper accounts of how he was laid to rest while his race-horses and his hounds surrounded the grave reads like an account of the burial of an old pagan. Secularism had a strong hold of this once poor Irish lad. We hope his son will do better."

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Students of the social question will be interested in the announcement, from the Arthur H. Clark Company, Cleveland, O., that it is about to publish *A Documentary History of American Industrial Society*, edited by John R. Commons, Ulrich B. Phillips, Eugene A. Gilmore, Helen L. Sumner, and John B. Andrews under the auspices of the American Bureau of Industrial Research, with the co-operation of the Carnegie Institution of Washington. The series will comprise ten volumes, with numerous portraits, facsimiles, and other illustrations. It will fill up a serious gap in American historical writing in furnishing an elaborate account of the social thought of the country. In no country is the social question more complex or varied than in the United States. Sectional divisions, race divisions, protective tariffs, immigration, and the most extreme vacillations of prosperity and depression have contributed to the result as we find it. Before the incident problems can be solved it is necessary that more light be thrown on every phase, factor, and detail of the trades-union movement and its bases. It is this the editors of *A History of American Industrial Society* have undertaken to do.

*

Without ceasing to fight for political equality, women might be building other roads to their complete emancipation. There is, for instance, the tyranny of fashion. Victory over man, the oppressor, might be hastened by the overthrow of that senseless despot, the milliner, and that ancient autocrat, the tailor. No man-made convention cramps woman's existence so tightly as the shoes and gowns which she chooses for herself. No topsy-turvy morality imposed by man upon woman can compare with her hats. So long as women remain the helpless slaves of "fashion," no matter what atrocity that name may connote, the cynic may be excused for maintaining that they are also bound to remain the slaves of husband, home, and children.

*

The *Catholic News* (Vol. XXIII, No. 29) in the course of a defence of the "Order of the Knights of Columbus" against the "fault-finders who have been barking at the heels of this noble organization,"

announces that "the Knights of Columbus are making definite plans to raise an endowment fund of $500,000 for the Catholic University." The scheme to be submitted by a committee named for the purpose "will not inflict a greater per capita than two cents per week upon the membership, which amount will, in less than two and one-half years, complete the magnificent fund of one-half million dollars." The worthy "Knights" are, of course, entitled to all the credit they deserve for this magnificent sacrifice of "two cents per week" per member, for "less than two and one-half years." And it is to be remarked that they are not only munificent, but shrewd and cautious as well. "In order to protect the fund after it has been raised," says the *Catholic News* in the same article, "the members of the committee, who are all strict financial and banking men [mindful, no doubt, of the Waggaman failure] have arranged with the Cardinal, in behalf of the University, that the fund when raised shall be invested and reinvested in such securities and under such terms as a committee representing the Knights of Columbus shall agree upon, and that *the same* [the fund] *shall be properly protected in every way*, so that it shall ever remain the Endowment Fund of the Knights of Columbus." (Italics ours.)

The "properly protected" clause reads like a tax "joker" in a prohibition bill. The characteristically unselfish and modest spirit of the "Knights of Columbus" appears in the demand that this gift shall *per omnia saecula saeculorum* remain and be known as the fund of the Knights of Columbus. When the German Catholic Central Verein erected their caravansary for Catholic immigrants in New York, twenty odd years ago, they named it "Leo House" in honor of the then reigning Pontiff.

*

There was a time when Protestantism knew no other road to salvation than by putting the Bible—the whole Bible—into the hands of young and old alike, with the injunction: "Versate diurna manu, versate nocturna." Now eminent Protestant educators say this was a sorry mistake.

"I believe," says e. g. Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, in the N. Y. *Independent*, No. 3151, p. 851—"we are losing a great opportunity with the youth of our land by continuing to treat the Bible as a whole in our teaching. Thomas Jefferson and others who have attempted the same thing had a fruitful idea when they undertook to disentangle the words of Jesus Christ from the great mass of writings. I believe it would be possible to prepare a volume containing the choicer chapters of the Old Testament and the words of Jesus Christ himself, prefaced with a perfectly truthful and honest statement of the origin and development of these books, which, placed in the hands of the student, could become for him a far more fruitful thing than the Bible as it is laid before him today."

So the old Church was right after all!

*

An amusing illustration of the "German peril" is given by a Brazilian journal, which states that the English warships that had just visited S. Paulo were all marked "Made in Germany." The Good Hope,

the Devonshire, and the Carnarvon are all constructed with armor-plate made by the Krupps at Essen; and in obedience to law these plates are marked "Made in Germany." The letters have been painted over, but the paint wears off, while the marks are made indelible by a special patented process. All other warships of these types and many others are thus labled. The English shipbuilders import these "nickel-steel" plates because, with a thickness of only six inches, they have the same strength as English steel plates of nine inches. But the joke is also on the Germans, who are supplying their possible enemies with these "sinews of war."

*

Many of the conditions surrounding woman and child workers in Great Britain are very bad and seem to casual observation to be worse than those of similar workers in most parts of America. But the darkest spots in the older country are probably no darker than some which may be found in America. This is the opinion of Dr. Victor S. Clark, expressed in an article on "Woman and Child Wage-earners in Great Britain," published in Bulletin No. 80 of the U. S. Bureau of Labor, Department of Commerce and Labor. The article is a study of the factory laws of Great Britain relating to the employment of women and children and a discussion of their effect upon the social and economic condition of these classes of workers.

*

The Catholic Home Bureau of New York celebrated its tenth anniversary recently. The aim of the Bureau, according to the *St. Vincent de Paul Quarterly,* was "to take over the work of placing out dependent Catholic children; to remedy existing defects in placing out work, giving information to institutions and receiving from them such applications for children as they were unable to fill, and use all the institutions as a source from which to fill desirable homes." The Bureau is today one of the most potent factors in child-saving work in New York. During the years of its existence it has provided 2,035 children with free family homes, and 600 young men and women, after having successfully passed a long period of time under supervision, were discharged as self-supporting and took their place among the respectable citizens of the communities in which they had found homes. The headquarters of the Catholic Home Bureau are at 105 E. 22nd St., New York.

According to the *Seraphic Child of Mary* (Pittsburg, April 1909), a similar Home Bureau has lately been established in Washington by the various conferences of the St. Vincent de Paul Society in that city.

*

It is a striking illustration of the progress in Africa in recent years that a journey from ocean to ocean can now be made in less than eighty days. (See *From Ruwenzori to the Congo: A Naturalist's Journey across Africa. By A. F. R. Wollaston.* xxv & 315 pp. illustrations, maps. New York: E. P. Dutton & Co. $5 net.)

BOOK REVIEWS AND LITERARY NOTES

—While we hail with pleasure the publication of a *List of Books and Pamphlets Bearing on Socialism and Social Questions by Catholic Authors, to which is added A List of Books Bearing on the Same Subject by Non-Catholic Authors* [why not simply "A List of Books on Socialism and Social Questions?"] (brochure, 14 pp. 16mo) by the international Catholic Truth Society, 407 Bergen Street, Brooklyn, N. Y., we cannot but express regret that the work of compiling this list was not entrusted to competent hands, for it is neither complete nor accurate. In its bibliographical apparatus the brochure is pitifully amateurish. Some of its characterizations, notably that of Nitti's *Catholic Socialism,* are misleading. The wofully incomplete list of German books contains nearly as many misprints as lines. Even the English text is disfigured by such ludicrous errors as "the Catéchhisme du Pation of M. Harmel."

—*The Path Which Led a Protestant Lawyer to the Catholic Church. By Peter H. Burnett. Edited and Abridged by Rev. J. Sullivan, S.J., Professor of Theology in the Saint Louis University.* (B. Herder. 1909. $1.50). In order to accept the truths of faith, the evidences must be presented and perceived, and the grace to believe must be received from God. It is certain that the characteristics and the habits of mind of the lawyer are most favorable to the consideration and presenting of evidence. We have in Judge Burnett's book, reset by Father Sullivan, a striking example of the judicial mind brought to bear upon the truths of Catholicity, inasmuch as both its author and editor afford types of this kind of intelligence. Now what we have called the judicial mind is simply the mind whose natural faculties and activities have been most evenly and highly developed; for the faculties of the mind are the intellect and the will, the property of the first being to discern, and of the second to adhere, to truth. And discernment and impartiality are the qualities of a judge. We have drawn attention to what may be thought platitudes in order to emphasize the excellencies of the work before us, which contains all that is necessary to convince the fair-minded inquirer and covers also the entire field of the prejudices which exist for non-Catholics. The style is simple and direct; so that, considering the vastness and importance of the subject matter the mental effort exacted from the reader is astonishingly slight. The book will come to be a necessity for those who have to do with inquirers and converts.

—*Haben die Legendenschreiber des Mittelalters Kritik geübt? Ein Beitrag zur Geschichte der Hagiographie,* is the title of a little book (iv & 59 pp. 8vo. Münster i. W. Aschendorff. 1908. 55 cts. net), in which P. Gisbert Menge, O. F. M., defends the thesis (p. 4 sq.): "The medieval *Legendenschreiber* (i. e., writers of the lives of saints) knew and practiced criticism in their treatment of traditions concerning events in general and miracles in

particular, though not in the measure and manner demanded by sound scholarship today. Hence we must not reject *in globo* the hagiographical literature of the Middle Ages, but subject each individual saint's-life to a careful and minute scrutiny." Fr. Menge adduces a number of examples (pp. 6—33) in favor of his thesis; but that thesis, if it means anything, means that the hagiographers of the Middle Ages generally wrote with due regard to the canons of sound criticism, a statement which the examples he gives do not prove, and which cannot be proved, because the facts speak too loudly against it.

—A new critical edition of the Septuagint is being prepared under the auspices of several German academies, which have associated themselves for this purpose.

—The great international publishing house of B. Herder, of Freiburg, Germany, whose most important branch is in St. Louis, Mo., is adding to its long list of first-class Catholic books in Latin, German, and English, a stock of excellent works in the Spanish language, destined chiefly, it appears, for the Catholics of Latin America. We have already noticed some of Herder's late Spanish publications in this REVIEW. Before us is a new volume of that timely series of "manuales de actualidad," titled "Dogma y Razón." It is a Spanish adaptation of Bongiorni's excellent Catechism of Christian Sociology. (*Catecismo de Sociología Cristiana por el Doctor Emilio Bongiorni, Profesor del Seminario Mayor de Brescia, Arreglado para los Países de Lengua Española por Miguel M. de la Mora Canónigo Magistral de la Iglesia Catedral de Guadalajara (Méx.)* xiii & 157 pp. crown 8vo. B. Herder. 1909. 60 cts. net). It speaks well for the social spirit of our brethren in Mexico that they feel the need of such a manual. Bongiorni combines clearness with orthodoxy and scientific treatment. Such a catechism of Christian sociology is a desideratum also in English. As for Herder's new Spanish series "Dogma y Razón," it is to be apologetic in character, as its title indicates. At present it comprises, besides Bongiorni's *Catecismo*, a *Breve Apología del Cristianesimo por J. Ballerini, El Catolico Armado contra los Ataques de los Protestantes por Pío de Mandato,* and a *Manual de Estudios Bíblicos por el Dr. M. Lago y González.* Other volumes of equal interest and importance will follow. The need of studying Spanish is becoming more apparent in this country every day, as we are drawing nearer to "the other Americans," who nearly all of them (excepting a portion of the population of Brazil and the Argentine) are Spanish in language and culture. Such books as these in the new Herder series form excellent material for advanced reading in Spanish classes in our high schools and colleges.

—Fr. Pustet & Co. publish a *Handbook of Canon Law for Congregations of Women under Simple Vows. By D. I. Lanslots, O. S. B.* (280 pp. crown 8vo. 1909.) It has been compiled, with the author's permission, from Dom Pierre Bastien's *Directoire Canonique à l'Usage des Congrégations à Voeux Simples* and will prove useful not only to Sisters' congregations and those who have to do with them, but also to con-

gregations of Brothers with simple vows; for with the exception of the articles concerning postulants, examination of candidates by the bishop before taking the habit and before profession, dowry, extraordinary and ordinary confessors, the enclosure, the parlor, the dwelling of the chaplain, and the presidency of the bishop at the general chapter, the "Normae" here set forth in orderly fashion and in plain English apply to Brothers as well as Sisters. The compiler's language here and there betrays a lack of familiarity with the English terminology of canon law and moral theology. ($1.25 net).

—*The Business Side of Religion. By Rev. J. I. Roche, LL.D.* (Milwaukee: The M. H. Wiltzius Co.) 1908. 25 cts.). Father Roche has collected into a pamphlet a series of articles on the "ways and means" difficulties of the Church in this country and how they are to be met. The articles make interesting reading.

—*The Cardinal Democrat: Henry Edward Manning. By I. A. Taylor.* (London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1908. $1.25 net.) This book is, like all that can be written concerning its subject, of very great interest, and it might well suggest an extended review. He who takes it up, however, in the expectation of finding a real estimate of, perhaps, the greatest of the great English converts of the last century will be disappointed. It would seem that "our friends, the enemy" are almost as active in this instance as in the famous Purcell "Life." The attitude of Cardinal Manning is sometimes, (for instance, in treating of the Temporal Power and certain phases of the Irish question) condemned or slightly misconceived according to the somewhat liberal bias of the writer. A certain discredited, though one-time admired, writer is quoted, we think, unfortunately. Such phrases as the one cited convey a truth when interpreted in a particular manner only, and they may convey falsehood to the unwary. This is not mysticism but mystification. The real life of Cardinal Manning is yet to be written. The present study, if discreetly read, is valuable as throwing into relief an important element in the life-work of this great man.

—Under the broad title *Jesus Christus,* B. Herder has issued in a handsome volume a number of lectures recently delivered at a "theological vacation course" held in Freiburg, Germany, by such eminent Catholic theologians as Dr. Karl Braig, Dr. Gottfried Hoberg, Dr. Cornelius Krieg, Dr. Simon Weber (all of the University of Freiburg), and Dr. Gerhard Esser (of the University of Bonn). *(Jesus Christus. Vorträge auf dem Hochschulkurs zu Freiburg im Breisgau 1908, gehalten von* [follow the names just mentioned]. 440 pp. 8vo. $1.70 net). These lectures are apologetical in tone and tendency and treat of the historic character of the Gospels; current non-Catholic views of Christ, His teaching and His Church; the Christological dogma in its historic development; Christ as the way, the truth, and the life; with two more lectures by way of an appendix on Modernism. It is a pity we cannot have such a theological "Ferienkursus" in this country. Our boasted Catholic Summer School

has produced a few good essays in apologetics; but they pale away beside such scholarly yet popular lectures as those collected in the present volume, which we cordially recommend.

—*Meditations on the Gospels for Every Day in the Year. Translated from the French of Père Médaille, S. J. New Edition.* (St. Louis: B. Herder. 1909. $1.50.) Fr. Médaille's meditations have these advantages over many others: they are orderly, they are suggestive, and they stimulate the mind and will without doing their work for them. The average Catholic reader welcomes these points for mental prayer as spiritual reading because of their substance and brevity. All these characteristics have doubtless brought about the great esteem in which the work is held and which makes praise superfluous.

—*The Sunday-School Teacher's Guide to Success. By Rev. Patrick Sloan.* (Benziger Bros. 1908. 75 cts.). The author lays down detailed instructions as to the duties and qualifications of Sunday-school teachers and provides a method of teaching. Most of the matter contained in the volume is of great value to those engaged in this greatest of works. We feel in duty bound to register our conviction that Kindergarten methods are not suitable for the Sunday-school even for the youngest children, and we regret the use of the term "child-study," since it is associated with the false psychological theories of the day.

—*A Friar Observant. By F. M. Brookfield* (B. Herder. 1909. Price $1.50) offers a most vivid picture of life in the time of Luther and Henry VIII. It enables one to realize the general every-day conditions of the time and to see the relation between the religious and philosophic disorders and the moral and social upheaval. The tale sweeps on "au galop," and the interest is maintained throughout.

—*Discourses and Sermons. For Every Sunday and the Principal Festivals of the Year. By James Cardinal Gibbons.* (Baltimore: John Murphy Company. 1908.) The feature which in the opinion of most reviewers is characteristic of this volume is simplicity of style. To this must be added brevity. We think these qualities will recommend the Cardinal's sermons to both priests and laymen. Of course, there is nothing new either in the things said or in the manner of saying them; His Eminence merely "preaches Christ Crucified." Yet there is not, on the other hand, anything trite, nor is there useless repetition of well-worn truths. For these sermons are the outcome of fifty years' "serious meditation in the sacred ministry." The argument and conclusions always lean on Scriptural authority.

—*The Logical and Historical Inaccuracies of the Hon. Bourke Cockran. By Prof. W. H. T. Dau* (Concordia Publishing House, St. Louis. 1908.) One might write at some length of the logical and historical inaccuracies of Prof. W. H. T. Dau, adding a chapter on Christian charity; but it is hard to see what benefit would accrue. The fact which militates against the success of a controversy like the one set on foot in this instance is that on the one hand the principle of objective authority

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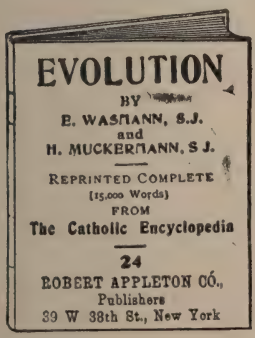

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—*The Master Motive. A Tale of the Days of Champlain. By Laure Conan. Translated from the French by Theresa A. Gethin* (B. Herder. $1.00) is a timely story of the days of Champlain, picturing the valor and devotedness of the missionaries and the great colonizer, and the lack of sympathy with which they met in high quarters. The life history of two young people of lofty aim and steady purpose is the main matter dealt with. The Jesuit Relations seem to have been drawn upon for some of the material. The reading of this novel would be a fitting and delightful preparation for a visit to Canada.

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

The Law of Church and Grave. The Clergyman's Handbook of Law. By Charles M. Scanlan, LL. B. $1.35 net.

The Roman Breviary. Translated out of Latin into English by John, Marquess of Bute, K. T. A New Edition for Use in England. In four volumes. $15.00 net.

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Feasts Movable and Immovable

The London (Ont.) *Catholic Record,* replying to a query from one of its readers, says (No. 1587):

That the date of the [feast of the] Resurrection does not always remain the same is due to the lunar year not corresponding to the solar year. If these two years corresponded exactly, Easter Sunday, the feast of the Resurrection, would every year fall on the same day [?]. The date of Easter depended upon the Jewish Feast of the Passover. This in turn was regulated by the day upon which fell the full moon either on, or next after the twenty-fifth of March. We thus have Easter shifting between the twenty-fifth of March and the next twenty-nine days. As Pentecost comes fifty days after Easter, it moves with the feast of the Resurrection. Since our Lord spent forty days upon earth after rising from the dead, Ascension Thursday also moves in the same proportion. Our Blessed Lord's birth, on the other hand, is celebrated on a fixed day. Naturally we should think this to be the case. In the cases of the Crucifixion and the Resurrection there were good reasons for keeping the associations of the Paschal lamb and the feast of the Passover. Type and prophecy were there bearing historical evidence to Him who was in very truth the Pasch. Not so in the feast of Christmas. Here only the place, Bethlehem the City of Bread, had relationship with the Messias. The day remains fixed from at least the sixth century. Pope Benedict XIV proves from St. Chrysostom, St. Gregory of Nissa, and other fathers that the 25th of December is the exact day upon which Christ was born.

First as to Easter. The date of the Resurrection depends on that of the Passion. We know that Christ died on the 15th Jewish Nisan; but it is impossible, and was already impossible a few decades after his death, to determine on which day the 15th Nisan had fallen in that year, for the reason that the Jews adjusted their lunar year arbitrarily. The introduction of the necessary additional days depended entirely upon the good pleasure of the priests, so that after three or four decades had past, no one knew whether the 15th Nisan in any given year had fallen in March or April, or on what day of the Julian or any other calendar.

Thus, where the Semitic calendar was not understood, it was necessary to fix the date of Easter, which was believed to have a real and historical connection with the Passover, by some other method. Another starting point was sought, and this was naturally given by the spring full moon, i. e., the full moon nearest to the vernal equinox; for the 15th Nisan must fall either on this full moon or thereabouts. Thus the rule was adopted that Easter must be celebrated on the Sunday after the full moon following the equinox, Sunday being introduced as an additional factor in the calculation, since our Lord had risen on that day of the week.

The answer to the question why Christmas is an immovable feast falling on the 25th December, is even more difficult.

Christmas is not enumerated among the early Christian feasts by Tertullian, Origen, and the recently published Testament of Jesus Christ. On the contrary, there is clear proof that even in the fourth and fifth centuries it was unknown in some parts of the Church. (Cfr. Kellner, *Heortology*, pp. 128 sqq.) In the East it began to be celebrated when Catholics undertook to repel Arianism. The Roman Church, John, Bishop of Nicea, informs us, had begun under Pope Julius I (337—352) to celebrate the birth of our Lord on the 25th December. He recurs substantially to the reckoning of St. Chrysostom, according to which the appearance of the angel to Zachary in the Temple happened on the 23rd September and the Annunciation on the 25th March. From these data it was supposed to follow as a matter of course that the 25th December was the day of Christ's birth. This reckoning, however, as Kellner shows (*op. cit.*, p. 134) rests upon an insecure foundation. The Roman Chronographer of 354 added to his list of consuls, which, naturally, he did not draw up himself, the notice that Christ was born under the consulship of "Caesar and Paulus" (754 U. C.?) on the 25th December, because this was in the fourth century the generally accepted date. Which proves that Christmas existed in Rome A. D. 354 and that it was celebrated on December 25th; but not that Christ was actually born on the 25th December.

But did not the early Christians know for certain? Is not the tradition in favor of December 25th reliable?

There are only a few passages in which the oldest writers of the Church refer to the matter, but from these it is easy to see that, even in the earliest times, nothing was known for certain, and that those who were interested in the question did not agree among themselves. This was the case, for example, in Alexandria, in the second century. A party existed there who regarded the 25th of the Egyptian month Pachon (i. e., 20th May) as the day of our Lord's birth. The Basilidians, however, observed it on the 15th Tybi (i. e., 10th January), while the majority celebrated Christ's birth on the 11th Tybi (i. e., 6th January). The anonymous writer of the treatise *De Pascha Computus*[1] (about A. D. 243) inclines to the view that the 28th March was the true day of Christ's birth, and contemporary with this, Hippolytus sets it down on the 25th of the same month, provided this is the correct interpretation of the inscription on his statue.

An Appeal to President Taft as a Freemason

was recently made by one Max C. Baum of New York City in favor of Charles W. Morse, the convicted banker. We quote from its closing paragraph the subjoined sentences:

[1] *Cypriani Opera*, ed. Haertel, II,

"You, Mr. Taft, have lately been made a Free Mason. Brother Morse has been a Mason for upward of twenty-five years, and yet few people know of that fact, for the man does not wish to appeal to any one's sympathies because of fraternal affiliations. Feeling that he is innocent of wrong, he stands upon his merits only. I feel that we are taught in Masonry to stand by a brother, even though he be erring, and assist all in our power. Will you not, Mr. President, intercede just a little, as your conscience may dictate, to the end that C. W. Morse gets a fair chance?" (N. Y. *American,* May 24).

Here we have a plain case of Masonic intercession for an undoubtedly guilty criminal, directed to a Mason by a Mason, *purely on the strength of the criminal's Masonic affiliation.* For

"The presumption that the convicted banker [C. W. Morse] is not 'getting a fair change,'" indignantly says the New York *Commercial* (May 25), "is something absolutely without warrant..... Practically all the delays in this case since the conviction and sentence have been made on the initiative of Morse's counsel. It was only a week ago that Attorney Martin W. Littleton asked the presiding judge of the federal court to set June 30 as the date for hearing arguments on the ground that that day is the closing one of the present term of the court, the annual vacation beginning on July 1, and urged counsel on both sides to agree on an earlier date; the United States district attorney's office announced its readiness to make argument any time, but the defendant's lawyer pleaded hard for a further delay in order to have ample time in which to prepare his case. As if the six months that have elapsed since the sentence were not ample for preparing the appeal argument! The court finally set a day early in June for hearing the case and at the same time the matter of admitting the prisoner to bail will be considered. Nothing could be more regular and fair and orderly—and yet certain persons persist in spreading the idea that this man is not being given 'a fair chance.'"

It must be said to the credit of President Taft that he did not respond to this Masonic appeal in any other way than his office requires him to respond to any similar appeal concerning a non-Mason, i. e., by referring it to his attorney-general, who, the newspapers say, very properly "pigeon-holed it."

The *Commercial* thinks that "such 'butting-in' by sympathizers must be very annoying to Mr. Morse himself." It can not be nearly so annoying to the convicted criminal as it must be to "Brother" Taft, who, we have ground to believe, allowed himself to be made a Mason at sight for political reasons, and not because he felt any particular

sympathy with the Craft and its underlying principles,[1]—which principles, we take the liberty to remind our readers, we have exposed to the clear light of day in our work *A Study in American Freemasonry* (B. Herder, St. Louis, second edition, 1909, $1.50).

The Latest Phase of the Schell Controversy

This is the title of a massive volume of 405 octavo pages,[1] which Heinrich Kirsch of Vienna sends us, from the pen of Msgr. Dr. Ernst Commer, Professor of dogmatic theology in the University of Vienna, —the same who, nearly three years ago, by his sensational pamphlet *Hermann Schell und der fortschrittliche Katholizismus,* brought about a crisis in the controversy centering about Professor Schell and his teaching. Of this last-mentioned pamphlet, by the way, a second, revised and largely augmented edition, with a prologue by Msgr. Glossner and a documentary appendix, appeared last summer. It is necessary to have read it in order to appreciate properly Msgr. Commer's latest work, which is in the main a detailed refutation of the attempts made by Kiefl and Hennemann to defend Schell and the Schellites against Commer's just, if somewhat too violent strictures, and against the censure expressed in the Apostolic letter "Summa Nos voluptate." The salient chapter is the eighth, titled "Die Bedeutung der Schellfrage," in which the author shows that the scandalous controversy merely marks a phase of the great Modernist movement. "The jewel for the possession of which the fight is waging, is not Schell's personality, which simply furnished the Modernists with a pretext; the name of Schell is merely the shield under which they seek cover."

As Professor Commer opportunely insists, there is a twofold Modernism, the one theoretical, the other practical. It is the latter mainly which we have in America. Practical Modernism, in fact, may be said to have its home here. Leo XIII's Brief "Testem benevolentiae" antedates Pius X's Encyclical "De Modernistarum Doctrinis" by eight years. Like theoretical, practical Modernism is "a product of the age in which we live, and for this very reason is the antithesis of the Catholic Church, which is for all times.... It is in Modernism, not in the Church, that we find that transient (zeitgeschichtliche) element which is the source of error. Within the pale

[1] Cfr. our remarks in the first April issue of the C. F. REVIEW, pp. 197 sqq.: "Maverick Taft; or Making a Mason at Sight."

[1] *Die jüngste Phase des Schellstreites. Eine Antwort auf die Verteidigung Schells durch Herrn Prof. Dr. Kiefl und Herrn Dr. Hennemann. Von Prälat Dr. Ernst Commer, o. ö. Professor der Dogmatik an der k. k. Universität Wien.* vi & 414 pp. 8vo. Wien: Verlag von Heinrich Kirsch. 1909. 5 Kr.

of the non-sectarian modern State, promiscuous intercourse with the sects has rendered very many Catholics oblivious of the chasm that divides the true Church from the sects. That civil tolerance which is a political necessity under present conditions, degenerates into dogmatic tolerance—a tolerance of belief, or, rather, of misbelief. Worship of civilization and culture has grown to be a sort of religion, which seeks its objects of veneration in human nature and consequently in personality. It is an egoistical and therefore anti-ecclesiastical and anti-Christian principle, and among the fruits which it produces is an exaggerated national sentiment destructive of Catholic unity.... Our lamented 'inferiority' lies not in our inadequate equipment for the competitive struggle we are called to wage for the material and ideal goods of civilization; but in the inferior quality of our faith, which vitiates our theology and the practice of religion, rendering us too weak to profess our faith by constantly and openly obeying the Church's commandments; our timidity and human respect, our cultural effeminacy, the want of energetic, self-sacrificing love for the Church and—which is the same—for its chief, the vice-gerent of God upon earth—these are the reasons why we are inferior, weak, not up-to-date, —why we find ourselves unable to resist the inroads of Modernism." *(Die jüngste Phase des Schellstreites,* pp. 262—264).

Yet there is cause for hope. This very "Schell controversy" has served to make good Catholics everywhere realize the exact nature and the imminence of the Modernist danger, has called forth such pontifical fulminations as the Encyclical "De Modernistarum doctrinis," the New Syllabus, and the Apostolic letter "Summa Nos volupate," addressed to Professor Commer himself,—documents truly providential and sure to prove saving sheet anchors for thousands of troubled souls.

We trust Msgr. Commer's latest volume will receive the consideration it so richly deserves also in his country.

State of the Monasteries at the Time of the Reformation in England

The question of the state of the monasteries at the time of the Reformation, and the credibility of the reports drawn up against them by the Royal Commissioners has often been the subject of warm discussion; and it is pleasant to find that on this matter, as on so many others, the views of the latest (and best) Protestant historian of the Reformation in England, Dr. James Gairdner, are in almost complete agreement with those put forward by Abbot Gasquet.

Dr. Gairdner rejects as untrustworthy the reports of the King's

Commissioners. "The defaming of the monasteries," he writes, "was simply a step towards their suppression and the confiscation of their endowments; and apart from the gratification of avarice, their suppression was a necessary step in the policy which the King and Cromwell had been carefully engineering." (*Lollardy and the Reformation in England.* Vol. II, p. 88.)

"But, on the whole, it will surely be admitted that no reliance whatever is to be placed on the foul reports of the Visitors, which were clearly intended for no other purpose than to afford a pretext for the parliamentary suppression of the smaller monasteries. It is further evident that that measure was exceedingly unpopular and one of the main causes of the two, or rather three, successive rebellions which broke out in Lincolnshire, Yorkshire, and the North of England between the beginning of October 1536 and the middle of February following. For more than four months there were intermittent outbreaks, at times quieted by false assurances, soon after perfidiously violated,—outbreaks punished with a brutal, unsparing severity which left very little heart in the people for renewed disturbances. So the monastic system was broken down, and the unpopular legislation carried into effect." (Vol. II, p. 93.)

Dr. Gairdner supports his view as to the utter unreliability of the reports of Legh and Hunt, the two Royal Commissioners, by pointing to the scandalous reputation of these two men, one of whom was rightly accused of utterly abominable conduct in his visitation of the convents; and by showing that at most they visited only a small number of all the small monasteries of the Kingdom, although the preamble of the Acts of Suppression deals with the abuses of all the monasteries; that there is no evidence of their reports having been submitted to Parliament; that their reports differ entirely from that made about a year later by a Commission composed of local gentry and Crown officials, and from the reports made by the bishops on their visitations; while, finally, he points out that many of the monks and abbots accused of the ugliest crimes were promoted by the King to high offices in the Church, once the report had served its purposes and the monasteries had been suppressed.

It is noteworthy that the *Church Times* (Prot.) in a review of Dr. Gairdner's book declares that: "After such an authoritative deliverance as this, all decent men will regard the writer, who henceforth dares to bring up the Comperta charges as truths, as a prominent reproduction of the man with the muck-rake, delighting to wallow in uncleanliness, and utterly disregardless of historic truth." (*Church Times,* 6 Nov., 1908.)

The Development of Catholic Doctrine Concerning Interest on Capital

(II. Conclusion)

Our final source of theological opinion on the subject of interest on capital, refers to the title of *lucrum cessans*, or forfeited opportunity of gain. By it a man was permitted to obtain interest on a *loan*, inasmuch as he could have made a similar profit by investing the money in trade or industry. St. Thomas seems, but not conclusively, to have rejected this title[1] and theologians did not accept it generally until towards the end of the sixteenth century. In strict conformity with his views of partnership, Soto declares that it will not justify interest on a loan, except where the money has first been lent gratuitously for a part of the loan period. Then the lender may exact interest as a *penalty (poena conventionalis)* for the further detention of money that he wished to invest in business.[2] Lugo asserted that neither this condition nor the element of compulsion was necessary to justify the title, and that this was the common opinion and the universal practice of his time. His defense of the practice is that it rests on as good ground as the title of *damnum emergens*, the practice of deriving from compulsory loans a gain which was in excess of the injury sustained, or the traffic in land, rent charges, and partnership, all of which were open to the lender as means of making his money profitable.[3] Lessius uses about the same arguments, and furthermore declares that the value of the money to the lender is not merely what it bears on its face, but its additional worth as a "fruitful seed" of gain through industry. This gain it contains "virtually."[4] The reasoning of Molina is much the same as that of Lugo.[5]

As in the discussion of partnership, these three writers rely chiefly on the parity between the practice that they are defending and institutions that are universally recognized. Here again Lessius seems implicitly to assert that mere ownership of a virtually productive thing, i. e., money, creates a sufficient right to its virtual product, i. e., interest. Billuart's argument is substantially that of the three authors just considered, and contains no explicit recognition of the title of capital productivity. At present the virtual productivity of money is adopted as the most satisfactory justification of interest on loans by probably the majority of Catholic authorities, although the title of *lucrum cessans*, enlarged and expanded, is still preferred by a considerable number (notably by Van Roey in the work already cited).

In the light of the foregoing inquiry, the questions concerning the

[1] *Summa Theol.*, 2a 2ae, 9. 78, a. 2. Cfr. Van Roey, *De Justo Auctuario* etc., p. 4.

[2] *De Justitia et Jure*, l. 6, q. 1, a. 3.

[3] *De Justitia et Jure*, disp. 25, no. 87.

[4] *De Justitia et Jure*, l. 2, c. 20, no. 80.

[5] Molina, *De Justitia et Jure*, disp. 315, nn. 5—12.

doctrine on interest from capital, and on the titles by which it was justified, may be answered in the following terms. From the thirteenth century to the present, theological and canonical opinion, (a few individual writers excepted), has recognized the lawfulness of a gain which is of the nature of pure interest on such forms of capital as land, buildings, merchandise, and the artificial instruments of production. This doctrine, especially when taken in connection with the tacit and often explicit approval of the Roman pontiffs, cannot be explained on Hohoff's theory that the Church was merely tolerating under sad necessity a practice that was intrinsecally and objectively wrong. Secondly, we do not certainly know whether, up to the time of Billuart, the mere ownership of these goods, their productivity, potential or actual, was regarded as a sufficient moral title to the gain; or whether productivity was looked upon as only a condition or occasion of gain, which derived its full justification from the circumstance that the practices out of which it arose contributed to the public welfare. From the fact that they seem to have made no explicit mention of a social justification, and from some of the expressions already noted of Molina and Lessius, it is a probable inference, that the writers of this period did recognize the title of productivity as sufficient. While the writers of today scarcely discuss the question at all, they seem to regard the independent validity of the latter title as something to be taken for granted.

Thus far we seem to be on safe ground. But we cannot truthfully say this view of the title of productivity has ever been sanctioned by, or become an essential part of the teaching of the Church.

In another paper I shall try to interpret the difference in the theological opinions as seen in this historical study, and then to answer the question, whether the claim to interest on capital today rests solely on the title of productivity or upon that of social utility.

St. Paul Seminary. JOHN A. RYAN, D. D.

The Society of the Divine Word and Foreign Missions

The Society of the Divine Word—S. V. D., Societas Verbi Divini—is a missionary society as its name implies. It was founded on September 8, 1875, by the V. Rev. Arnold Janseen, the first General of the Society, who died January 15, 1909, in the mother house at Steyl, Holland.

The membership of the Society at present embraces about 500 priests, 700 brothers, and 1100 students. Within the past few years missions have been established in rapid succession in China, Japan, New Guinea, Togo (West Africa), and among the Indians and colonists

of the various South American republics. In the United States, the Society is successfully conducting a boarding school for boys,—St. Joseph's Technical School, at Techny, Illinois, where this REVIEW is printed. Some of its Fathers have taken up missionary work among the negroes of the South.

A glance over the field will convey an idea of the extent of the Society's work abroad. Twenty millions of pagans, besides 350,000 immigrants in South America, including Germans, Poles, Slovacs etc., are confided to its care. Over 420 missionaries, priests and brothers, 205 Sisters, 1120 catechists, thousands of poor and orphans look to the Society for their daily bread.

The results are consoling, indeed. Over 50,000 living Christians have been converted by these missionary Fathers; 48,640 catechumens are preparing for baptism; 122,000 children, mostly cast away by cruel parents, were baptized at the hour of death; 14,185 children are being instructed. From 50 stations and 1,197 outposts the Gospel is spreading among the heathens. In North and South America the Society is engaged at 33 stations with 154 missions, including three seminaries for secular priests and several schools for higher education.

The time seems ripe now, says the Society in a recently issued circular, to realize a long cherished plan, highly recommended by that magnificent First Catholic American Missionary Congress, at Chicago, to establish an American Mission House for foreign missions. America has until quite lately been a missionary country, but was turned almost instantaneously into a country of missions, of missionary work at home and abroad—the world over. There is ample opportunity for home missions. Home missionary work comprises, however, but a small portion of the Church's vast and wide fields of activity. For more than four fifths of all mankind are not yet numbered among our fold. Besides fourteen fifteenths are living beyond the limits of our beloved country. They certainly should not be disregarded. If the Church be true, she is for all; if for *all,* it is the Church's duty, and the duty of every one of her members, laymen as well as priests, to do their share towards converting the one billion, one hundred millions (1,100,000,000) living in missionary countries. Who would shirk the issue, and try to excuse himself by saying: 'We have too much work at home!' The home work must needs be done, and we shall gladly stand in the ranks; but foreign missionary work is a strict dictate of Christian charity, and an inexorable mandate of our departing Lord Himself, saying: 'Go ye, and teach ye all nations!'

The following data should convince every one of the necessity of taking an active part in and for the work of foreign missions: Out of 1,500,000,000 people there are 1,100,000,000 in missionary countries. Among the latter only 6,850,000 are Catholics; but there are about 800,000,000 who *never* heard of Christ; and the total of Catholics is 272,000,000. Just imagine, 1900 years after our Lord's sufferings, there are still 800 millions of human beings whose sorrows were never solaced by the 'good tidings of great joy!'

The Church has at all times considered it her foremost duty to send Apostles to the benighted heathens. Europe, especially France, Spain, and Portugal, formerly, and Germany, latterly, for about thirty years, have been the

standard bearers of Christianity. Many of their bravest sons have saturated the missionary soil with their life's blood. But old Europe is now losing ground. France is in a gigantic struggle at home. Spain and Portugal have lost their one time apparently inexhaustible resources; they are no longer colonial or world powers. America is advancing, coming to the front, commercially, politically, in the scientific world, and last but not least, in the religious world. Hence we should not be surprised at the words of the Father of Christendom, Pope Pius X: 'Tell American Catholics that I look to them for a generous support of the work of the Propagation of the Faith, which is preëminently the work of the Church.'

Our separated brethren have expressed the opinion that they would be able to convert the world in one generation. We may smile at their sanguine expectations; but they do certainly surpass us in their acts of generous contribution to their foreign missions. Catholics of all countries contributed less than six million ($6,000,000) dollars during the year 1907 toward their foreign missionary work. During the same period the Protestants collected twenty-one million, four hundred eighteen thousand, eight hundred and sixty eight ($21,418,868) dollars to be sent to the field afar; and of this amount $8,997,970 were the contributions of the people of the United States.

Some may retort: 'Protestants have the money.' This pretext will not, however, stand the test. Catholics have money, too. It is not only the Protestant millionaires that are lavishly supporting foreign missions, but almost every church member takes an active interest in and makes sacrifices for them. Have, moreover, our great charitable institutions been built and maintained by the rich? Are the European missionary organizations supported or upheld by millionaries? Thank God, there are sometimes very charitable people among the wealthy! As a rule, however, our charitable institutions and our missionary undertakings were and are begun and maintained by the mites of the many poor and the pennies of the children.

On February 2, we opened St. Mary's Mission House, the first Catholic American Seminary for Foreign Missions. A Free Scholarship, St. Arnold's, to perpetuate the memory of our late founder and first General, is to give a poor but worthy boy a chance to become a missionary. An endowment fund of five thousand dollars will be a lasting monument and a source of unspeakable blessings. Thus we confidently commit ourselves and our work to Divine Providence and rely on the generous support of the clergy and the people. Our people's well known generosity justifies us in hoping to hear from many friends and benefactors both for St. Mary's Mission House and for our many missionaries abroad. There is no doubt that there will be vocations,—valiant young hearts and pious souls to bear the message of truth and mercy into the darkness.

If the Protestants of our country can afford to send to the foreign missionary fields from two to three hundred missionaries annually, why can not we do so, too? Are our boys less worthy, less courageous, and less heroic in sacrificing the amenities and conveniences of civilized life, to leave father and mother and a dear home, to follow Christ and the Apostles, and many thousands of stanch confessors and martyrs? Our faith is just as precious as that of the first Christians; it is the same in source, in strength, in divinity.

Concerted action and harmonious coöperation of the hierarchy and the clergy are the only means to make the good work a success. A kind word from them occasionally spoken from the pulpit, or opportunely to school children may be very far-reaching and work wonders.

The United States of America especially is a land of infinite possibilities. Why not develop these possibilities to the greater honor of God and the salvation of mankind!

Communications, contributions, and applications for St. Mary's Mission House should be addressed to REV. FATHER RECTOR, ST. MARY'S MISSION HOUSE, TECHNY, ILLINOIS.

A Poet's Plaint

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

I wish to call your attention to a subject which I think interesting and significant. I was a journalist before ordination to the priesthood, and even since I became a priest have occasionally contributed verse to a number of English and American periodicals. It is a strange fact that when I at intervals sent a purely religious, thoroughly Catholic poem to a Catholic editor, it was in many instances, returned, presumably for lack of merit. I invariably made it a rule upon the rejection of a Catholic poem by an editor of a Catholic paper, to send the poem at once to a leading secular magazine, which in accepting the poem seemed glad to get it!

In proof of my assertion, I may cite the latest instance where a great literary weekly magazine gladly accepted a Catholic religious poem on "The Sacred Heart of Jesus," which poem had been returned to me by a Catholic editor who, one should have every reason to believe, would be glad to print a well-written appropriate religious poem in a Catholic journal instead of clipping from some secular paper a poem which had perhaps been going the rounds for half a year. If you will take in hand the Easter (1909) number of the N. Y. *Independent*, you will find this poem which was not good enough for the sickly Catholic weekly, but calls forth a warm personal letter from the able editor of the *Independent*. I may cite one other significant instance. You remember that several weeks ago I asked you for the address of *The Lamp*, an Episcopalian magazine of unusual literary merit. Having at hand the information you kindly furnished me, I later sent a poem on the Hail Mary, rendering the little verses as intensely Catholic as I possibly could. Now I may say here that the great (!) Catholic weekly published in Indiana had previously rejected the poem,—or rather had repeated the usual tactics of Catholic editors by neither printing the poem, nor acknowledging my courteous letter with stamp enclosed for reply, nor even returning the manuscript to me. This breech of decency in journalism certainly would never have been committed by any secular publication, even the "A. P. A. Howler." The title of this little poem was "Ave Maria," and in order that you (whom I believe to be an exception to most of the American Catholic editors)

may impartially judge its merits, I quote it here from the March *Lamp,* in whose pages it appeared:

AVE MARIA!

Hail, virgin mother of a King
Whose throne thou art;
O daughter of thy Son divine
Whose Sacred Heart
Its precious life blood drew from thee,
Hail, full of grace!

Thy soul doth magnify the Lord
Who is with thee;
Plant courage in this heart of mine,
Oh, pray for me:
God's Angel's word I bring to thee,
"Hail, full of grace!"

This above poem has been praised by competent critics, but the strange thing is that it took a Protestant editor to fully appreciate a Catholic poem on devotion to Mary, the Mother of God—a paraphrase of the sublime Hail Mary which every Catholic child in the world says every day. Now, as to literary merit,—well that is a point which I must leave to others. With all fairness I might ask the question: Is there a Catholic weekly in America (other than THE CATHOLIC FORTNIGHTLY REVIEW), which excells the two secular weekly journals which among others have printed my little verses,—i. e., the N. Y. *Independent,* edited by the venerable Protestant scholar and critic, Wm. Ward Hayes, (and Hamilton Holt), and *The Lamp,* the high-class organ of American Episcopalianism, edited by Rev. Paul James Francis, S. H., the moving spirit of the American Oxford movement towards Rome?

From the premises contained in this letter I wish to draw the following evident conclusions:

1. Catholic writers (I am *not* a Catholic writer) devote their time and genius to secular journals because they are driven to it.

2. The great (?) secular magazines of the day, which truly reflect the spirit of the age, crave spiritual food, and print Catholic poems when the author is well known.

3. Protestantism has come to a strange rock of inconsistency when a leading representative periodical prints an intensely Catholic poem (written by a Catholic priest) on devotion to Mary, the Virgin Mother of God.

4. Catholic writers should become more distinctly Catholic; Catholic literature more firmly decisive; Catholic editors more practically thorough in presenting the potent forces of Catholic thought directing literature and life in twentieth century America today.

5. If St. Paul was on earth today, if Our Savior were to begin His mission now instead of nineteen centuries ago, they would probably bless the apostolate of the pen. The command, "Teach all nations," includes the necessity of reading Catholic literature, the creation of which is the pressing work of twentieth century Catholic writers.

6. Not least in the great missionary work which God's holy Church must accomplish during the next fifty years is the vital expression of Catholic thought in real literature.

The questions, dear Sir, which are barely touched upon in this brief letter involve mang a phase of present day life and might be candidly discussed with much profit by Catholic and non-Catholic publications. I should be pleased, dear Editor, to hear your ideas anent the questions raised in this communication. Sound criticism is very salutary,—nay it is sometimes absolutely necessary. With cordial best wishes I am, Very respectfully yours,

Trenton, Mo. (Rev.) HENRY B. TIERNEY.

[Despite Father Tierney's compliment, ours is not a *literary* magazine, and though we have some well-defined views on the subject broached in the above-printed communication, we should prefer to let other editors who are more competent and more directly interested in the writer's charges, reply to his severe strictures.

The CATHOLIC FORTNIGHTLY REVIEW is not averse to printing a poem occasionally, but we must say in all frankness that among the poetical contributions which have come to our desk really meritorious ones were few and far between. This is doubtless in no small measure due to the fact that we do not pay for poetical contributions. But few Catholic magazines in this country do; while such widely-circulated periodicals as the *Independent,* from their well-filled coffers can afford to pay liberally for whatever they accept.

In judging of the merits of the question submitted by Father Tierney one important point must not be lost sight of:—Protestant periodicals of the character and tendency of the *Lamp,* and especially the *Independent,* for reasons easy to divine, are nearly always willing to print contributions from Catholic priests and Catholic lay writers of wide reputation; much of what they do print, (we do not wish to reflect on Father Tierney's work, but speak generally), from these sources is of inferior quality, so that Catholic magazines, with an eye solely to intrinsic merit, are quite justified in refusing to devote to such poor stuff a portion of their generally far more limited and consequently more valuable space.]

On Carols and Dancing in Churches

From a very interesting paper on this subject, contributed to the London *Tablet* (No. 3,592) by the Rev. Herbert Thurston, S. J., we extract the subjoined passages:

Few persons are aware of the extent to which dancing seems to have been recognized as the natural accompaniment of hymnody in the more irregular liturgical practice of former days. The question of medieval carols, which has been so carefully studied of late by many able investigators, brings this out very well. What was the original carol? The *English Historical Dictionary* informs us that it was "a ring dance with accompaniment of song." The derivation of the word is disputed. But it is, at any rate, certain that by the time the word meets us as a term in common use, that is, about the thirteenth century, whether in Latin, in English, or in French, it had acquired the two-fold signification of both dancing and singing.

How far the use of dancing as a religious rite (which undoubtedly existed among the Jews, as we learn from many expressions of the Old Testament apart from the incident of David dancing before the ark) was adopted by the early Christians, it seems impossible to determine. There are passages in Tertullian, St. Basil and St. Augustine which seem to point to some legitimate and approved use of dancing in religious worship, but it is much more certain that from a very early period the practice began to be looked upon with suspicion, and to be generally regarded as a survival of paganism. We find one conciliar decree after another, from the earliest times right through the Middle Ages, forbidding dancing in churches and churchyards, and often prohibiting the practice altogether as something licentious and contrary to Christian modesty. The homilists spoke in the same strain and often with great vehemence.

Whether these prohibitions were intended to be of universal application or whether some more sober form of liturgical dance was exempt is not clear. Certain it is that there never was any slackening of the prohibitions, which seems to imply that there were always serious abuses which required to be kept in check, and it is also beyond a doubt that long afterwards in the late Middle Ages we do meet a great number of examples of more or less liturgical dances which were apparently carried on with the complete sanction of ecclesiastical authority. The famous liturgical writer Durandus speaks for example of a series of dances which took place about Christmas time. On Christmas Day itself after Vespers the deacons danced in the church in honor of St. Stephen whose feast fell next day (December 26). Similarly on the evening of the 26th all the priests danced together in honor of St. John

the Evangelist, whose feast follows that of St. Stephen, while after vespers on St. John's Day all the choristers performed a dance in honor of Holy Innocents' Day, which falls on December 28. The subdeacons seem to have held their celebration upon the Circumcision or during the octave of the Epiphany.[1]

It is not quite clear that these dances were always held in the church or that their religious character was always very pronounced. It seems that in most cases they were carried on to the music of some ecclesiastical chant sung with words, but the place was commonly the chapter house, or else the dancing formed part of a procession, often, as at Aix and Marseilles, a procession of the Blessed Sacrament.

There can be no doubt that there was always a tendency in these observances to fall into extravagance, and sometimes, it may be feared, into licentiousness, or, at least, profanity. As a consequence many were suppressed more or less efficaciously by the authority of bishop or synod, but even after the Reformation and the Council of Trent many of these liturgical dances still persisted. Father Menestrier, S. J., in his treatise *Des Ballets*, published in 1682, states that he had seen in certain churches of France "the Canons on Easter Day join hands with the choristers and dance in church, singing hymns of gladness." Here again, it will be noted, we have the true carol. So in reference to Portugal in the seventeenth century the same writer supplies a long account of the festivities observed in 1610 on occasion of the canonization of St. Charles Borromeo. Ottavio Accoramboni, Bishop if Fossombrone, who chanced to be present in Lisbon at the time, describes in detail the procession which then took place, all of them accompanied by dances, and writing for his Italian fellow countrymen[2] he bids them not to be shocked, for, he says, "in Portugal a certain amont of dancing seems to be always the necessary accompaniment of a religious procession, and nothing would be regarded as solemn or worthy of a great occasion which did not include this feature." A similar celebration seems to have taken place in Portugal on the occasion of the beatification of St. Ignatius Loyola. At Besançon in France on Easter Day, a liturgical dance known as the "bergeretta," lasted on until the eighteenth century. The procedure, like that of any other liturgical function, is set down in the Rituale. For example, we are told that—

"Dinner over, after the sermon and the office of none, the dance takes place either in the cloister, or if the weather be rainy, in the middle of the nave of the church, certain carols being sung as will be found in the Processional."

Further, from a later ritual (1668) we learn that the "Reverend

[1] See Durandus, *Rationale* vii, 42, 15. [2] Father Menestrier, *Des Ballets*, p. 99.

Canons and Chaplains performed this dance holding each other's hands."[3]

At Auxerre this celebration took the curious form of a dance diversified with a game of ball. But even here the measure to which the Canons danced was supplied by the sequence "Victimae Paschali," which they sang aloud accompanied by the organ.

In spite of many extravagances that took place at Barjols, the dance in honor of St. Marcel went on there until the eighteenth century. At Châlons-sur-Marne a dance took place at Pentecost in the little cloister while the performers sang the "Veni Sancte Spiritus," or other verses to the Holy Ghost.[4] At Limoges there was a great procession in honor of St. Martial, at which the people danced and sang—

"Saint Marceau, pregos per nous et nous epingaren per vous."

"St. Martial, pray for us and we will dance for you."

At Echternach, on the borders of Germany, there is every year a great procession of pilgrims, which has been going on for ages, to the shrine of S. Willibrord. It has lasted until our own day, but has more than once been threatened with suppression by episcopal authority, like the famous dance of the Seises at Seville. There seem to be many such processions still surviving in Spain, for example, at Calatayud near Madrid, and in out-of-the-way places in the Balearic Isles, but the Seville dance is much the best known, and the various attempts made by the Holy See to suppress it, or at least to restrain it within legitimate bounds, have ended by giving it a very definite organization, propriety, and stability.[5]

MINOR TOPICS

AMERICAN MISSIONARIES IN AFRICA AS "PIONEER SALESMEN"

U. S. Consul-General W. W. Handley of Boma, Congo, writes as follows in No. 3447 of the *Daily Consular and Trade Reports*, published by the Bureau of Manufactures, Department of Commerce and Labor, Washington, D. C.:

"There are about 50 American missionaries living within this territory, whose civilizing work and influence among a large portion of the 15,000,000 natives comprising the population will undoubtedly result in largely increasing the demand for light-weight, cheap clothing,

[3] Leder, *Collection*, vol. ix. p. 420.

[4] Berenger Ferraud, *Superstitions*, vol. iii, p. 420, cf. pages 425, 427.

[5] At Calatayud the people on the 17th of May hear Mass in the Gothic church of the nuns of St. Clare, and afterwards dance a *jota* all together before the altar of S. Paschal Baylon to the music of the *dulzainas* and a *tamboril*. Thence they follow his image in procession clicking very large *castañuetas* (*Notes and Queries*, June 26, 1897). Cfr. *Lippincott's Magazine*, vol. lv., 1895, "Corpus Christi in Seville," p. 275.

and for numerous household articles. *These agents of civilization are pioneer salesmen,* and are instrumental in introducing products of their own country.... One of the first steps to be taken at the present time aiming at the introduction of American goods into this country by the mail-order system is to get in touch with the missionaries who import trade goods. English catalogues can be used for this purpose. Then later on as business increases it would be advisable to send catalogues in the French language to Belgian, Portuguese, and French traders.

"The addresses of supervising missionaries of four different societies working in the Congo are on file in the Bureau of Manufactures. From these the addresses of individual missionaries may be secured for distribution of catalogues."

Needless to observe, these "pioneer salesmen" are not Catholic missionaries; Catholic missionaries are true "agents of civilization," but—or rather precisely for this reason—they do not act as commercial drummers.

TEMPLE RECORDS FROM NIPPUR

Following close upon Professor Clay's two volumes of texts from the Kassite period found at Nippur, comes Dr. Radau's publication of ninety-nine letters of the same period: *Letters to Kassite Kings, from the Temple Archives of Nippur. By Hugo Radau.* (Babylonian Expedition of the University of Pennsylvania, Series A, Cuneiform Texts, Edited by H. V. Hilprecht, Vol. XVII, Part I). 154. pp. 4to. 68 autographed plates and 12 plates of photographs. Philadelphia. $6. Like the documents in Dr. Clay's volumes these letters deal with the affairs of the temple of Bel Enlil, the chief god of Nippur, with this difference, that while Clay's texts represent the accounts, inventories, revenues, workmen's lists and other business affairs of the temple, Radau's volume furnishes official correspondence of a miscellaneous character connected with the administration of the temple, including such matters as reports of inspections, of materials furnished and work done, of dismissals, of complaints, and of other occurrences for any reason reported to the authorities of the temple.

The value of Dr. Radau's studies is marred by such "arguments" as that for the supposed Babylonian trinity of gods, En-lil, Nin-lil, and Ninib. Even the liberal *Independent* (New York, No. 3147, p. 636) says of them: "They are too much in line with his earlier speculations in his *Bel and Christ of Ancient Times.* To be compared with this latter is his precarious reading by which he now makes Ninib appear as 'Savior' and so as 'prototype' of 'Christ in the Christian Trinity'! A few years ago it was Bel who was Christ of ancient times. Now it is Ninib, and next it will be Ea's turn. Such vagaries have no place in a serious volume."

CHARITY RELIEF AND WAGE EARNINGS

A study of the charity relief given through the Associated Charities in the city of Washington, D. C., in 1905 is presented by Dr. S. E. Forman in Bulletin No. 79 of the Bureau of Labor, Department of Commerce and Labor, under the title, "Charity relief and wage earn-

ings." In the examination of the cases of several thousand persons who sought relief the writer tries to ascertain to what extent their distress was due to low wages and to what extent to irregular employment or other causes.

The charity records of 1,183 families were studied, of which 452 were white and 731 colored families, while only 40 were of wholly foreign extraction. The total number of persons in these families was 4,365, of whom 1,860 were white and 2,505 colored. These people are described as for the most part the floating, unattached poor. They rarely belong to a union or lodge; few have friends or relations, or even church connections, to turn to for help.

The number of families in which either the husband or the wife was dead is strikingly large, 337, or nearly 30 per cent of all, belonging to this class. In 144 families either the husband or the wife had deserted, this number representing 19.6 per cent of the 736 families in which both husband and wife were living. The total number of families without a male head as support was 444, or 37.5 per cent of the total.

Seventy-seven and two-tenths per cent of all the persons over 16 years of age and 12 per cent of the children under 16 were employed in gainful occupations, but at the time of the application for relief the wages of the chief wage-earner had entirely ceased in more than two-thirds of the families. If to these are added the 80 families in which there were no chief wage-earners, it is seen that altogether three-fourths of the families were without a regular breadwinner at the time of the application for relief.

In over two-fifths of the families in which the normal wages were definitely known the rate for the male worker ranged from $1 to $2 per day, the wage generally not exceeding $1.50 per day. In 43 cases pensions were received, but with this exception the element of income other than wages was insignificant. When the regular earnings were cut off practically everything was gone.

Delinquencies were reported in 394 families, or one-third of the total number. These delinquencies were chiefly intemperance, desertion, licentiousness, neglect by natural supporters, lawlessness, thieving, and mendicancy. In nearly one-third of these cases (that is to say, in nearly one-ninth of all the families) intemperance was the evil.

Among the immediate causes of distress sickness figured in nearly one-half of the families, rheumatism and tuberculosis being the principal diseases. Next to sickness was lack of employment, and third in the list was insufficient wages. Sickness, lack of employment, insufficient wages, accident, and old age constituted 94 per cent of all direct causes.

In addition to the immediate causes of distress, contributing and underlying or persistent causes are also considered. Here the moral element figures more prominently than in the immediate causes. As direct impelling causes shiftlessness, desertion, intemperance, and licentiousness had to answer for hardly 5 per cent of all the cases; as contributory causes they appeared in about 25 per cent and as underlying causes in one-third of all the cases.

FROM A CONVERTED K. OF C.

An American priest, formerly a professor, now a pastor, whose reputation as a scholar and an author is international, writes to the REVIEW:

"I am interested in what you write [No. 9, p. 271] about 'A. K. of C. Accident.' There is certainly nothing edifying, it seems to me, in their manner of initiation. I joined this society, thinking that high-minded and earnest Catholics blended together into a truly Christian society could do immense good. But gradually becoming convinced that the organization is a *secret* society, I felt obliged to resign, giving as my reason for doing so the following, which I quote from my letter to the branch of which I was a member: 'I have it as a principle of my life not to love and even not to sanction any kind of serious secrecy in our dealings with our fellow men. Now.... I for some time have been in doubt as to whether the society of the Knights of Columbus is a secret organization or not. And under this doubt I wrote to an officer of the society some weeks ago, asking for definite information. The officer did not reply to my letter; and I am inclined to interpret his failure to answer as a tacit admission that the society is formally a secret one. I hope that my interpretation is incorrect; but yet having no other available information which would be authoritative, I feel that it is a matter of honor and conscience for me to resign,—which I do hereby."

We may add that to our certain knowledge this scholarly pastor is not the only priest who has lately resigned his membership in the K. of C. for the reason set forth in the above-printed letter. The exodus of clerical members, which we have repeatedly predicted, is beginning.

CASUS CONSCIENTIAE DE BLASPHEMIA

Under this title the Rev. P. L. Manise, C. SS. R., has recently published a brochure of 52 pp. 8vo, which has been highly praised in the Catholic reviews of France. (We have not seen it noticed in any Canadian journal, and as for us American reviewers, the publishers of French Canada foolishly persist in neglecting to supply us with copies of such of their publications as are of general interest; so that as a rule we have to go for information about new books published in Canada to periodicals issued in France).

P. Manise carefully examines a number of "cuss-words" widely used in French Canada, which are generally supposed to be blasphemous, but in reality are not. It is very much to be regretted that people—not only in Canada—will persist in seeing blasphemy in certain locutions which theologically contain no element of malice beyond a venial irreverence *erga sacra,* and usually not even that, being merely material imprecations or unpremeditated explosions of anger. An erroneous conscience will of course in these matters sin when it believes it sins; and in this wise popular misconception is continually multiplying, *contre toute vérité théologique,* the mortal sin of blasphemy. P. Manise shows forth this condition of affairs clearly, taking his illustrations from the patois of the Canadian habitant. He examines a number of popular "oaths" and blasphemies," treated as

such in the confessional, which in reality are not *per se* susceptible of a sufficient degree of malice to constitute a mortal sin.

The subjective conviction of people who accuse themselves of blasphemy on the strength of having used such expressions, he says, is based pon erroneous conscience, which the clergy have no right to encourage even by silence. Prudently and gradually the error should be corrected. He recalls the example of the bishops of Belgium, who in an official document read from all the pulpits, declared that, contrary to popular opinion, the expletive "God verdomne" (God damn) does not as a rule imply blasphemy.

Such eminent theological reviews like the *Ami du Clergé* (xxviii, 11) heartily endorse Fr. Manise's thesis, and it is to be hoped that some American theologian will soon undertake to do for this country what P. Manise has so admirably performed for French Canada. Of course, we should not encourage the use of "cuss-words;" but so long as so many of our good people in moments of anger or excitement are weak enough to employ them lavishly, we should not allow any one to harbor the wrong notion that by saying e. g. "God damn" he blasphemes and consequently commits a mortal sin. Our various Holy Name societies have been doing good work, but we fear in their zeal they neglect the important point here indicated.

P. Manise's brochure is published by Garneau, Quebec. We do not know the price.

STRANGE STORIES OF THE MESSINA EARTHQUAKE

Mr. Robert Hichen, who was in Messina a few days after the terrible earthquake last December, says in the course of a vivid paper ("After the Earthquake") in the *Century Magazine* (Vol. lxxvii, No. 6):

Pages have been written about the horrors in Messina during the days that followed the tragedy, but the survivors have told me that many horrors have never been touched upon. A priest whom I know, and who lost his father, his mother, and the whole of his family except a brother who lives at Catania, was buried in his bed up to his chin. His face and head were above the debris. A great cat was imprisoned by masonry with him. It could move about, but could not escape. A day and a night went by, another day and another night. The third day came. The cat was starving. It attacked one of the priest's ears. At the critical moment help came. The priest, streaming with blood, was rescued. He said to me very simply, "It was a beautiful cat, and when we were saved it wanted to stay with me; it did not want to leave me." He told me that till the cat attacked him he did not feel any particular agitation. He could see light through various crevices. "But," he added, "the nights seemed very long."

Sister Mary of the Sanctuary, Franciscan, attached to the Convent of Sant' Orsola, Fornaci, Messina, but who has lived and worked for long in Taormina and is known to all who go there, told me several strange and interesting incidents connected with the earthquake which I have not seen in print.

The first is the story of the man with the bell. About three months before the earthquake, one of the sisters of the convent was passing along a busy street of Messina at evening when above the

many noises of the city she heard the loud sound of a bell. It came nearer, and presently, at a corner, she saw an old man. He had a big bell in his hand, and was crying out something in Italian. When he was close to the sister she heard the words: "The people of Messina must repent and lead better lives, for a great disaster is coming upon the city. Repent! Repent! A great disaster is coming!" Round about the old man were people laughing at him and saying he was an old madman. Two or three, thinking that he was a crazy mendicant, offered him money. But he refused to take it, and disappeared, still ringing his bell and crying his dismal prophecy. At intervals before the earthquake this man reappeared. Many people in Messina heard and saw him. Never would he receive alms. He was there, he said, not to gain money, but to warn the Messinese of disaster and to urge them to prepare by leading good lives and avoiding evil ways. No one seemed to know who the old man was or whence he came. A little while before the earthquake he vanished.

The second story is even stranger. A woman, after the shock, was burried alone in her room. The door was blocked by fallen masonry. There was no means of ingress or egress, and the rest of the house had fallen in ruins. She was uninjured, but she was imprisoned. In this room she remained for eight days. It was a bedroom and contained no food. During the eight days she gave birth to twins. When searchers with picks and spades dug down to where she was, they found her and the twins strong and well. They took them out, and questioned her as to how she had managed to live, why she had not starved.

"Every day a woman came and brought me food," she answered.

They pointed out that this was impossible, as there was no means of getting into or out of the room, and the rest of the house had fallen.

"I know," she said. "Nevertheless, it is true. I do not know how she came or went. She never spoke to me or looked at me. She was there each day, put food for me on the table, and disappeared. I had never seen her before and do not know who she was."

They asked for some description of the visitor, but could obtain no details.

This woman was not raving. She was in good health, well nourished, and had nursed the twins, who are thriving. She persists in her story.

THE PRACTICE OF PASSING THE PLATE IN CHURCH,

so universal at present, was the outgrowth of another and earlier custom. Rev. H. Thurston, S. J., brings this out in his valuable article on "Collections" in volume IV of the *Catholic Encyclopedia* (New York: Robert Appleton Co.). After referring to the usage in Apostolic times, Fr. Thurston proceeds:

These methods of gathering alms seem to have had nothing directly to do with the liturgy. The offerings which were invariably made by the faithful both in the Eastern and the Western Church during the Holy Sacrifice were long confined to simple bread and wine, or at least to such things as wax, candles, oil, or incense which had a direct relation to the Divine Service. According to the so-called Apostolic

Canons (see Canons, Apostolic) other forms of produce which might be offered for the support of the clergy were to be taken to the residence of the bishop, where he lived a sort of community life with his priests (see Funk, *Didascalia et Constitutiones Apostolorum,* I, 564). However, the bread and wine which were brought to the altar at the Offertory of the Mass were commonly presented in quantities far in excess of what was needed for the Holy Sacrifice, and they thus formed, and were intended to form, a substantial contribution towards the maintenance of those who served in the sanctuary. Various enactments were passed during the Carlovingian period with the object of urging the people to remain faithful to this practice, but it seems gradually to have died out, save in certain functions of solemnity, e. g. the Mass celebrated at the consecration of a bishop, when two loaves and two small casks of wine are presented to the celebrant at the Offertory. On the other hand, this oblation of bread and wine seems to have been replaced in many localities by a contribution in money. At what period the substitution began is not quiet clear. Some have thought that a trace of this practice is to be recognized as early as St. Isidore of Seville (595) who speaks of the archdeacon 'receiving the money collected from the communion' (Ep. ad Leudof., xii). A less ambiguous example may be found in a letter of St. Peter Damian (c. 1050) where there is mention of gold coins being offered by the wives of certain princes at his Mass (Migne, P. L., CXLIV, 360). In any case it is certain that from the twelfth to the fifteenth century a money offering, known in England as the 'mass-penny,' was commonly made at the Offertory all over the Western Church. Kings and personages of high rank often had a special coin which they presented at Mass each day and then redeemed it afterwards for a specified sum.

The offering was voluntary, and each one brought what he had to give to the altar-rail. Burckard at the beginning of the sixteenth century gives this direction: 'If there be any who wish to offer, the celebrant comes to the epistle corner and there standing bareheaded with his left side turned toward the altar, he removes the maniple from his left arm and taking it in his right hand, he presents the end of it to kiss to those who offer, saying to each: "May thy sacrifice be acceptable to God Almighty," or "Mayst thou receive a hundredfold and possess eternal life."' This rubric was not retained in the first official and authoritative edition of the Roman Missal, printed in 1570. Possibly the struggle of precedence in going up to make the offering, of which we read in Chaucer, tended to bring this method of contributing into disfavor and led to the carrying round of an alms-dish or bag from bench to bench as it commonly done at present.

IRISH BULLS

Michael Macdonagh says that Ireland's bulls are still as numerous as her snakes are not. Mr. Macdonagh was over on the Emerald Isle not long ago, trying to do for Ireland what Dean Ramsay's "Reminiscences" did for Scotland. In his *Irish Life and Character* (Thos. Whittaker) he tells about the first Irishman he met there. He was a hairdresser in Kingstown.

As I was leaving, the man tried to induce me to buy a bottle of hair-wash. "What sort of stuff is it?" I asked. "Oh, it's grand stuff," he replied. It's a sort of multum in parvo—the less you take of it, the better."

Then Mr. Macdonagh proves himself no true son of Erin by explaining what the barber really meant. A few days later, the writer was walking with a friend over the Wicklow Mountains, where they met a "character."

"Well, Mick," said my friend, "I've heard some queer stories about your doings lately." "Och, don't believe thim, surr," replied Mick. "Sure, half the lies tould about me by the naybours isn't true."

The following notice Mr. Macdonagh saw posted in a pleasure boat on the Suir:

The chairs in the cabin are for the ladies. Gentlemen are requested not to make use of them till the ladies are seated.

And this he clipped from a Kingstown newspaper:

James O'Mahony, Wine & Spirit merchant, Kingstown, has still on his hands a small quantity of the whiskey which was drunk by the Duke of York while in Dublin.

The turning off of bulls seems indeed to be infectious from Irish air. Englishmen succumb to it when on the island. Witness the annual report of the commissioners of national education, where this information appears over their august signatures:

The female teachers were instructed in plain cooking. They had, in fact, to go through the process of cooking themselves in turn.

FLOTSAM AND JETSAM

The subjoined Washington telegram, which we have clipped from the *New York American* of May 28, will interest those who are keeping a watchful eye on the international relations of Freemasonry:

"President Taft was today [May 27] notified that he is to be made an honorary member in a Blue Lodge of Masons in England. A dispensation, unusual in the history of Masonry, has been granted by the Duke of Connaught, Grand Master of the Grand Lodge of England. The new lodge will be instituted in London and consecrated on June 3. Lord Ampthill, Provincial Grand Master, will preside. President Taft will send a cable message of appreciation."

This cable message, according to a London dispatch of June 3 (*N. Y. American,* June 4) read as follows:

"I congratulate you, your brethren and the American lodge on the day of its consecration, and felicitate the lodge on its peculiar creation, as additional good evidence of British good feeling toward the United States, and as an additional bond between English and American masons and nations."

*

Perhaps posterity will deal harshly with the literary reputation of John Lancaster Spalding. But the venerable Archbishop of Scythopolis is still among us and in all decency should be spared such brutal sarcasms as this (Chicago *New World,* Vol. xvii, No. 39):

"As a thinker he will hold place, as the years pass, with the great thinkers of the world—with Newman and Brownson and Emerson and the immortals of all ages."

*

It does not surprise us to learn that the Holy Father was displeased at Humphrey J. Desmond's *North American Review* article demanding six American cardinals. Not since the "Testem benevolentiae" has America offered the Apostolic See such a studied and wanton insult. The only extenuating consideration that we can plead is that we Americans are a race of spoils-hunters and that the conduct of certain ecclesiastical dignitaries has encouraged some Catholic laymen in the belief that there is a domain of church politics in which pretty much the same methods obtain as those proclaimed by the immortal Flannagan in the Texas legislature.

*

The doughty "Knights of Columbus" are certainly prudent in their generation. Now they are trying to chain the Catholic weekly newspapers of the country to their chariot by making them their "official organs" for the respective dioceses or States in which they are published. Among the papers that have lately allowed themselves to be thus coddled are the Wichita *Catholic Advance* and the *Southern Messenger* of San Antonio, Texas, both of which have hitherto shown a degree of editorial independence. The *Catholic Advance* (Vol. xi, No. 7) announces:

"At the state convention of the Knights of Columbus held at Salina, May 11th, the *Catholic Advance* was unanimously declared the official organ of this large organization in the state of Kansas. It was voted that the *Advance* be placed on the table in every council throughout the state. Hereafter all official notices, all notices of future initiations, in a word all business in which the Knights of the state may be interested, shall be published in the *Advance*. We take this occasion to thank the Knights for this recognition of the merits of our paper...."

Our readers need not be told what the opinions of an official organ are worth.

*

The Archbishop of St. Paul again has reason to pray: Lord, deliver me from my friends! The *Modern Catholic Magazine,* an unutterably silly sheet just founded at Albany, N. Y., has chosen him for its patron saint; Humphrey J. Desmond intimates that his ridiculous "six American cardinals" outbreak (May *North American Review*) was inspired from St. Paul; and in the *Outlook* (Vol. 91, No. 17) John Foster Carr—whoever he may be—glorifies the "Pauline Prelate" as the protagonist of "a new national Church,"—"a veritable Yankee Church" that will not brook the worn-out Scholasticism of effete Eurasia.

*

The Lutherans are awake to the signs of the times. We notice from a report in the *Globe-Democrat* (May 16) that their new Zion School, in course of erection at Twentieth and Benton streets, St. Louis, is to be a *free* school.

*

Two years ago the Director of the Bureau of American Republics at Washington ventured to prophesy that refrigerated beef from the Argentine Republic would soon be sold in New York "far under the present so-called trust prices." He did not take into account the length of arm wielded by the trust people. Swift & Co. of Chicago have bought a freezing establishment in the Argentine for eight million dollars, and this is not the first large acquisition by the same firm in South America. The Boston *Pilot* thinks these purchases mean that the end of the American West as a cattle-raising country is almost in sight. The Antigonish (N. S.) *Casket* (Vol. 57, No. 18) suggests, that "It may mean, on the contrary, that the end of trust prices for meat is not in sight; that the trusts are simply reaching out for control of a menace to monopoly, and for a means of keeping down the prices of cattle in the West."

"In the case of the trusts," facetiously adds our esteemed Canadian contemporary, "our [American] neighbors are submitting as gracefully as they may to what they would not tolerate from George II,—taxation without representation."

*

In an address on "Federation and its Mission," delivered at Brooklyn recently, Mr. Edward Feeney, the able and zealous President of the American Federation of Catholic Societies, said among other things:

"We do not aim to establish a Catholic party in this country. While God reigns and the Constitution of the United States controls legislative and judicial action there will be no need for a Catholic party in this Republic of ours. Partisan politics is absolutely eschewed in Federation."

Towards the end of his address Mr. Feeney repeats that it is one of the aims of the Catholic Federation movement to bring about a division of the public school fund whereby Catholics will get their just share of the tax to which they contribute so largely.

How this is to be accomplished without "partisan politics" it is not easy to understand, unless one is optimistic enough to believe, with Mr. Feeney, that "The constantly growing number of our parochial schools must finally become such an irresistible force that public opinion will yield [spontaneously] to our demand for justice."

*

As Others See Us (New York: Macmillan Company. $1.75) is the title of a readable volume, in which Mr. John Graham Brooks reviews the favorable and unfavorable things said of America by foreign critics these last hundred years, compares them, and finds evidence of a great social improvement. Our national characteristic of bragging, upon which all foreign travelers agreed, is less noticeable. Our earlier vulgarity of manners has given way to some measure of politeness and courtesy. We are far more humane to our prisoners and defectives. In spite of modern exposures of graft and corruption, there is plenty of evidence that our ancestors played the game more assiduously than do we. The public conscience is more awakened than of old, and the notion that "public office is a public trust" has gained ground. Our housing and sanitation are incomparably better. We still need, among other things,

the development of a spirit of law-abidingness, and of a "genuine humility, a humility without loss of courage or self-respect." With these, in words quoted with approval from another, our "mastery in the art of self-government would easily lead the world." (Quotations from the N. Y. *Independent*, No. 3147).

*

The new Westminster Cathedral in London has a high altar hewn out of one single massive block of stone. Canon Moyes explained at the recent Eucharistic Congress why this altar was thus erected. "The late Cardinal [Vaughan] in his love for the Mass would have it so. It was his wish that this hewn rock of fifteen tons of solid granite should stand for all ages in the midst of this great temple as the Stone of Sacrifice, witnessing thereby to the sacrificial character of the Mass which the heresy of the sixteenth century denied, and as an indestructible reparation for the ruined altars, and shattered altar stones, which marked the havoc and apostasy of the Reformation."—Cfr. the *Report of the Nineteenth Eucharistic Congress*, p. 49. (B. Herder, $1.75).

*

A Catholic literary man may obtain a position as assistant editor and proofreader for an English monthly by addressing: A. Z., THE CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

*

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BOOK REVIEWS AND LITERARY NOTES

—In *Some Roads to Rome in America. Being Personal Records of Conversions to the Catholic Church. Edited by Georgina Pell Curtis* (ix & 532 pp. crown 8vo. B. Herder. 1909. $1.75 net) we have a pendant to Mr. J. Godfrey Raupert's *Roads to Rome*, of which we recently announced a third edition. Miss Curtis is justified in saying that, (like its English prototype), this volume "presents a record of absorbing interest. Over many different roads, through doubt and struggles and difficulties innumerable, the writers have reached the one world-wide Church, which in these days of diversity and unrest in religion, and unbelief and social anarchy, is coming to be recognized as the Rock, which in the time of the great water flood will remain firm and unshaken." Among the contributors are: Rev. John E. Copus, S. J., Rev. Daniel Hudson, C. S. C., William Markoe, John Mitchell, V. Rev. G. M. Searle, C. S. P., Dr. James Field Spalding, Frank H. Spearman, Msgr. W. E. Starr, V. Rev. James Kent Stone, C. P., and Mrs. Bellamy Storer. The only objection we have to the volume is that four of the sketches are anonymous. In a second edition, which will undoubtedly become necessary, these should make room for duly signed records, lest non-Catholics conclude that not enough converts could be found in America willing to publish an

account of their conversion under their true signature.

—Not a few competent critics refuse to accept Dr. K. A. Heinrich Kellner's reconstruction of the New Testament chronology in his recent remarkable work *Jesus von Nazareth und seine Apostel im Rahmen der Zeitgeschichte* (viii & 461 pp. 8vo. Fr. Pustet & Co. 1908. $1.20 net). But though his main thesis remains problematical, the learned author has not written this book in vain. It supplies a want long felt. It is not a life of Christ in the ordinary sense of the term, but an attempt to show how our Savior's career and that of His Apostles fits into the history of the time. In pursuing this aim Dr. Kellner, while he does not, of course, deny or even disregard the supernatural, emphasizes particularly the natural, historical element of New Testament history, as "the substratum and necessary condition of the supernatural." In other words, he sets forth the life of the Savior and His Apostles from the purely historical point of view, as forming the first chapter in church history. This method appeals strongly to the modern reader, and we are sure no educated Christian who will study the present volume will fail to derive therefrom much intellectual and spiritual profit.

—Rev. Timothy Barrett, S. J., publishes a supplement to Sabetti's Compendium of moral theology, the late editions of which useful work have appeared under his editorship. *(Supplementa Editioni Decimae Septimae Compendii Theologiae Moralis Sabetti-Barrett.* 84 pp. 8vo. Fr. Pustet & Co. 25 cts.). The pamphlet is divided into two parts, of which the first contains the text of the decree "Ne temere," with a number of dubia authoritatively solved since its publication, and a commentary showing how the marriage discipline has been modified thereby; while the second part gives the text of several "Decisiones recentes Sacrarum Congregationum Romanarum" *(inter alia,* De s. communione in oratoriis privatis; de s. communione infirmis non ieiunis, de satisfactione missarum, brevis forma administrandae extremae unctionis in casu necessitatis).

—*Forgive and Forget. By Ernst Lingen* (Benziger Bros. 1909. $1.50) is a German novel translated. It is of the type of the Marlitt productions—sentimental and innocuous with some sense and some attractive description to redeem it from tastelessness.

—*The Preachers' Protests against President Roosevelt's Denunciation of Religious Bigotry in Politics. A Lecture by Very Rev. D. I. McDermott* (Peter Reilly, Publisher, Philadelphia. 1908. Price 10 cts.) Father McDermott's lecture is dignified, eloquent and reasonable and covers well the temporal power question, an utter misunderstanding of which is at the bottom of much of Protestant prejudice and is the cause of the ministers' protests. Copies of this lecture should be in the hands of our laymen all over the land, that they may correctly inform themselves and set right the errors of others.

—*Pro-Romanism and The Tractarian Movement. By Charles Chapman Grafton, S. T. D., Bishop of Fond du Lac.* (Milwaukee: The Young Churchman

Publishing Co. 1908.) Poor Bishop Grafton must, one should think, be nearing his dotage to expose himself in such a manner as this. The pamphlet is a collection of the standard animadversions against the Church with all the stock words and phrases and misrepresentations. That portion of the brochure which conveys the writer's own views is so inconsistent and rambling as to be no longer ludicrous but pathetic. It may serve to attach the dear ladies of the Women's Auxiliary or the Altar Society or St. Editha's Guild more complacently than ever to the "Ecclesia Anglicana" *(sic!)* and to impress upon them that this "terminus ad quem" and a few other Latin phrases constitute the utmost limit to which imitation of "Rome" may safely be carried; but, in order to stem the flood tide of Episcopalians of brains and faith towards the Rock of safety, and the ebb tide of those of brains and no faith toward the ocean of pantheism, a more solidly laid harbor-construction is needed than that offered by this brochure.

—The *Report of the Nineteenth Eucharistic Congress, held at Westminster from 9th to 13th September 1908* (xxiii & 684 pp., 8vo. London: Sands & Co.; St. Louis: B. Herder. 1909. $1.75 net) contains not only an account of that impressive celebration itself, but likewise the text of most of the lectures and addresses delivered thereat. Some of these lectures (e. g., "The Mass and the Reformation" by Canon Moyes; "Benediction of the Blessed Sacrament" by Fr. Thurston, S.J., to which we have already referred in this REVIEW; "The History of Daily Communion" by Canon Scannell; and especially "Fragments Inédits d'une Liturgie Égyptienne Écrits sur Papyrus" by Dom P. de Puniet) are of more than ordinary interest and value. We trust no one will let the ephemeral title prevent him from acquiring and reading a volume which has not ineptly been called a continuation of Father Bridgett's *History of the Blessed Eucharist in Great Britain.* About one third of the papers are in French. The book is embellished with portraits of Cardinals V. Vannutelli, Gibbons, Logue, † Sancha y Hervas, Ferrari, † Mathieu, and Mercier, of four of the attending archbishops, of Msgr. Bourne of Westminster, and of Bishop Heylen of Namur, who is President of the Permanent Committee of Eucharistic Congresses.

—Rev. Dr. Martin Leitner of the theological faculty of Passau, in a slender volume entitled *De Curia Romana* (68 pp. 8vo. Fr. Pustet & Co. 1909. 45 cts.), gives the text, with brief but instructive explanations, of the pontifical documents whereby the Roman curia has lately been remodelled. The booklet is intended as a supplement to Santi's *Praelectiones,* of which Dr. Leitner is the editor; but it has independent value. By the way, who will give us a new up-to-date edition of the late Dr. Baart's valuable work, *The Roman Court?*

—Part II of the Second Series of Rev. F. M. de Zulueta's (S.J.) *Letters on Christian Doctrine* (viii & 275 pp. 12mo. London: R. & T. Washbourne, Ltd.; American agents: Benziger Bros. 1908. $1 net) treats of the sacraments of extreme unction, holy

orders, and matrimony. Despite his well-known frankness Fr. Zulueta deals with the nasty questions that centre in matrimony with due delicacy. "He does not hide the truth, he does not mince his words, yet his touch is so delicate and his choice of phrase so happy as not to offend the most sensitive." Thus Rev. Professor McKenna (in the *Irish Theological Quarterly*, Vol. iv, No. 14), with whom we also cordially agree when he adds: "Fr. Zulueta is a fascinating writer. There is a homeliness, a directness, and yet withal a picturesqueness in his style that seize the imagination and impress the memory. Then his pages are illumined with numerous unexpected flashes of genial humor that make him a very pleasant companion for an evening." These *Letters on Christian Doctrine* are ideal reading matter to put into the hands of lukewarm Catholics who "cannot work up an interest in religious literature."

—A "second, revised edition" has appeared of *The Fundamental Fallacy of Socialism. An Essay on the Question of Landownership. Comprising an Authentic Account of the Famous McGlynn Case. Edited by Arthur Preuss* (ii & 198 pp. crown 8vo. B. Herder. 1909. $1 net). There is a new Preface and an Appendix, giving the full text of Dr. McGlynn's statement of doctrine as submitted to Msgr. Satolli.

—The good advice to pastors that goes to make up *Rules of Life for the Pastor of Souls: From the German by Rev. T. Slater, S. J., and Rev. A. Rauch, S. J.* (viii & 217 pp. 12mo. Ben- *S. J.* (viii & 217 pp. 12mo). Benziger Brothers. 1909. $1.25 net) takes the form of a dialogue between Master and Disciple. Its dominant note is practicality. Among the subjects treated we may mention: the choice of a housekeeper, the pastor and the curates, intercourse with fellow-priests, daily routine, care of health, relations with the influential people of the parish, relations with those of a different faith, the priest in sickness. Eminent authorities have expressed their approval of this book and a desire that it should be placed in the hands especially of the younger clergy.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Manuale Iuris Ecclesiastici in usum clericorum, praesertim illorum, qui ad ordines religiosos pertinent. Edidit P. Fr. Dom. M. Prümmer O. Pr. Tomus I: De Personis et Rebus Ecclesiasticis in genere. xxii & 505 pp. crown 8vo. B. Herder. 1909. $2 net.

ENGLISH

Rules of Life for the Pastor of Souls. From the German. By Rev. T. Slater, S. J., and Rev. A. Rauch, S. J. viii & 217 pp. 12mo. Benziger Brothers. 1909. $1.25 net.

The Lady of the Tower and Other Stories. By George Barton, Peter K. Guilday, Marion Ames Taggart, Maud Regan, Mary E. Mannix, Sylvestre Perry, Florence Gilmore, Jerome Harte, Anna Blanche McGill, Magdalen Rock, Eileen Farley, May Finnegan, Karl Klaxton, and Ursula Margaret Trainor. vi & 286 pp. 12mo. Benziger Brothers. 1909. $1.25.

List of Books and Pamphlets Bearing on Socialism and Social Questions by Catholic Authors. To Which is Added a List of Books Bearing on the Same Subject by non-Catholic Authors. Pamphlet, 14 pp. 16mo. Brooklyn, N. Y.: The International Catholic Truth Society.

Letters on Christian Doctrine. (Second Series). The Seven Sacraments. Part II: The Sacrament of Extreme Unction and Last Rites, the Sacrament of Holy Orders, and the Sacrament of Matrimony. By F. M. de Zulueta, S. J. viii & 275 pp. 12mo. London: R. & T. Washbourne, Ltd.; American agents: Benziger Brothers. 1908. $1 net.

Priests and People in Ireland. A Critique of Mr. M'Carthy's Book. By Ernest R. Hull, S. J., Editor of the Examiner. 46 pp. 16mo. Bombay: The Examiner Press. 1909. American agents: B. Herder. 5 cts. (in paper covers).

Catholic Churchmen in Science. (Second Series). Sketches of the Lives of Catholic Ecclesiastics Who Were among the Great Founders in Science. By James J. Walsh, M. D., Ph. D., LL. D. ix & 228 pp. 12mo. Philadelphia: The Dolphin Press. 1909. $1 net. Postpaid $1.08.

Thoughts on Hell. A Study in Eschatology. By Victor Morton. ix & 135 pp. 16mo. London: Sands & Co.; St. Louis: B. Herder. 1899. 25 cts. net. (Paper covers).

Short Answers to Common Objections Against Religion. Edited by Rev. L. A. Lambert, LL. D. x & 215 pp. 18mo. Brooklyn: International Catholic Truth Society. 1909. (Paper covers).

Report of the Nineteenth Eucharistic Congress, held at Westminster from 9th to 13th September 1908. xxiii & 684 pp. 8vo. London: Sands & Co.; St. Louis: B. Herder. 1909. $1.75 net.

Choice Morsels of the Bread of Life or Select Readings from the Old Testament. By Charles Coppens, S. J. With Douay Version and Notes. ix & 672 pp. 32mo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1909. 60 cts. net.

St. Vincent's Week. Truths and Considerations Apt to Keep Alive and increase a Spirit of Zeal for Souls and Christian Charity. A Vade Mecum for the Members of the Society of St. Vincent de Paul. With Additional Prayers. By a Spiritual Director of the Society, S. J. 39 pp. 32mo. Boston: Angel Guardian Press. 25 cts.; per dozen, $3; per hundred, $20.

The Preachers' Protests, Religion, Politics, Bigotry. A Series of Lectures by Very Rev. D. I. McDermott. viii & 58 pp. 12mo. Philadelphia: Peter Reilly. 1909. 25 cts.

The Decree on Daily Communion. A Historical Sketch and Commentary by Father Juan B. Ferreres, S. J., Professor of Moral Theology and Canon Law. Translated by H. Jiminez, S. J. 168 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1909. 75 cts. net.

Some Great Catholics of Church and State. By Bernard W. Kelly. ii & 96 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 1909. 40 cts. net.

Some Incentives to Right Living by Rt. Rev. Alexander Joseph McGavick, D. D., Titular Bishop of Marcopolis. 203 pp. 12mo. Milwaukee: The H. M. Wiltzius Co. 1909.

The Great Problem. A Sermon for Every Sunday and Feast Day in the Year. By Rev. J. J. Burke. 316 pp. crown 8vo. B. Herder. 1909. $1 net.

Frequent and Daily Communion even for Men. By F. M. de Zulueta, S. J. 23 pp. 3½ x 6¼ in. London and Edinburgh: Sands &Co.; American agent: B. Herder. 5 cts net. (wrapper.)

The Holy Eucharist and Frequent and Daily Communion. By V. Rev. C. J. O'Connell, Dean, St. Joseph's Church, Bardstown, Ky. 151 pp. 16mo. Benziger Brothers. 1909. 60 cts. net.

Life of John Boyle O'Reilly by James Jeffrey Roche. Together with His Complete Poems and Speeches. Edited by Mrs. John Boyle O'Reilly. Introduction by H. E. James Cardinal Gibbons. xix &790 pp. royal 8vo. Philadelphia: John J. McVey. $2 net, postage 28 cts. additional.

GERMAN

Galileo Galilei und das kopernikanische Weltsystem von Adolf Müller S. J., Professor der Astronomie und höheren Mathematik an der Gregorianischen Universität und Direktor der Sternwarte auf dem Janiculus zu Rom. (Ergänzungshefte zu den "Stimmen aus Maria-Laach".—101). xii & 184 pp. 8vo. B. Herder. 1909. 85 cts. net (in paper covers).

Mehr Freude. Ein Ostergruss von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Erstes bis viertes Tausend. 199 pp. 12mo. B. Herder. 1909. 75 cts. net.

Der Verfasser der Eliu-Reden (Job Kap. 32—37). Eine kritische Untersuchung von Dr. Wenzel Posselt. xi & 111 pp. 8vo. (Biblische Studien, XIV.

Band, 3. Heft). B. Herder. 1909. 85 cts. net (Paper covers).

Die Ethik des heiligen Augustinus. Von Joseph Mausbach, Doktor der Theologie und Professor an der Westfälischen Wilhelms-Universität in Münster. Erster Band: Die sittliche Ordnung und ihre Grundlagen. xi & 442 pp. *Zweiter (Schluss-) Band: Die sittliche Befähigung des Menschen und ihre Verwirklichung.* vii & 402 pp. 8vo. B. Herder. 1909. $4.95 net.

Zur Psychologie der Gegenwart von Dr. H. Meyer. (Erste Vereinsschrift der Görres-Gesellschaft für 1909). 104 pp. 8vo. Köln: J. P. Bachem. 1909. (Paper covers).

Christliche Symbole aus alter und neuer Zeit nebst kurzer Erklärung für Priester und kirchliche Künstler von Dr. Andreas Schmid. Zweite, verbesserte und vermehrte Auflage. Mit 200 Bildern. viii & 112 pp. 12mo. B. Herder. 1909. 70 cts. net.

Wahn und Wahrheit. Ein Führer auf des Glaubens Sonnenberg für gebildete Jünglinge von Dr. Konstantin Holl, Rektor des erzb. Gymnasialkonvikts zu Rastatt. viii & 366 pp. 16mo. B. Herder. 1909. 80 cts. net.

Erste Unterweisung in der Wissenschaft der Heiligen. Von Rudolf J. Meyer S.J. Zweites Bändchen: Die Welt, in der wir leben. (Aszetische Bibliothek). xvi & 459 pp. 18mo. B. Herder. 1909. $1.10 net.

Das soziale Gemeinschaftsleben im Deutschen Reich. Leitfaden der Volkswirtschaftslehre und Bürgerkunde in sozialgeschichtlichem Aufbau für höhere Schulen und zum Selbstunterricht von Elisabeth Gnauk-Kühne. 132 pp. crown 8vo. München-Gladbach: Volksvereinsverlag. 1909. 1 Mark.

Der alttestamentliche Kanon der antiochenischen Schule. Gekrönte Preisschrift von Dr. Ludwig Dennefeld. (Vol. XIV, No. 4 of the "Biblische Studien"). vi & 93 pp. 8vo. B. Herder. 1909. 75 cts. net. (Paper covers).

Geschichte der österreichischen Revolution im Zusammenhange mit der mitteleuropäischen Bewegung der Jahre 1848—1849. Von Joseph Alexander Freiherrn von Helfert. Zweiter Band: Bis zur Flucht der kaiserlichen Familie aus Wien. Mit zwei in den Text gedruckten Kärtchen. xvi & 382 pp. royal 8vo. B. Herder. 1909. $3.30 net.

Arbeit und Armut. Ein Beitrag zur Entwicklungsgeschichte sozialer Ideen. Von Dr. Anton von Kostanecki, Professor an der Universität Freiburg i. d. Schw. vi & 210 pp. 8vo. B. Herder. 1909.

Handbuch der Geschichte des Franziskanerordens. Von P. Dr. Heribert Holzapfel, Mitglied der Bayrischen Franziskanerprovinz. xxi & 732 pp. 8vo. B. Herder. 1909. $3.30 net.

SPANISH

Catecismo de Sociologia Cristiana por el Doctor Emilio Bongiorni. Arreglado para los Países de Lengua Española por Miguel M. de la Mora. (Dogma y Razón. Manuales de Actualidad). xiii & 157 pp. crown 8vo. B. Herder. 1909. 60 cts. net.

El Sursum Corda del Anima Cristiana. Dedicado á los Devotos de María Santísima de los Dolores por D. Alejandro Larraín, Deán de la Iglesia Metrop. de Santiago de Chile. Segunda Edición, con Grabados y Viñetas. x & 116 pp. 3x5 in. B. Herder. 1909. 35 cts. retail.

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Masonic Degree-Peddlers

THOSE who may have concluded from sample copies of a paper called *Masonic World,* published at East Foxboro, Mass., by the "Sovereign Sanctuary, Egyptian Masonic Rite of Memphis," that certain statements in our work *A Study in American Freemasonry* (2nd ed. 1909. B. Herder. $1.50 net) were exaggerated or even untrue, failed to perceive that the *Masonic World* and the organization it represents are by true Freemasons considered as "fakes." There are Masonic just as there are Catholic and diverse other kinds of fakirs, whose only aim is to enrich themselves at the expense of a gullible public.

Vol. IX, No. 6 of the *Masonic World,* of which we received a copy some time ago through the kindness of a St. Louis friend, contains a notice entitled "Three Degrees of Masonry Free," which reads as follows:

For the purpose of completing the organization of the largest Masonic Lodge in St. Louis, a few advance copies of the June number of the "Masonic World" will be mailed to gentlemen residing in that city, announcing the fact that every man, who sends his name and address to Masonic Home, East Foxboro, Mass., within 48 hours after receiving said paper, if found acceptable, is entitled to be made a Master Mason in the Ancient Egyptian Rite of Egyptian Freemasonry (oldest Masonry on earth), absolutely free of charge, provided that he is willing to become a member of the Lodge, assist in doing Masonic work, and contribute his small share in annual dues towards defraying the necessary expenses of maintaining his Lodge as all worthy Masons have heretofore done. When fully instructed in this work a Brother can call to his aid the Freemasons of any rite in any part of the world. Every Freemason thus called upon is under solemn obligation to respond to the call.

This item, like several others in the same paper, bears the earmarks of fraud, and no careful reader of our above-mentioned work can have been deceived for one moment into believing that the men who thus advertise cheap Masonic degrees to "cowans," are genuine Freemasons, or that their methods have the approval of Masonry.

It did not surprise us, therefore, when "Rev. Dr. Darius J. Wilson, Grand Master of the Egyptian Rite of Freemasonry," and his son, Dr. James Wilson, were arrested in St. Louis, May 22, on the charge of carrying on a Masonic propaganda under false pretences. The *Globe-Democrat* of May, 23, to which we are indebted for this information, gave the subjoined details:

Special Officer Octa Chrismer of the Central District and E. C. Graulich, an assistant yardmaster of the Terminal Railroad Association, residing at 4219 Vista avenue, who made the original complaint, allege that they each paid the

son $6 after receiving three degrees of the Egyptian rites. The son assured them, they say, that their membership in the Egyptian lodge would obtain them entree to any lodge of the Ancient, Free and Accepted Masons.

Both Rev. Wilson and his son deny this statement, and say they will use an application blank signed by Chrismer and Graulich as their defense. The blank sets forth that the application is being made with the full knowledge that the lodge is not part of nor in any way connected with and gives no privileges in the lodges of Masonry as practiced under the grand lodges of the different states, and generally known as the grand lodges of Free and Accepted, or the Ancient, Free and Accepted Masons.

Dr. Wilson, who is a deputy to his father, denies that he told the special officer and Graulich that their membership would obtain recognition from the other lodges, but did tell them that the signals and signs were similar...."

The *Globe-Democrat* adds that "several complaints have been received recently by Chief of Police Creecy concerning the Egyptian lodge," and that the younger Wilson after his arrest said, "I am a deputy, trying to organize a chapel in St. Louis."[1]

To all appearances these Wilsons were the St. Louis agents of the Foxboro "Sovereign Sanctuary, Egyptian Masonic Rite of Memphis," and it was probably at the instigation of genuine Masons that they were arrested in the Missouri metropolis.

Close inspection of the number of the *Masonic World* from which we have quoted, shows that the claim of these men that they do not promise their victims that they will be formally acknowledged by real Masons, is true. They merely say that the candidates whom they initiate will know the Masonic signs. But they say it in such a way as to mislead the unwary and ignorant; e. g., "A Mason made under this ritual is given such instruction as to enable him by signs, words, grips, etc., to make himself known as a Master Mason to every other Mason on earth, any one of whom he is able to call to his aid." (That a Mason thus called upon for aid will respond to the call, they are careful not to assert).

But what about the "Memphis Rite" which these Wilsons and the *Masonic World* profess? Is it a genuine Masonic rite? In adverting to it in our *Study in American Freemasonry* (pp. 403 sq.) we had no cause to enter into an inquiry on this subject. For the purpose we then had in view, the Sovereign Sanctuary of Ancient and Primitive Masonry (Rite of Memphis) was accepted as it claims to be — a Masonic body. Among Masons themselves, however, it is not generally acknowledged. The Ancient and Primitive Rite of Memphis was derived from the Rite of Misraim, founded in Milan,

[1] According to a later number of the St. Louis *Globe-Democrat* (June 23) the Wilsons failed to appear in the court of Criminal Correction when their case was called, June 22, and their bonds of $200 each were declared forfeited.

Italy, A. D. 1805, which consisted originally of no less than ninety degrees. It was brought to the United States early in the sixties by H. J. Seymour. Between 1890 and 1896 Jaques Ochs, a Roumanian, claiming to be "a representative of the Grand Orient of Spain for the Rite of Memphis and Misraim," established lodges in New York, which he told his initiates were regular Masonic bodies in which they could get all the degrees at low rates. "His operations extended to Philadelphia and Chicago, where he found many dupes at so much per capita. He was denounced by regular Masonic authorities, and soon found himself under arrest," after which the bodies created by him are said to have died out. The Marconis rite is said to have become "dormant here about 1895." But some enterprising degree-peddler must have resurrected either one or the other of these two divisions of the Memphis Rite, or perhaps both. Ochs', as we have seen, was never acknowledged by the real Masons, and Stevens' Masonically inspired *Cyclopedia of Fraternities* (second edition, 1907, p. 80), from which the above quotations are taken, refers to Ochs as "a clever degree-peddler preying upon credulity and ignorance."

The death of the Marconis variety of the Memphis Rite is attributed by the same authority to "structural weakness and dry rot." Seymour, "who was something of a degree-peddler himself," induced many acquaintances to join the Rite under the impression they were uniting with the Ancient and Accepted Scottish Rite, and "so long as he could sell them paraphernalia, costumes, etc., he was willing to let the members rule and govern the Rite, although he himself was the Grand Hierophant. Notwithstanding this, which is learned from those to whom it was a matter of personal experience, a number of prominent Freemasons became identified with the Ancient and Primitive Rite of Memphis, only to lose interest and drop out. This rite is a masquerading Rite of Misraim, originally founded as a rival degree-shop, and was very properly smothered by the Grand Orient of France in 1862, which body, it would seem, was deceived into believing the founder had delivered up all authority over it..... The rituals of the Rites of Misraim and of the Memphis properly belong in a library of Masonic curios." (*Cyclopedia of Fraternities,* second edition, p. 80).

American "Blue" Masons are nearly all of them, we fear, the victims of "degree-peddlers preying upon credulity and ignorance," and were it not for the underlying philosophy of the Craft, and the undeniable fact that at bottom it is a religious sect, and that the "knife and fork" brethren are tools in the hands of the genuine esoteric Masons, giving these untold power for harm, we might afford to ignore American Masonry altogether.

"Cahenslyism"

St. Raphael's Society was established at a general meeting of the Catholic associations of Germany at Mayence in 1872. Its purpose is to safeguard Catholic emigrants against the numerous dangers that threaten them and to provide for their spiritual needs in foreign lands. For this object it has erected, in various ports of the world, institutions presided over by priests or laymen who make it their business to meet incomers on their arrival and to give them not only moral and religious, but as much as possible also material aid. It is well known how much these embryo citizens stand in need of a helping hand when they land e. g. on our shores. It is a gladsome sight to a true American, who visits New York for the first time, to see a tall, slim building opposite the Battery, with the legend "Leo-Haus." This is the St. Raphael Verein's American house, built by the German Catholics of the U. S. for the benefit of immigrants, mainly for those of their own faith and nationality. Who can tell of the hope and courage that have gone out from that humble structure into the lives of many of our brethren of the faith, when friendless and lonely they faced for the first time the roar and tumult of the American metropolis?

The services of the Society are given gratuitously. Its representatives furnish information about steam-ship lines, assist in procuring suitable lodgings, attend to tickets and baggage, distribute wholesome reading matter, supply letters of introduction and, when necessary, accompany strangers to train or vessel. There are 61 of these representatives, stationed in various parts of the globe: 12 in Europe, 8 in the United States, 5 in Canada, 16 in Brazil, 1 in Uruguay, 2 in the Argentine Republic, 1 in Chili, 1 in Australia, 15 in Africa.

Branches of the Verein were established in Italy in 1882, under the presidency of Bishop Scalabrini and the Marchese Volpe Landi; in 1883 in the United States, in 1887 in Belgium and still later in Austria.

In the beginning the Society had but moderate success, but the work gradually developed. In the principal European emigration ports—Hamburg, Bremen, Antwerp, Rotterdam, Havre—the number of emigrants cared for to the end of 1907 reached 1,658,422, almost all of whom assisted at the religious exercises provided for them, 255,975 receiving the sacraments. 129,385 letters were written and money to the amount of over five million dollars was exchanged for the passengers. Of the 163,264 emigrants who assisted at the Verein's religious devotions in 1907, only a small number were Germans, the majority being Poles, Hungarians, Slovaks, Ruthenians, Lithuanians, and Italians.

In the ports named above the Society supports priests of various

nationalities, who before the emigrants set out for their destination preach to them in their own language and try to dispose them for the reception of the sacrament of Penance and the Holy Eucharist.

It is well known and has been the frequent complaint of priests and bishops, that one great source of the "leakage" among us was and is the want of care bestowed upon immigrants and their children. Here lies the great importance of the work of the St. Raphael Society. Some figures will illustrate this.

In 1804 the population of the United States was 4,306,446. In 1900 this number had increased to 77,000,000. It is evident that the increase is due mainly to immigration. In the *beginning* of the century the tide set in from Great Britain, and especially from Ireland. Towards the *middle* of the century Germans and Scandinavians were in the lead. Of *late* years the countries of Southern and Central Europe are best represented: our immigrants being mostly Italians and Slavs. Before 1800 the immigrants were mostly Protestants; since the beginning of the present century far the greater number have been of the Catholic faith. According to the report of the Commissioner General of Immigration 4,000,000 of the 6,287,649 immigrants who arrived in this country were of the Catholic faith. In spite of this heavy Catholic immigration, according to recent statistics the total number of American Catholics amounts at the highest to only 17,000,000. This means that the actual increase of our Catholic population is not as great as it should be. Hence it cannot be gainsaid that the Church has suffered heavy losses in her membership from the falling away of immigrants or their descendants.

Of course, one great source of this defection is the want of priests able to speak and preach in the various languages, especially those of the Slavonic branch. The Raphael Verein could do much more than it has done to aid in preserving at least the first generation if its laudable efforts were supported more generously by both clergy and laity. Only lately the *Civiltà Cattolica* (quad. 1408) has told us with what genuine satisfaction our Holy Father at the time of his golden jubilee commended the zeal and devotion of this Society in caring for Catholic immigrants.

We Catholics of the United States have special reasons for helping in this work. For under the name of "Social Settlements," agencies like Hull House in Chicago, are systematically undermining the Catholic faith among the "foreigners," especially the Italians. It behooves us to make counter efforts if we do not wish to see Catholic immigrants and their children fall victims to religious indifference or even become hostile to the faith of their fathers.

It was against the St. Raphael's Society that the cry of "Cahens-

lyism" was raised nearly two decades ago. Time has shown how unjust and foolish this cry was. The "Cahenslyism" of the Verein consisted in its self-sacrificing efforts to keep non-English speaking American Catholics in the faith; and if we desire the Church in the U. S. to hold its own—not to speak of making headway—we shall all have to become "Cahenslyites."

Does the Church Condemn Moderate Economic Socialism?

A Rejoinder by Rev. John A. Ryan, D.D.

I desire to express my appreciation of the fairness and moderation that characterize the article: "Why a Catholic May Not Be a Socialist" (in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, No. 11). All the more, therefore, do I regret that I cannot agree with all the writer's statements.

1. I admit that the form of economic Socialism condemned by Pope Leo XIII may not be held by a Catholic, and that this is perhaps substantially the Socialism of the majority of the members of the International Socialist organization. I also admit that my description of this proscribed Socialism as "communistic and extreme rather than collectivistic and essential," was somewhat exaggerated and misleading, in fact, that it sacrificed accuracy to antithesis (C. F. REVIEW, XVI, 3, 72). But these words are surely not the equivalent of "*extreme Communism.*" I have never thought that the Pope's condemnation or arguments were directed against any such dead-and-buried system.

2. H (the writer of the article under consideration) declares that private ownership of small industries and of shares in coöperative concerns, "is against the essence of Socialism" (pp. 324, 325). Perhaps it is; nevertheless Kautsky and Spargo, who are among the most authoritative interpreters of Socialism, seem to think differently (see *The Social Revolution,* p. 166; and *Socialism,* pp. 220-222). At any rate, this is merely a question of name and of definition. The supremely important question is whether a Catholic is permitted to believe in the system that I described in my former article as Essential Economic Socialism. For the sake of brevity and precision I shall call it henceforth Semi-Socialism. This question H answers in the negative His first argument is that compulsory, expropriation of the owners of capital, which the system supposes, would violate the natural right of private property (p. 325). Is this proposition self-evident? Does the right of private ownership necessarily extend to the great instruments of production, and require the present form of private property in land? The right to private property is not justified

and necessary *per se*, like the right to live. It is more akin to the right of contract, which is justified by its consequences and as a means to individual and social welfare. H admits that the State may, "in the interest of the commonwealth," reserve to itself "some particular industry." Why may it not do the same in the case of land and all the large industries, whenever such action would further the interest of the commonwealth individually and socially? Nor is there any essential contradiction between this proposal and Pope Leo's declaration that private property is inviolable. To restrict its powers and exercise in the case of land, and to exclude it entirely from the large industries, is not to violate or destroy the right of individual ownership. The institution remains intact; only its extension and (in the case of land) its comprehension are affected. Surely Leo XIII did not mean that the institution could not lawfully be modified or restricted in either of these ways. As a matter of fact it has been modified in both respects, through the recent "increase-of-value" taxes (Wertzuwachssteuer) in Germany, and through government ownership of railways, telegraphs, express companies, and other public utilities in the majority of civilized countries. To be sure, there is a great difference between these restrictions and those contemplated in Semi-Socialism, but the difference is of degree, not of principle. The principle is the same in both cases, namely, that the right of private property may be modified when and to the degree that the change is in the interest of individual and social welfare.

3. The second argument used by H against my position is based upon his interpretation of Pope Leo's Encyclical on Labor. While the Pope maintains the necessity and lawfulness of private property in land, Semi-Socialism "abolishes and suppresses all private ownership in land" (p. 325). Owing to its lack of precision, that statement does not fairly or adequately represent my position. All of the Pope's arguments are directed against common ownership of land in the full and usually accepted sense of that phrase. They are directed against that complete power of disposal by which the State could not merely absorb all rental values not due to the labor and capital of the land user, but also displace him, and prevent him from transferring or bequeathing his holding, in a word, make him a tenant-at-will. Against such a system the Pope's reasoning is unanswerable. On the other hand, Semi-Socialism would compel the State fairly to compensate all existing owners of land values, would permit men to enjoy full ownership of all improvements on the land that they cultivate or occupy, and would guarantee to them secure possession of, together with the right of transferring and transmitting, the land itself. Private ownership of land would be restricted only inasmuch as the State

would take the full annual rental value arising from the land exclusive of improvements. Manifestly this system would not "suppress and abolish all private ownership in land"! Strictly speaking, it is neither common ownership nor private ownership in the sense of present language and practice. Pope Leo's arguments do not touch it at all, at least explicitly. Whether they affect it implicitly or constructively is a question about which there is room for honest differences of opinion. The same must be said concerning H's contention that "the Pope's arguments are applicable to the other means of production," that is, artificial capital. The important point is that Leo did not deal explicitly with either of these problems.

4. I am, therefore, unable to see that H has proved his assertion that "every form of Socialism, even the mildest and least objectionable, stands condemned by Leo's Encyclical" (p. 326). And I regret very much that he did not take up the *specific* arguments and comparisons by which I attempted to show that the vital and fundamental propositions of the Encyclical do not conflict with the specific features of Semi-Socialism (C. F. Review, xvi, 3, 72—73), instead of merely reiterating the *general* and unobjectionable statement that Pope Leo maintains the necessity and lawfulness of private ownership. I regret it because I should like to see the precise extension of Leo's condemnation of common ownership more clearly and satisfactorily determined.

At the same time, I admit that full private ownership of land seems to be more in accord with the *spirit* of the Encyclical than the restricted form of it outlined in Semi-Socialism. I think, moreover, that Semi-Socialism in its entirety would prove impracticable; but I am unable to establish this opinion by anything like a conclusive demonstration. In these circumstances I cannot see how a confessor would be justified in forbidding a penitent to believe in or hope for such an industrial order. The opinion that the individual Catholic is free so to believe and hope seems to be "solidly probable." Again, I am in entire sympathy with H's recommendation that we should do our best to combat Socialism. For, taking it as an actual entity, with its economics, philosophy, literature, movement, and all, I reject, dislike, and detest it. But we should confine ourselves to reasonable and just means. We ought to make all necessary and proper distinctions. We ought not to condemn all economic programs that bear the name of Socialism merely because we wish to make the name abhorrent to Catholics. The Catholic who can see no adequate remedy for present industrial ills except in some moderate form of economic Socialism, has a right to as much moral freedom as other Catholics with respect to other theories and practices. He should get the

benefit of that reasonable application of the law which imposes upon the sinner (we are all sinners) only the minimum of strict obligation. He can still be *advised* and *urged* to rise to higher ground. It is from this viewpoint, and from this viewpoint only, that I have proceeded and reasoned in the present as well as in my former paper. And this viewpoint seems to me to be justified not only by principle, but especially by expediency. For it seems to me that if our opposition to Socialism were concentrated more upon its philosophical, religious, and revolutionary aspects, and less upon its economic features, except where these are certainly and evidently immoral, we should be more successful in keeping Catholics out of the movement, and in convincing them that the Church is not opposed to genuine and legitimate industrial reform.

St. Paul Seminary.

A New Ecclesiastical Year Book

We sincerely trust that Father H. A. Krose's *Kirchliches Handbuch*,[1] lately established, will develop into a permanent institution and receive that liberal measure of support which will enable its reverend editor to perfect it after his own heart. We have purposely taken our time in examining the first volume and must say that we consider the many hours we have spent in this pleasant and instructive occupation as exceedingly well employed.

This publication is not a Catholic directory, but a statistical year book designed to enable the reader to form intelligent judgments with respect to the organization, membership, growth, institutions, pastoral, social, and charitable activity of the Church especially in Germany and German-speaking countries. German Protestants have had such a "Jahrbuch" for the past thirty-five years; it is published by Pastor Schneider of Elberfeld.

In undertaking to supply a Catholic year book Father Krose, widely and favorably known for his writings on religious statistics, was well aware that perfection is something that cannot be attained at once. But, despite its imperfections, the first volume of his *Kirchlisches Handbuch*, in the compilation of which he has been assisted by trained men of the caliber of Weber, Liese, and K. Mayer, furnishes such a mass of statistical information concerning the Catholic Church in the German Empire as has never yet been published between the covers of a single volume. There is first a general account of its

[1] *Kirchliches Handbuch. In Verbindung mit Domkapitular P. Weber, Dr. theol. W. Liese und Dr. theol. K. Mayer herausgegeben von H. A. Krose, S. J. Erster Band: 1907—1908.* xv & 471 pp. 8vo. B. Herder. 1908. $1.75 net.

status, followed by a wealth of figures and observations on the Church in its relation to the sects, conversions and defections, mixed marriages, pastoration, candidates for the priesthood, population of the various dioceses, religious houses and their inmates, educational institutions, the state of morality, charitable and social work, etc., etc.

Dr. Mayer's department, "The Condition of the Catholic Church in Foreign Countries," with the exception of Austria is inadequate and unsatisfactory; but the editor intends to expand and perfect this department in future volumes, in one or the other of which, we confidently hope, the Church in the U. S. will also receive due attention. The department for "Kirchliche und kirchenpolitische Gesetzgebung," containing in this volume the decree "Ne temere," the pontifical constitution "Provida," the Syllabus of Pius X, etc., promises to become a valuable repository of ecclesiastical and politico-ecclesiastical documents for future reference.

In the course of his masterly deductions from the mass of statistical information which he has collected for this volume, P. Krose finds occasion to discuss such topics as the illegitimate birth rate considered as an indicator of public morality, and the causes and effects of mixed marriages, which, in Germany as in America, are the source of much defection, though, strange to say, Father Krose is inclined to attribute their increase to a variety of extrinsic causes rather than to growing religious indifference (p. 164). Not a few of Fr. Krose's deductions are of high apologetic value.

When Miss Georgina Pell Curtis' Catholic Who's Who in America will have appeared (we expect to see it issued before the close of the present calendar year), we American Catholics will be ahead of our German brethren in possessing a general directory of prominent Catholics in every walk of life (a Catholic authors' directory they have had for a number of years); but a Who's Who will never supply the place of a year book such as that founded by Fr. Krose. Those of us who will make themselves familiar with this *Handbuch* will most assuredly not rest satisfied until a similar publication is provided for this country. Perhaps the publishers of the *Catholic Encyclopedia* will turn their attention to this desideratum after they have completed the imposing series of their regular fifteen volumes. A sufficient number of subscribers could doubtless be induced to subscribe for a series of supplementary volumes to be published in the form of year books.

MINOR TOPICS

NEED OF AN AUTHENTIC LIFE OF BLESSED JOAN OF ARC

It needed not the Declaration of the Bishop of Orleans to assure Catholics that the Holy See had no "arrière pensée politique" in carrying through the beatification process of Blessed Joan of Arc.

Another statement made by Msgr. Touchet is distinctly more important, viz.: that the beatification process was conducted so thoroughly that no historian can henceforth undertake to write about "La Pucelle" without having studied the accumulated official *acta*. The promoters whose duty it was to bring up all possible and imaginable objections, the Bishop adds, performed their work so well that the necessity of answering their arguments led to a very important increase of our knowledge of the whole case.

Our scholarly friend Rt. Rev. Msgr. P. M. Baumgarten, writing from Rome to the Munich *Allgemeine Rundschau* (Vol. vi, No. 18), hails Bishop Touchet's declarations with unfeigned joy and expresses the hope that the new materials accumulated in the course of the beatification process be made accessible to the learned world. "The late sub-archivist of the Holy See, Father Heinrich Denifle, O. P.," says Msgr. Baumgarten, "a man who was more perfectly at home in the religious, economic, and political history of Joan's time than any other modern scholar, repeatedly expressed a doubt whether at the present stage of historical research it would be possible to bring the beatification process to a successful end. That is has been brought to a successful end indicates that new facts of importance must have come to light,—facts which were unknown to Denifle in spite of his extensive knowledge of that period."

Hence the importance of Bishop Touchet's declaration quoted above. We share Msgr. Baumgarten's wish that these sources be made available, so that a really scientific and trustworthy life of Blessed Joan may soon be published to take the place of the many more or less edifying romances which have been put forth in France and elsewhere as biographies of "La Pucelle."

THE K. OF C. RITUAL

More than once have we been told that the ritual of the "Knights of Columbus" is "the most wonderful thing the mind of man ever conceived," or something else to the same effect. Now this wonderful and almost-perfect contraption is to be relegated to the scrap pile for something still more wonderful and perfect. We read in the Denver *Catholic Register*, Vol. ii, No. 10 (we are not responsible for the writer's English):

"National Director John H. Reddin of Denver has perfected a new ritual for the first, second and third degree initiation into the Knights of Columbus and his work has been accepted by the National Board of Directors. Considering that the Knights have for years been trying to depart from the ritual which has stood since the inception of the idea of an order such as now exists, and that nothing satisfactory has been available until Mr. Reddin's work was presented to

the National Board, his is a signal triumph and one which places his name large and bold on the pages of the annals of Knights of Columbus.... Those outside the Knights of Columbus cannot appreciate the service Mr. Reddin has rendered his order, remarks an exchange. Nor can they grasp the beauties of the new ritual, all of which is kept secret. The old one was recognized as being especially fine, and the fact that Mr. Reddin's composition supplants it is sufficient guarantee of its splendid points."

Why should the "Knights of Columbus" at this particular juncture wish to adopt a new ritual? We understand they have lately been trying hard to obtain some expression of approval for their "Order" from the Roman authorities. Are they afraid to submit their old ritual to these authorities? Or have they received an intimation that the ritual must be changed? —

APROPOS OF CAESAROTOMY

An ecclesiastical dignitary in northwestern Canada sends us a marked copy of the Winnipeg *Telegram*, of May 18, containing a report on a case which caused some comment in the Dominion press. Near St. Laurent, Man., recently, a Mrs. Leost who was within a week of being confined and not in good health, was taken ill at night. A physician had been with her the day before, but apparently could not be reached when the patient's condition became critical. Among those called, to her aid was Father Perran, a midwife, and a man who had some knowledge of medicine. They were unable to relieve Mrs. Leost and she died at two o'clock the next morning. Father Perran thereupon ordered the midwife to perform an operation on the corpse in order to save the child. The child is still alive, or at least was still alive May 17, when the inquest was held, Father Perran and the midwife having been charged by friends and neighbors of the dead woman with having performed a dangerous operation before death was certain. Fortunately for the accused persons it was brought out at the inquest that the woman had had an abscess on the brain and was undoubtedly dead before the operation took place.

Our right reverend correspondent accompanies the clipping, from which we have summarized the above-stated facts, with the subjoined observations:

"It might be well to take note of this case in your valuable REVIEW, for a twofold purpose: First, it emphasizes that in many cases the *operatio caesarea post mortem matris* would not only give an opportunity to baptize the infant, but also save his life; secondly, it impresses the great importance of exercising prudence in advising or performing caesarotomy in cases where there is no competent physician at hand to pronounce upon the death of the mother."

THE CATHOLIC EDITOR OF "THE SMART SET"

We read in the San Francisco *Monitor* (Vol. 1, No. 43):

"Charles Hanson Towne is a Catholic writer who, though occupied in other fields than Catholic literature, has never shamed to show his faith. While many of his poems have appeared in Catholic magazines, his work is mostly secular. He is editor of *The Smart Set* Magazine, and a contributor to all the popular periodicals...."

The editor of *The Smart Set* a Catholic!?!? "Himmel hast du keine Flinte!?"

More than that. "We know his work well: it is instinct with beauty, with fidelity to the highest ideals, with love for God and the Blessed Virgin, with honest faith. In fact, it is refreshingly lacking in the smart cynicism that makes so much modern writing painful to Christian readers."

We are not prepared to deny that Mr. Charles Hanson Towne possesses these and many other virtues. We know nothing about him personally. But none of these virtues appeared in such numbers of the *Smart Set* as have come under our observation, and all we can say of a "Catholic" editing such a vile publication is that, like the later Peter F. Collier, he must have a conscience that is fearfully and wonderfully made. Catholic papers should not praise such men nor commend their writings. Whatever extenuating circumstances may be pleaded to excuse their conduct, surely their ideals cannot be ours.

SIFTING THE LEGENDS OF ANCIENT SAINTS

In his latest work, *Les Légendes Grecques des Saints Militaires* (Paris: Picard. 5 frcs.) the learned Bollandist Father Hippolyte Delehaye, S. J., applies in detail the principles of criticism which he has laid down in his famous volume *Les Légendes Hagiographiques* (English edition: *The Legends of the Saints.* London. 1907. $1.10 net). The application is made to a particularly interesting set of legends: those of the ancient military saints, which, as is quite generally known, are founded on insufficient evidence. Father Delehaye here gives, so far as erudition and criticism and research are able to give us, the exact value of that evidence.

The saints whose legends he has chosen for examination are SS. Theodore, George, Procopius, Mercurius, and Demetrius. In each case the same method is applied; the first-hand evidence is authenticated and arranged, its ex-ternal value is tested, and its internal contents carefully sifted. Then secondary evidence, references and authorities, which may be said to bear only indirectly on the heroes concerned, is summarized. Finally we are given a conclusion, first of each examination in particular, and then of all taken together. Needless to say—for those who know Father Delehaye and his principles—the legends are thinned to very, very little. In each case it seems clear that we are safer in asserting that the saint did exist, though not on the evidence of the manuscripts; rather we have to rest our belief on the antiquity and the widespread popularity of the cultus which each saint enjoyed. St. George in particular, so dear to Englishmen, seems to be balanced on this tight-rope of evidence; while on the one hand none of the military saints has a wider or a stronger tradition, none seems to have less said about him that is authentic.

But while we are thus given so great an authority as that of Father Delehaye for the real existence of these saints it is somewhat disconcerting to find him in the general conclusion practically denying that any of them were soldiers. In the examination of each case he shows that all the stories told of them are doubtful, and many of them certainly untrue; in the general summary he suggests an explanation for the title of soldier that is given them.

The second half of the volume contains the exact original texts of the legends. They are edited and printed with the greatest care, worthy of a scholar.

A FRENCH-AMERICAN YOUNG MEN'S CATHOLIC ASSOCIATION

In a note on the splendid work of the Canadian Young Men's Catholic Association (CATHOLIC FORTNIGHTLY REVIEW, Vol. xvi, No. 7, page 212) the question was asked: "Is it not possible to unite on some similar basis all our Catholic young men in the United States, where the field of operation is even more extensive and where the need of united action on questions concerning the welfare of Church and religion is still more urgent?" It is gratifying to learn that this hope has been realized, at least for part of our country. For on January fourth, 1908, there was founded at Baltimore, Md., an organization similar to the one mentioned. The General Statutes of the society together with commendatory letters from Msgr. Falconio, His Holiness Pius X, Cardinal Merry del Val, Rt. Rev. G. A. Guertin, Bishop of Manchester, N. H., and Most Rev. L. N. Bégin, Archbishop of Quebec, have been published in a booklet which deserves the attention of priests and directors of young men's societies. (The brochure sells for 10 cents and may be had at the office of *L'Opinion Publique,* Worcester, Mass.)

The Association was founded by twenty-two young men of French and French-Canadian descent studying in various schools and colleges at Baltimore. The *Opinion Publique* of Worcester, Mass., published a lengthy editorial at the time from which we translate the opening paragraph. "Belonging to different States in which our French people are now represented, these young men thought it their duty, by reason of their social standing, to take the initiative in a work, whose urgency is evident, and which seems peculiarly appropriate in this Jubilee year of our Holy Father who has so strongly recommended these societies of Catholic young men. They are firmly convinced that the French-American press will support and favor their enterprise which, they know, is beset with many difficulties. They flatter themselves that from Canada, where the "Association Catholique de la Jeunesse Canadienne-française" is so flourishing, there will come to them, cordial moral support, which they will receive as a precious help and a token of success."

In the same issue of the *Opinion Publique,* under title "Ce Que Nous Voulons" (What We Purpose to do), it is said: "The members of the Association believe that *la pratique intégrale du catholicisme* [the faithful practice of the Catholic religion], that is to say Catholic principles governing the individual and society, are the remedy for all the evils and the source of all progress of society and of individuals." Like its Canadian sister organization, the one founded at Baltimore employs three powerful means to work out its laudable purpose—piety, study, and action.

It is to be hoped that this excellent movement will spread westward and that organizations like the "Association Catholique de la Jeunesse Franco-Américaine" will help to infuse a new Catholic spirit into the ranks of our young men.

THE CHURCH AND THE CIVIL LAW

In a volume of 250 pages,[1] 8vo., Mr. Charles M. Scanlan, LL. B., has digested the decisions of various courts, both State and Federal, on points which have arisen affecting the interests of the Church and the reciprocal rights and duties of individuals and of the Church as a society to which they belong. In looking through the book one is surprised to find the great number of questions which have come up for adjudication in the civil tribunals ranging in importance all the way from freedom of religion as guaranteed by the federal constitution, down to some comparatively trifling matter of practice in the administration of church property. These decisions, of course, mainly affect the Church on its temporal side, although sometimes, as in the case of some school decisions, it is not difficult to see that religious or rather anti-Catholic bias has influenced the interpretation of the law. Necessarily, Mr. Scanlan's statement of the law upon the various topics discussed (nearly 500) is of the briefest kind, but by copious citations the reader is referred to the law reports from which these summaries have been extracted and may, if he wishes, thus study the question in detail.

Considering the number of sovereign States in our Union, each exercising its own independent jurisdiction in respect to matters relating to religion and education, it is not surprising to find varying and sometimes contradictory judicial opinions on subjects which are of vital interest to Catholics. Thus for example, the courts of the various States are not in accord as to the meaning of the word "sectarian," bequests for masses are regarded differently in different States, and exemption from taxation of property devoted to religious or charitable purposes is by no means uniform in all the States. These instances show the difficulty which presents itself to the average unprofessional reader in endeavoring to find out from this or any other book what the law is on a given subject and should warn the clergy and others who may have to pass upon disputed points that it is safer to take the advice of a professional lawyer of character and experience than to run the risk of acting as one's own lawyer in matters involving possibly serious consequences.

Mr. Scanlan's book has undoubtedly been prepared with great care and study and, we believe, correctly states the decisions which have been rendered on the given subjects. It is well written and will prove interesting reading to all who desire to inform themselves as to the treatment of ecclesiastical questions by our civil tribunals.

ELKOLOGY—THE RELIGION OF HERE AND NOW

Our strictures on the "Elks" and the spirit animating many, if not most of the members of this and kindred secret societies, have been deemed exaggerated by not a few of our fellow Catholics, who seemed unable to see in the "Elks" anything but jolly good fellows.

"Elkology," let them now be assured by an acknowledged authority in this domain, Mr. Franklin Baker, lecturer of the First Free Church of Seattle, Washington (quoted in the *Seattle Daily Times*, April 12) "is the science of a religion of here and now. ....Elkology is the new expression of the old thought within the term theology. Of the

[1] *The Law of Church and Grave. The Clergyman's Handbook of Law.* Benziger Brothers. 1909. $1.35 net.

two terms elkology is by far the more comprehensive, since it not only contains the theory of a God but the new application of his existence; not only a theory of life and man but a demonstration of the fact; not only a theory of immortality but the practicable evidence of it.

"The intellectual world is now in the throes of its third theological reformation. Already has the race passed from its babehood and through its childhood and it is now that we are feeling the growing pains of civilization's adolescence....

"When the smoke of prejudice has cleared from the present theological atmosphere, there will be visible 'a religion that is free, not creed-bound; scientific, not dogmatic; spiritual, not traditional; universal, not sectarian.' A religion whose aim will be 'the realization of the highest moral ideal of humanity, both personal and social.' Its object, 'the cultivation and dissemination of the spiritual qualities of reverence, peace and love.' Such a religion I presume at this time to call the religion of the Benevolent and Protective Order of Elks, or Elkology.

"The grounds for such a presumption lie first in the interpretation which our brotherhood makes of the term theology (theory of God). My judgment for the theory is based upon five years of close association with its practice. The God of the Elks is Love. His attributes, happiness and helpfulness. He is a God of universality, whose blessings are within and about all life. A God whose love covers sinner and saint alike, for after all sin is only a term applied to ignorant good and saint-hood the sin of self righteousness. Our God is a law of love and according to their various degrees of enlightenment and their knowledge, does all mankind live and move and have its being in that law.

"The voice of God is no longer confined to printed page made sacred by antiquity, but today we are hearing His voice in every vibrating sound, from the wind of the desert to the shrill of steam and electricity. We have at last discovered the inspired word of God to be in every sentence, written or spoken, in which there is inspiration for any part of mankind to think nobler thoughts or to live better lives, irrespective of its authorship."

Need we point out that this Elk "theology" is essentially the "theology" of the Masonic lodges? (Cfr. our book, *A Study in American Freemasonry,* St. Louis: B. Herder. 2nd ed. 1909.)

The Elks notoriously count among their members not a few men who profess allegiance to the Catholic Church.[1] Is it not high time that these simpletons (for we are loath to consider them traitors) have their eyes opened to the true nature of "Elkology"?

[1] Read e. g. this cutting from the current Los Angeles (Cal.) *Tidings,* the official organ of the Diocese of Los Angeles, (Vol. xv, No. 25):

"At the regular meeting of Los Angeles Council, Knights of Columbus, held at its Club House last Tuesday night several important matters were considered..... It was decided that the exemplification of the three dergrees be given in July about the time of the national convention of Elks. The old Masonic Temple upon Hill street, near Fifth street, was engaged for the work.... The large number of Elks who are members of the Knights of Columbus will insure a packed house. Some of the most representative Knights of Columbus are prominent in Elkdom, a particular instance being Past Grand Knight Conlon, of California Council, San Francisco, who is the exalted ruler of the Elks of San Francisco and who will head the San Francisco delegation to this city."

FLOTSAM AND JETSAM

Wilshire's Magazine (New York, May 1909) adds proofs to those we have recently given to show that "the Socialist movement within the Catholic Church is gathering headway day by day," and predicts that "it is going to stay within the Church" and in five years or so will "be one of the great forces of the Socialist party."

The same publication informs us that "there is in Chicago a movement now on foot to organize the Catholic Socialists, of whom there are many."

*

We now have in this country a Catholic Apostolate to the Jews. At the head of it is a converted rabbi, Mr. A. S. Kayser. "Thus far the movement is represented chiefly by a monthly pamphlet, *Hazofe L'Beth Israel* (The Watchman in the House of Israel), a publication approved by Bishops Canevin, Foley, and Alerding. The intention is to form at Worthington, Ohio, an industrial school for Jews, who may at the same time inform themselves concerning the truth of the Christian religion." (*Ave Maria,* lxviii, 22.)

*

Controversy is frequently necessary. When the truth is in doubt, or not yet brought to light, the facts must be sought after and arguments reviewed. Even then, one is justified in being a little fastidious about the antagonist one is to meet. Archbishop Whately was a great master of logic, but he would not debate with allcomers. He advised against wrestling with a chimney-sweep, because, even if you threw him, you would come off blackened.

*

Speaking of diocesan organs recently the Antigonish (N. S.) *Casket* (Vol. lvii, No. 8) said:

A diocesan organ may be a very vigorous paper on those special occasions when the bishop is actually using it to announce his views, but on all other occasions it is likely to be the very reverse of vigorous. Its nominal editor, feeling himself to be only the bishop's deputy, will be afraid of offering opinions which the bishop might not approve, and will therefore preserve a non-committal attitude unless positive directions have been given him. Such a deputy-editor, as Father Lambert says, does not write what he thinks, but what he thinks somebody else thinks he ought to think.

*

As the REVIEW has pointed out before, there is more than one side to Mr. Andrew Carnegie's library gifts. The city of New York, in the language of the *Evening Sun,* April 30, after having spent since 1904 more than eleven millions on its public libraries and Carnegie libraries together, finds itself "in the hole on the Carnegie deal" to the extent of at least one million dollars. This is due chiefly to the fact that the purchasing of sites is getting more expensive from year to year. As Comptroller Metz said to a reporter, "We're behind already, and whether we want to or not, we've got to go ahead." After the additional million has been spent and New York's seventy-eight Car-

negie libraries have all been built and equipped, people will begin to ask themselves the even more serious question: "Do these libraries really benefit the people?" and "Is not the good they do countervailed by the enormous harm wrought by promiscuous and desultory reading, on the part especially of the young, of books that are not worth reading at all or that can possibly benefit only mature and learned minds?"

*

President Hadley of Yale is quite right in his contention that we cannot make great progress in improving the intellectual and moral tone of newspapers, until newspaper readers and patrons are improved. Until they learn to discriminate, journalism will find it easiest to be undiscriminating; until they insist upon measure and reason, exaggeration and clamor will continue to rule the columns, and brawling ignorance to give judgment all day long. Certain English reformers of the newspaper, who take hold of the business by the right end, are trying to teach people what papers are worth reading, and how to attain a consistent and useful point of view in reading them. There is neither copyright nor tariff to prevent the use of the same idea in this country, where the need of something of the kind is great.

*

"The better class Catholic" is a phrase that is un-Catholic. The Church has no caste system. Before her altars all stand on level ground. In one spirit were we all baptized, into one body, whether Jew or Gentile, bond or free. In a Catholic parish all should be brethren, aiding one another and giving a due quota of attention to parochial interests. The Catholics, however, who seclude themselves from the poor and uneducated and offer criticism instead of contributions should not take themselves too seriously. The best asset of a parish is not the man with a bank-book but the man with a prayer-book.—London (Ont.) *Catholic Record,* Vol. xxxi, No. 1596.

*

In an address to the students of Howard University not long since President Taft said:

"The great body of colored men, as the great body of the white race, must depend for their livelihood upon their manual labor, skilled or unskilled, or upon some occupation which requires less education than that which is conferred by a university, and if it (university education) is too widely extended the effect of it is to put a lot of men into life who do not find occupations which are suited to their tastes and to make them unhappy and really not fit for the life which is before them."

*

In No. 3,476 of the *Daily Consular and Trade Reports,* Vice-Consul-General Fuller of Hongkong, supplies some interesting information concerning the exports of human hair from China to the United States. In 1908 no less than 207,414 pounds of human hair were invoiced at the American consulate-general at Hongkong for shipment to this country. This hair, Mr. Fuller tells us, is brought to Hongkong from the interior; it is altered in color and texture in New York and finally "used in making the switches, curls, and bands which are so fashionable in the United States at the present time." Mr. Fuller throws no light on

the provenance of this mass of human hair. Can it be, as some American newspapers have asserted, that it is taken from corpses?

*

Catholics can not be Catholics and Socialists at one and the same time, but this does not mean that Catholics are compelled to accept all the abuses of our present social and political system. Catholics may and should be active in works for the reform of every law, every custom, that is a denial of justice.—*Sacred Heart Review,* xli, 22.

*

It is generally held by Jewish and Christian scholars that the Sanhedrin trial of Jesus, as described in the Gospel, was not in accordance with the Jewish law of the time. The facts in the case are set forth in detail by Walter M. Chandler in *The Trial of Jesus from a Lawyer's Standpoint* (New York: The Empire Publishing Co.). He has consulted good authorities, and his statements of Jewish law are probably correct. As irregularities in the trial he mentions among other things: the private examination before Annas (or Caiphas), and the facts that the trial was at night and on the eve of a Sabbath, that it was concluded within one day, that, according to one account, Jesus was convicted on his own uncorroborated testimony, and that there was not a unanimous verdict by the whole Sanhedrin. It thus appears that Jesus was condemned by a Jewish clique, and that neither the Jewish people nor the Sanhedrin as a whole is to be held responsible for his death. The first volume of the work is devoted to the Jewish trial; in the second volume the Roman trial is discussed, the author's conclusion being that Pilate's procedure was legally correct in the first appearance of Jesus before him, but not in the second appearance.

*

A Catholic literary man may obtain a position as assistant editor and proofreader for an English monthly by addressing: A. Z., The Catholic Fortnightly Review, Bridgeton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—Benziger Brothers announce that after several years of preparation they will have ready for the beginning of the next school term a new elementary geography, made expressly for Catholic schools.

—In the Bombay *Examiner* (Vol. LX, Nos. 12 and 13) Rev. Ernest R. Hull, S. J., suggests a number of necessary emendations for Cardinal Gibbons' well-known work, *The Faith of Our Fathers.* It is to be hoped that these emendations will be incorporated into the next edition. In fact the whole work should be thoroughly revised and brought up to the standard of present-day scholarship.

—*Christliche Symbole aus alter und neuer Zeit nebst kurzer Erklärung für Priester und kirchliche Künstler von Dr. Andreas Schmid. Zweite, verbesserte und vermehrte Auflage. Mit 200 Bildern.* (viii & 112 pp. 12mo. B. Herder. 1909. 70 cts. net). Dr.

Schmid, who has lectured on Christian art at the University of Munich for over four decades and who also has a wide practical experience, here presents a selection of 199 ecclesiastical emblems appropriate for church decoration. The accompanying explanations are mostly archaeological, though not a few of them also furnish good subject-matter for sermons.

—*The Sunday-School Director's Guide to Success. By Rev. P. Sloan* (Benziger Bros. $1) is a very practical and thorough but concise treatise on the direction of Sunday-schools in accordance with the commands and desire of Pius X, as set forth in the Encyclical of April, 1905, on Christian Doctrine. The translation of this Encyclical appears, most suitably, at the end of the volume. Even pastors of great experience can hardly fail to draw useful suggestions from this book, and those who are for the first time engaged in this sort of work will find Fr. Sloan's manual of the greatest assistance. We do not find anywhere in the volume allusion to religious instruction in the parochial school or the relation which this must bear to that given in the Sunday-school. In a future edition this matter might well be discussed. One of the most important chapters is that which treats of the advanced classes, or those composed of young people who have made their first communion. These classes are, we conceive, the most efficient means of maintaining a hold on the young during the most critical period of life and of forming an intelligent and well-informed laity —the great need of this and every country. The plan is followed with success in a certain large city parish, and this same parish is noted for the faithfulness and true Catholic spirit of its people. We hope that all the reverend pastors will read Fr. Sloan's little book, for those who do not need instruction are sure to find encouragement and inspiration in its pages.

—*Modern Spiritism. A Critical Examination of its Phenomena, Character, and Teaching, in the Light of the Known Facts by J. Godfrey Raupert.* Second Edition. B. Herder. 1909. $1.25 net. Mr. Raupert, who is now on a lecture tour in this country, is authority for the statement that "the modern spiritistic movement, so strongly supported by recent scientific utterances, is increasingly affecting all classes and conditions of society, and is beginning to undermine the religious belief and convictions of thousands of serious-minded but not very accurately informed persons." This disheartening state of affairs especially obtains among the people of our land, who are always ready to follow the will-o'-the-wisp of novelty in religious doctrines. Hence a timely and lucid exposition of the nature of this latest of religious fads must be welcome to priests and leaders of religious thought, especially when, as in the book before us, the facts set forth are "supported by such incontrovertible and overwhelming testimony." The second edition is a faithful (though not stereotyped) reprint of the first, and we can cordially repeat the encomium we gave to the work in this REVIEW several years ago.

—*Missa Festiva for Soprano, Tenor and Bass, with Organ Accompaniment by P. Jos. Vranken.*

Op. 36 (New York: J. Fischer & Bro. Score, 80 cts; voice parts, 60 cts.). Good, effective masses for three mixed voices are scarce. And yet they are eagerly sought for by choir leaders who employ boys in the place of women. At a superficial glance this latest work of the Utrecht Cathedral organist may appear excessively severe in style; but on closer scrutiny it proves a composition of superior value: it exhibits splendid contrapunctal workmanship. Behind the cold, austere appearance there is great force of expression and a surprising depth of feeling. It will not only stand the wear of frequent production, but will improve with repetition. The organ part shows at once the experienced writer: it is not a mere duplication of the voice parts, but moves on independently of them. The mass offers no particular difficulties for skilled singers and organists.—D. W., o. s. b.

—Dr. Belser of Tübingen has added to his other exegetical works an exposition of the epistle of St. James. *(Die Epistel des Heiligen Jakobus übersetzt und erklärt von Dr. Johannes Evang. Belser.* vi & 215 pp. 8vo. B. Herder. 1909. $1.50 net). This admirable epistle is less frequently utilized in books and sermons addressed to the faithful than its meaty contents would lead one to suspect. Dr. Belser's is a strictly scientific exposition, but, as he says in the preface, once our young theologians have been enabled by a thorough-going explanation to grasp the meaning and spirit of St. James' instructions, they will be able without much trouble to unlock for our Christian people the treasures of divine wisdom contained in this epistle, which supplies such effective remedies for the evils of our time.

—*Perfect Contrition: A Golden Key of Heaven for all Good Christian People. By Rev. J. von den Driesch, with Preface by Rev. A. Lehmkuhl, S. J. Translated by Rev. Th. Slater, S. J.* (Tenth Edition. 31 pp.) This brochure gives solid instruction concerning the efficacy of perfect contrition, and, if properly used, will open the gates of Heaven to many. With Father Lehmkuhl we wish it the widest circulation possible. (B. Herder. 5 cts.)

—*Wahn und Wahrheit: Ein Führer auf des Glaubens Sonnenberg für gebildete Jünglinge von Dr. Konst. Holl* (viii & 366 pp. 16mo. B. Herder. 80 cts. net) is designed to furnish educated young men motives for embracing and remaining faithful to the Catholic religion. The author is rector of the archiepiscopal "Gymnasialkonvikt" at Rastatt and speaks as one familiar with the aspirations and needs of students. His book deserves recommendation.

—*The Office of Compline. Edited by Ignace Mueller* (New York: J. Fischer & Bro. 15 cts.) Mueller does not write for the aristocracy of the musical profession, but for the poor of the tribe. Even a novice can play his accompaniment without difficulty. Of course his total abstinence from musical ornamentation precludes his accomplishing anything of great intrinsic value. But his work will prove a real help to the masses of inexperienced organists. It is an expedient, intended to supply an actual great demand, and in justice to Mueller it should be re-

garded as such. In his harmonization he follows consistently the rhythmical signs of the Solesmes school.—D. W., o. s. b.

—Those outside the Church frequently complain that they see no meaning in the beautiful rites which accompany our devotions and the administration of the sacraments. What they need is some little book explaining the reasonableness and aptitude of the ceremonies and practices of our holy religion. We have such a help in a booklet before us (*Reasonableness of Catholic Ceremonies and Practices. By Rev. J. J. Burke.* Benziger Brothers. Paper, 13 cts. net; cloth, 25 cts.). Its object is "to show that our ceremonies and practices are founded on Scripture, tradition, and reason." Not a learned treatise, to be sure, but one which may be consulted with profit by the seeker after truth. So we earnestly join in the wish of the reverend author, "that falling into the hands of those unable to have more elaborate works, it may be the means of removing some impediments to the truth, and may assist many on their journey to their Eternal Home."

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

Some Incentives to Right Living. By Rt. Rev. Alexander Joseph McGavick, D.D. $1.00 net.

Early History of The Christian Church. From its Foundation to the End of the Third Century. By Msgr. Louis Duchesne. $2.50 net

Through Mist and Shadow. By Clara Mulholland. $1.10 net.

Bantry, Berehaven and The O'Sullivan Sept. By T. D. Sullivan. $0.75 net.

Little Angels. A Book of Comfort for Mourning Mothers. By the Rev. Matthew Russell, S. J. $1.00 net.

The Midland Septs and The Pale. By F. R. Montgomery Hitchcock, M.A. $1.10 net.

The Predominant Partner. His Rights and His Duties. By J. Shaw Milholland, B.L. $0.75 net.

Shelley. By Francis Thompson. $1.00 net.

The Life of St. Leonard of Port Maurice. Translated from the Italian of Father Guiseppe Maria da Masserano. By the Rev. Antonio Isoleri, Ap. Miss. $1.50 net.

Costume of Prelates of the Catholic Church. According to Roman Etiquette. By the Rev. John A. Nainfa, S. S. $1.50 net.

The Lady of the Tower and Other Stories. $1.25.

The Way of the Cross. According to the Eucharistic Method. $0.05 net.

The Roman Breviary. Translated out of Latin into English by John, Marquess of Bute, K. T. in Four Vols. $15.00 net.

Frequent and Daily Communion Even for Men. By F. M. de Zulueta, S. J. $0.05 net.

Henry Stuart Cardinal of York and His Times. By Alice Shield. With an Introduction by Andrew Lang. $3.50 net.

In Memory of Christ's Passion. Daily Communion during Lent. $0.25 net.

The Great Problem. A Sermon for Every Sunday and Feast Day in the Year. By Rev. J. J. Burke. $1.00 net.

The Catechism in Examples. By the Rev. D. Chisholm. In five volumes. Vol. III: *Charity: The Commandments.* $1.50 net. Vol. IV. *Grace: The Sacraments* $1.50 net. Vol. V. *Virtues and Vices.* $1.50 net.

The Making and Unmaking of a Dulland. By Thomas Edward Shields. $1.00 net.

In the Crucible. Tales from Real Life. By Isabel Cecilia Williams. $0.85.

What About the Good Templars? By Ernest R. Hull, S. J. $0.05 net.

Studies in Hinduism. First Part. By Ernest R. Hull, S. J. $0.25 net.

Ten Papers on Evolution. By Ernest R. Hull, S. J. $0.25 net.

The Holy Eucharist and Frequent and Daily Communion. By Very Rev. C. J. O'Connell. $0.60 net.

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President Taft and the Freemasons

THE making of President Taft "a Mason at sight," as our readers are aware, gave rise to unfavorable comment even on the part of Freemasons. In No. 7 of the current volume of this REVIEW we noted the formal protest of the Masonic Chapter at Worthman, Texas, condemning the "special dispensation" by which Mr. Taft was admitted to the Craft. Since then there have been various other protests in the public press. Most of the brethren who raised them, so far as we have seen, assigned as motives for "this un-Masonic and un-American procedure," toadyism and a desire for self-exploitation on the part of the Grand Master of Ohio and his satellites, and the obvious political advantage to be gained from such action.

It remained for a certain Mr. Hurt, writing in the *Tomorrow* magazine, to name as a third motive, and "chiefest of all, the wily purpose of the Roman Catholic hierarchy, which aims at the disruption of the Masonic order." According to this writer, who is obviously a Freemason of the true-blue, esoteric, anti-Catholic brand, "there is ample reason for believing the matter [Taft's reception into the order] was manipulated throughout by clever schemers of the Roman clergy." In other words, "it is just another bit of Jesuitical intrigue." The thing is as clear as daylight: "It was important to papal interests that Taft should be made (not a Mason) technically a member of the Masonic order. It was clearly certain that, because of his known alliance with Rome, he could not successfully undergo the ordeal of the ballot. Therefore was recourse had to the puerile expedient of making him a 'Mason at sight.'" While "it is not to be supposed that those immediately responsible for Taft's initiation were actually in league with Catholic conspirators," "there is little room for doubt that the action was skillfully suggested and directed by representatives of Rome. For the Jesuits are subtle—so subtle"—and "Taft is a vassal of the Vatican. He is a political pimp to the Harlot of the Seven Hills. He was elected president by Catholic influence and was made a 'short order' Mason by Catholic command."

The men who received Taft into the order, according to Mr. Hurt, are "ceremonial Masons, who are impressed chiefly by the cheap theatrical claptrap, those modern innovations which in the form of showy excrescence upon the original simplicity of the order so seriously detract from the real dignity of Masonry. These brothers are quite unable to translate the esoteric meaning of the words they mumble. They are wholly incapable of interpreting the lofty ideals of the Craft."

Those who do not understand the meaning of this passage are respectfully referred to our *Study in American Freemasonry* (second edition. 1909. B. Herder. St. Louis. $1.50 net). Mr. Hurt's theory of Taft's relation to the Church is, of course, absurd. What he says about the President's neglect to become a Mason before his election is plausible enough, but needs no such far-fetched and altogether unlikely explanation as that he is a crypto-Catholic:

"Taft is 52 years old. It is rather remarkable that not until he had been elected president and there was the political danger of his party installing a non-Mason in the White House, did he satisfy his desire[?] to enter the Masonic order. In explanation of this delay two excuses have been set forth: First, that Mr. Taft had been too busy to enter the Masonic order to give his time (35 minutes!) to the matter. It may be remarked that in no other period of Mr. Taft's entire public career, and certainly not during the many years he was a leisurely member of the Federal judiciary, was he so occupied as in the days immediately preceding his inauguration when he found time for initiation. Moreover, I submit that if a man does not deem Masonry of sufficient relative importance to give it the time necessary to initiation he does not value it enough to rightfully receive its honors and benefits. The second reason urged for Mr. Taft's tardiness in this matter is that recently he has been so much away from Cincinnati that he was unable to take the initiatory degrees. A waiver of jurisdiction, a thing neither uncommon nor irregular, would have been a simple solution of this difficulty."

The *American Tyler-Keystone,* (Ann Arbor, Mich., June 5), in which we found Mr. Hurt's article reproduced, says it "cannot agree with the author in the conclusions he reaches." But while this Masonic journal pretends to have no fear for "the bugaboo of Catholic domination," it doubtless approves of Mr. Hurt's presentation of facts and motives, else why should it have reprinted his article in full from *Tomorrow?*

We still adhere to our original opinion, as expressed in No. 7 of the current year, in the paper entitled "Maverick Taft, or Making a Mason at Sight"; viz.: that Mr. Taft was indifferent to Freemasonry, and the Craft, while it probably had made previous efforts to bring him over, never deemed it worth while to hold out special inducements until he became president. Then they went after him with might and main, and Mr. Taft, appreciating the political influence of Masonry, consented to join on condition that he be made a Mason at sight."

Masonry has not much to expect from such a brother; hence the plaints and attacks of fanatical writers of the stamp of Mr. Hurt.

Less enlightened or more prudent brethren, like the editors of the *American Tyler-Keystone,* admit the facts and deplore them, though they find it inexpedient and inopportune just at present to conjure up "the bugaboo of Catholic domination."

The Development of Catholic Doctrine Concerning Interest on Capital

IV (Conclusion)

The discrepancies in the opinions of theologians and canonists concerning gain, especially the difference between medieval and post-medieval opinion, may be explained, though not fully solved, through the following considerations.

Down to the beginning of the fifteenth century, the amount of money and of new investments of money, the volume of commerce and of productive goods (except land), and the number of persons receiving large incomes, were all comparatively small; while the money rents paid to the landlords were neither large in volume nor high in rate.[1] In these circumstances the gains and incomes of all classes—landowners, merchants, tenants, laborers—could be sufficiently explained and justified by the currently recognized titles of labor, social service, and risk. No other titles occurred to the medieval writers, because no others had an important place in the medieval economy. Very few incomes consisted to any considerable extent of pure profit or interest in the modern sense.

When, however, money and abstract capital became somewhat general, money rents higher as well as more common, and the opportunities for investment in rent charges and commercial partnerships rather frequent, there appeared a considerable number of capital owners who were receiving an income that was clearly in excess of their outlay of risk and labor, as measured by the rewards commonly attributed to these factors. How then were these gains to be justified.

As we have seen, most of the writers answered that the receiver of rent charges stood on as firm moral ground as the owner of the land who had sold the charges, and thus transferred a right which he had long possessed and enjoyed. But they did not inquire whether the enjoyment of such a right, that is, the receipt of rents which were greater than the social services of the landowner, could be reconciled with the traditional doctrine about risk and labor as the only lawful titles of gain. They accepted the fact and assumed its justice. Even Soto pursued this course. Concerning the gains of business partner-

[1] Cfr. Hobson, *The Evolution of Modern Capitalism,* chap. i, New Ed.

ships, they employed the same *a pari* argument, drawn not only from the recognized lawfulness of rents, but from the widespread traffic in rent charges. This, again, was an evasion of the fundamental problem of the justification of rents which represented neither risk, labor, nor social service. Some positive justification of the pure interest accruing to investments in trade and industry was, therefore, an ethical necessity. At the beginning of the seventeenth century the classical writers on justice suggested rather than explicitly proposed such a justification when they insisted upon the *productivity* of the goods of commerce and the instruments of industry.

For a long time, however, none of the writers expounded the title of productivity in the explicit, confident, and consistent way in which we find it applied today. A large proportion of the theologians of the fifteenth and sixteenth centuries failed to apply it to the lending of money, as is evident from their rejection of the title of *lucrum cessans*. Another large group of writers hesitated to extend it to the triple contract. As late as the middle of the eighteenth century this inconsistency was committed by some of the ablest theologians. Lugo, Molina, and Lessius were likewise inconsistent when they did not apply this title to money and the instruments of production where there was question of restitution.

The development of theological doctrine in this matter may, therefore, be summarized thus: When the receipt of pure interest first became prominent in connection with rent charges and business partnerships, the writers were content to show that it was as licit as a considerable part of the income of the landowner; later on, when a positive justification of this interest was demanded by the increasing prevalence of it, the title of productivity was formally advanced.

That it was not applied with thoroughness and consistency from the outset, is a fact which is neither surprising nor unique. It merely evinces the limitations of the human mind, and it can be paralleled in the development of every doctrine that is to any degree difficult or complex. The consistent extension of a truth or theory over the whole concrete field to which it applies, is not usually accomplished by one mind or in one year. For many centuries the theologians have taught that the just rate of interest on loans is that which prevails in the open market, or the competitive rate; but few if any of them have yet applied the principle underlying this doctrine to the interest on invested capital. Indeed, the ethical teaching of the medieval and the seventeenth century writers with regard to contemporary industrial practices, was in general much more thorough and consistent than is that of the theologians of the present. To quote Professor Ashley: "No such sustained and far reaching attempt is now being made, either from the side of

theology, or from that of ethics, to impress upon the public mind principles immediately applicable to practical life."[2] If anyone doubt this let him turn to, for example, Lugo's twelve folio pages on the "Contractus Societatis." Every form, element, and relation of partnership as it existed in Lugo's time is described and morally evaluated in the most specific terms. No theologian has attempted to give us anything so systematic concerning the modern counterpart of the medieval partnership, namely, the joint-stock corporation[3].

But the main difficulty still confronts us. It arises out of the fact that for centuries the Church and the theologians condemned interest on money but permitted interest on capital. I shall take this question up in another article.

St. Paul Seminary JOHN A. RYAN, D. D.

Foxe's "Book of Martyrs" and Tyndale's Bible in the Light of Recent Protestant Research

Among the Reformation literature possibly no book was so popular with English Protestants, and none certainly has exercised a greater influence in determining the Protestant view of the Reformation period than Foxe's *Book of Martyrs*. That there was some truth in it nobody would be foolish enough to deny, but that it is a reliable authority on the Reformation period, no scholar would contend at the present time. We wish that those who place Foxe's work side by side with their Bible would turn to Dr. James Gairdner's brief treatment of the value of this book.

"Foxe's aim, then," he says, "was to discredit what he called 'the Pope's Church' by glorifying all who had suffered for their opposition to it during the two centuries before he wrote. Opposition to Rome was to him almost a proof of sanctity; and whoever had suffered for his antagonism to the Pope or the Romish clergy was for that very reason exalted to the dignity of a saint or martyr. Nay more, a man might be guilty of simple felony and hanged as a felon by civil law; yet, if his object had been only by some outrage to attack superstition he was sure of a good place in Foxe's narrative." (*Lollardy and the Reformation in England,* Vol. I, p. 338.)

"Some of those called martyrs met with no violent death; among others, Wycliffe, who, moreover, has the 2nd January assigned to him, when the day of his death was the 31st December. But in several cases

[2] *English Economic History,* II, p. 388.

[3] Cf. an article by the writer in the *American Ecclesiastical Review,* Feb. 1909, on the "Moral Aspect of Stock-watering."

the names in the 'Kalender' are names only, the persons named are quite unknown, and nothing is said in the history itself to enable us to identify them. Putting such cases aside, when we go over the list of known martyrs, it certainly is a strange medley, considering the object for which the work was written. The truth which dispelled the errors of Romanism one might have expected to be harmonious in itself; but Lollards and Lutherans, Zwinglians and Calvinists, are here glorified as if witnesses to a common faith against the corruptions of Popery. Men who strongly upheld and men who strongly denied the Real Presence in the sacrament are here found in the same holy company.... Leaving out, however, the less reputable in the list, the new saints were undoubtedly characterised by discrepancies in their belief which Foxe himself was most anxious to conceal; and we shall see that the heretics of Mary's time were anxious to conceal them also." (Vol. I, pp. 337—338.)

The author supplies examples from which his readers may see the truth of his views about the value of Foxe's book.

* * *

It is often said, too, that before the Reformation in England the Bible was practically unknown, and that the bishops of England were opposed to an English translation of the Testaments. Abbot Gasquet has already shown how unjustly such a charge is levelled at the English bishops, and that eminent Protestant historian, Dr. James Gairdner, while emphasizing their anxiety to secure an English translation, points out how wisely they acted in endeavoring to exclude from England the version made by Tyndale on the Continent in conjunction with Lutheran divines.

"To speak the whole truth," he says, "about Tyndale seems almost an offence to feelings which deserve the deepest respect and consideration." (*Lollardy and the Reformation in England,* Vol. I, p. 367.)

Dr. Gairdner quotes from Tyndale's books, *The Obedience of a Christian Man* and *The Practyse of Prelates,* extracts which will come as a surprise to many who have hitherto regarded Tyndale as partially inspired. It is surprising to find this author, in his anxiety to vindicate Henry's marriage with Catherine on Scriptural grounds, declaring that marriage between brother and sister, a thing rejected by even pagan nations, might be permitted.

The translation made by Tyndale was full of errors. Bishop Tunstall, who was a rather mild opponent, reckons the number of errors found by himself as three thousand; and it is abundantly clear, as Dr. Gairdner says, "that Tyndale's Testament, like his other works, was intended to produce an ecclesiastical and social revolution, of a highly dangerous character, aided by mis-translations of Holy Writ and

sophistical glosses in the margin." (Vol. II, p. 228.) "If the modern reader, however, be disposed to think the censure passed upon Tyndale and his handling of Scripture altogether unjustifiable, it is worth while to consider in what a reverent frame of mind he prepared for press and annotated his English version of the Pentateuch—a work which he had completed only four months before in Germany, and which had already come to be known in England. It had numerous marginal annotations of a biting and sarcastic character.... 'How shall I curse whom God curseth not?' asks Balaam in Tyndale's version (Numb. xxiii. 8), and a marginal note makes answer, 'The Pope can tell how.' Even on the text (Genesis xxiv. 60) 'They blessed Rebekah,' is a sarcastic observation, 'To bless a man's neighbor is to pray for him and to wish him good, *and not to wag two fingers over him*;' and with reference to Genesis ix. 6 ('Whoso sheddeth man's blood,' etc), the bishops in a somewhat lengthy note are spoken of as 'the Pope's Cains,' whom kings should not allow to shed blood without requiring their own in return." (Vol. II, p. 243). These specimens will be sufficient to explain why the bishops of England took vigorous measures to prevent the circulation of such a version of the Old and New Testament.

But the bishops were anxious to give the English people a good translation of the Bible, and actually divided the work of preparing such a version amongst the different members of their own body. But Cranmer and Cromwell were determined to oppose such a publication, and succeeded in forcing a Tyndale-Coverdale translation upon the English Church. The result was seen in 1543, when, owing to the disturbances caused by the scriptural discussions in the churches and in the country, the King was obliged to make new legislation restricting the free use of the Bible by the ordinary faithful.

Modern Judaism[1]

The step which set Liberal or Reformed Judaism on the path of Sadducean rationalism, was taken by Moses Mendelssohn, who lived from 1729 to 1786, when the fashion of the eighteenth century and its pride in natural reason were infecting Modern Judaism. As Friedlander, in his popular work on the *Jewish Religion* (page 17), translates him, Mendelssohn recognized no other eternal truths than those which are not only comprehensible to the human mind, but also demonstrable by human powers. Judaism, he said, has no revealed religion, in the sense in which Christianity has. Laws and rules for conduct in life

[1] Extracts from a paper by Rev. C. S. Hitchcock, S. J., in the *Irish Ecclesiastical Record*, No. 487, pp. 43 sqq.

were revealed to Moses in a supernatural way; but, he added, no doctrines, no saving truth, and no general laws of logic.

The two pillars of Judaism—the belief in the revelation of God to Moses and the expectation of the Messiah—still upheld a positive faith in the supernatural. But for the last hundred years, the reformers, more fatal to Judaism than Alexandrian mysticism, Arabian philosophy, or German Idealism, have been shaking them. Early in 1800, some Jews in Holland rejected the Talmud; but their design to assemble a congress of Jews the following year at Luneville proved a failure. In 1815, however, Jacob Jacobson introduced the Reform into Berlin, and shocked the orthodox by simplified ritual services in German, lay-preaching and the rite of confirmation. Later, towards the middle of the century, the reformers wished to reject not only the laws as to food and fasting, but even the institutions of circumcision and sabbath. Then, in October, 1847, Cahen wrote in the *Archives israélites* (page 801), that so far as the Jews were concerned, the Messiah came on February 28, 1790, with the Declaration of the Rights of Man. Henceforward the reformers speak quite frankly in regard to the Messiah; and it has been truly said of them, that they retain belief in the unity of God and in His promise to place Israel at the head of the nations; but, according to them, the Messianic prophecies must be explained by the Revolution of 1789, and the emancipation of the Jews. Messiah, they will have it, is the whole race marching to the conquest of the peoples.

In a similar mood, some American Jews have avowed the United States to be their Holy Land and the American Revolution their Messiah.

The belief in God remained, but even this was threatened with rejection. In his *Coup d'œil sur l'histoire du peuple juif* (page 20), Darmesteter wrote:—"Suppress all those miracles and all those practices, yet behind all those suppressions and all those ruins remain the two great dogmas that, since the prophets, entirely constitute Judaism, the Divine Unity and Messianism, that is to say, unity of law in the world, and on the earth triumph of justice and humanity. These are the two dogmas which, at the present hour, enlighten humanity on its march in the scientific order and in the social, and which are named in modern language, the one the unity of forces, and the other the belief in progress."

And now, it is frankly confessed by Schechter in his *Studies in Judaism,* (page 183), "Things have advanced so far that well-meaning but ill-advised writers even think to render a service to Judaism by declaring it to be a kind of enlightened Hedonism, or rather a moderate Epicureanism."

Then, at the present moment, and in regard to the Messianic hope

of ancient Israel, the Catholic Church inherits the position of those Jews who accepted our Lord as the Messiah and admitted the nations to the kingdom of God. Modern Judaism stands for the Jews, nationalist in politics and pharisee in religion, who refused our Lord. And Reformed Judaism represents Sadducean rationalism and unbelief. Therefore, since the Church is Israel become universal, and Reformed Judaism tends to apostasy, Modern Judaism is the title proper to those alone who have tried to maintain their national forms to the present day.

The work has never been easy, and daily it grows more difficult. On the one hand, the Liberal or Reform movement troubles the old, shakes the faith of the strong, and fills the young with a spirit of restlessness. Then a weariness of the disputes and an indifference to the historical traditions together with the difficulty of keeping the sabbath combine to empty the synagogues. The *Univers israélite* for August, 1906 (page 590), confessed that the old Jewish life is crumbling little by little in contact with modern civilization. "The ancient monument," it is said, "is already only a ruin which still preserves some majesty. Soon the very ruins will fall into dust. And it will require an effort of archæological erudition to reconstitute it for future generations." Zionism itself, in its method of forming Jewish colonies in Palestine as a refuge from the Antisemitism of Europe, illustrates the secular spirit of many Jews. At their congress in Basle, during August, 1897, there was only one man who dared to urge belief in the Messiah, and to demand a religious basis for their enterprise. In the previous month, the committee of the German rabbis had denounced that very attempt to create a Jewish national State in Palestine as hostile to the Messianic promises, contained in Holy Scripture. But their protest was in vain. How deeply the spirit of secularism has penetrated even the heart of Jewry may be suspected from the number and character of Jews in ethical societies, and from the fact that one synagogue a few years ago was represented by a deputy, well-known as vice-president of a secular society in its neighborhood.

MINOR TOPICS

STATE SUPPORT FOR CATHOLIC SCHOOLS

A committee made up of five priests and five laymen was recently appointed by the local Federation of Catholic Societies of Brooklyn to study the school question under the following points of view: (1) Have the Catholics a legal right to claim State support for their schools? (2) Is it advisable to ask for such support? (3) What practical answer should Catholics give to the school question?

The answers were: (1) Neither in the State and Federal Constitution nor in any positive law enactment is there any clause on which such a claim may be based. (2) Experience teaches, that wherever the State supports the schools, it demands the right of inspection in return. And it is preferable not to ask for State aid, if it is offered under conditions which endanger the independence of the schools. (3) We should at any cost or sacrifice improve and develop our educational system, so that our children need not go out of the sphere of our own influence to finish their education. We may thus work to lead the State to recognize that the parochial school is the ideal school.

This information, culled from *America* (i, 9), deserves the attention of our friends the national officers of the American Federation of Catholic Societies. We have repeatedly advised them to cancel that part of their programme which demands a pro rata division of the public school fund. They can do no better than to substitute therefor a plank based on the declaration of their own local branch at Brooklyn.

WHAT IS THE USE?

We read in the Kansas City *Catholic Register,* Vol. X, No. 37:

"Some months ago a free reading room was opened in St. Aloysius parish. Its main object was to furnish free of charge Catholic periodicals. It was open every week night and on Sundays. The pastors of the church turned in whatever reviews, magazines and Catholic newspapers they subscribed for; a number of parishioners did likewise, and it was surprising to see what a magnificent array of all the latest Catholic periodicals was regularly supplied to those who visited the reading room in the school building. It was not necessary to subscribe for many additional publications; there was abundance of those that before were thrown away or went to waste. The only disappointing feature was that not as many as was hoped made use of the facilities afforded. Too many of our young people prefer card playing and similar amusements to instructive and useful reading."

It is the same old lamentable story. And it once again suggests the query: Why are our young people so stupid and intellectually indifferent? Are our Catholic schools, lower and higher, doing their full duty? And if not, why not? Of what use is it to found Catholic libraries and reading rooms if those for whom they are provided prefer "card playing and similar amusements"?

CATHOLIC WRITERS AND CATHOLIC EDITORS

We have received this rejoinder from the Rev. Henry B. Tierney of Trenton, Mo.:

To the Editor of the CATHOLIC FORTNIGHTLY REVIEW:

Your comment on my recent letter (Mid-June CATHOLIC FORTNIGHTLY REVIEW) is unjust to me and untrue in substance. I informed you that some of the publications referred to often published contributions with no knowledge of the identity of the author, accepting them on merit alone. I have written to the editor of the *Independent* for his statement of the facts. It is not true that much that the said journals print from Catholic sources is of inferior

quality, but rather the reverse. You yourself have stated this undeniable fact in a personal letter to me which lies here before me as I quote: "Catholic writers give their best work to secular periodicals sending to Catholic journals the mere offal." There is more justice in this statement than in the declaration in your comment that "much of what they (periodicals like the *Independent* and the *Lamp)* print from these (Catholic) sources is of inferior quality, so that Catholic magazines, with an eye solely to intrinsic merit, are quite justified in refusing to devote to such poor stuff a portion of their generally far more limited and consequently more valuable space.[1]

Of your antimonious criticism I prefer the latter horn of the dilemma because it is true, whereas the first is false. It cannot be denied that "Catholics give their best work (to quote your own words) to secular periodicals." The reason?

I have stated it clearly in conclusion No. 1 in my recent communication to the REVIEW (p. 365): "Catholic writers (I am *not* a Catholic writer) devote their time and genius to secular journals *because they are driven to it.*"

You have very truthfully said that Catholic writers send their own unappreciative journals their offal. It is to be hoped that it will fructify the barren garden to a degree of fruitfulness in the future.

When will the time come for Catholic editors to be bold enough to discuss in the open light and warmth of honest criticism the defects of Catholic journalism? At present any friendly criticism is met with a storm of abuse, a tirade of provincial cant which must be amusing to intelligent men outside the fold.

How sadly true it is on the other hand that the Catholic editor is "overworked and underpaid."

> Ye editor doth toil from day to day,
> To save the world and earn his paltry pay.

No man in any profession labors harder for less actual compension than the editor of a Catholic journal. His noble work is akin to that of the priesthood, for he, too, is arduously laboring to teach the nations. There should, therefore, exist a close and friendly relationship beetween the Catholic publishers, editors, and the priesthood. The Church must depend much in the future on the efficient aid of journalism; but before this coöperation can become adequately effective, before a mutual understanding blazes the way for new conquests, sacrifices must be made, union must be attained, and fellowship must be established. We have much to learn (and more to avoid) in secular journalism. Our journals must be not only purveyors of the world's Catholic activity and news, but also exponents of Catholic literature. The day for criticism, discussion, and reform has come. Let us have a national congress of Catholic publishers and editors as well as a Catholic Writers' Guild. With cordial best wishes, I am, sincerely yours, (Rev.) HENRY B. TIERNEY, *Trenton, Mo.*

A LETTER FROM JERUSALEM

A friend of ours writes from Jerusalem: Here in Syria the situation is critical and complicated in the extreme. It is *now* known that on or about April 24 last, secret orders were issued from Constanti-

[1] Needless to say, the contradiction with which Father Tierney here charges me, is apparent, not real. When I wrote him that Catholic writers give their best work to secular periodicals, it is quite obvious I did not mean *all* or even the majority of, Catholic writers. With his main contention in his present letter we are quite agreed. —A. P.

nople to begin a general massacre of the Christians. Happily the decree failed of execution owing to the fall of Abdul Hamid. But massacres, more or less general, *did* take place in Adana, and elsewhere. During this fanatical outbreak more than one of our flourishing missions in Northern Syria was laid waste by fire and sword. ....Let us hope that the change of régime in Constantinople may make for real freedom in this country. But it is, I suppose, no secret that the so-called Young Turkey movement has been largely inspired and financed by continental Freemasons. For the rest, I fear that the irresponsible aggregation of races — Arabs, Armenians, Kurds, Bedouins, etc., etc.—which forms the Ottoman Empire, is still far from being "ripe," so to say, for political liberty: at least one and all of these peoples seem to be making the worst possible use of their newly acquired rights and privileges in this line. The government—or rather what is left of it—seems helpless to suppress the excesses and absurdities which are increasing day by day, because authority is no longer respected hereabouts and the soldiers cannot be relied on to enforce order in case of a crisis. Hence a mild form of anarchy prevails, together with a feeling of unrest, tension, and apprehension. It is hard to predict what turn events may take in the near future: in any event our missionaries will have much to suffer, especially in the northern provinces. Here in Judea what is most to be feared, since the victory of the native Greeks over the Hellenic Greeks, is an organized revolt of the native (Latin) Catholics against the various bodies of European religious in Jerusalem, Bethlehem, etc. The way for such an uprising is being prepared by the various "yellow" periodicals which have sprung into existence by the light of the new "Constitution" and which are calling upon the native Catholics to expel the European clergy and to take the charge of the Holy Places, the care of pilgrims, etc., etc., into their own hands. To do this would, of course, be equivalent to "killing the goose that laid the golden eggs," but the people here, in their present conceited frame of mind, care very little about the future so long as they can make some display of independence for the time being.

"KNIGHTS OF THE ALHAMBRA"

In the *Catholic Sentinel* of Portland, Oregon, whose editor is himself, we believe, an ardent member of the "Knights of Columbus," we read (edition of May 27):

"The Knights of Columbus have been subjected to much adverse criticism in the past. But this criticism, for the most part, arose from persons outside the society, who very likely were lacking in correct information. We notice, however, that certain members of the society itself are now among the fault-finders. In fact, a sort of organization of fault-finders has arisen within the society. This new organization seems to think that the rank and file of the society are a poor lot and not fit to associate with the finer spirits of the order. In order to give practical effect to this feeling of superiority the finer spirits have formed themselves into what we believe they call the 'Knights of the Alhambra.' As far as we can learn, the Alhambrans have not reached the West as yet. Of course the real crême de la crême of the society

is to be found in the West, and if merit really counted the Knights of the Alhambra would have been started on the Coast. It is this unwarranted slight which has been put upon the western members that leads us to believe the whole Alhambran movement a bit of snobbery unworthy of the great society which shelters it."

On the "Alhambra" see the CATHOLIC FORTNIGHTLY REVIEW, Vol. xiv, No. 6, p. 181; Vol. xv, No. 5, pp. 143 sqq.; No. 13, p. 412; No. 16, pp. 507 sq.

THE STORY OF DAVID AND GOLIATH AS TOLD BY REV. BILLY SUNDAY

Here is the story of David and Goliath as, according to *Harper's Weekly*, it was recently told by Rev. Billy Sunday, with appropriate gestures, to a rapt congregation of 8000:

"And so David's pa comes up to him where he was working in the field and says: 'Dave, better go up to the house. Your ma's anxious about the other boys fighting in the army: hasn't heard from them by phone or anything, and she'd like you should look them up. So Dave hops on a trolley and hikes to the front and stays there with his brothers overnight.

"In the morning old Goliath comes out in front of the Philistines and dares the Israelites to fight him.

" 'Who is that big stiff making all the big talk out there?' says Dave.

" 'Why, that's the head cheese, the big noise,' says his brothers.

" 'Why don't some one soak him one?' asks Dave.

" 'We've all got cold feet," says the Israelites.

" 'You fellows make me tired,' says Dave, and he hikes out to the brook, gets four pebbles in his shepherd's sack, slams one at Goliath and soaks him in the coco between the lamps. Goliath goes to the mat, takes the count, and Dave pokes him in the slats, chops off his block, and the whole Philistine gang skidooed."

A HISTORY OF THE COMMANDMENTS OF THE CHURCH

At last we have a history of the Commandments of the Church. It is by the Abbé A. Villien, of the Institut Catholique de Paris and bears this title: *Histoire des Commandements de l'Église* (xii & 357 pp. 12mo. Paris: Librairie Victor Lecoffre. 1909. $1.10 net). In a review of this interesting volume the *Homiletic Monthly* writes as follows:

This work supplies a need; until now we have had no study on the history of the Commandments of the Church, and the Abbé Villien, prepared by long researches and a knowledge of the historical method, tells us in easy French and in an interesting way the story of the Commandments of the Church, one by one, from their very origin throughout their development to their present form. It is interesting indeed to trace the development of these Commandments; at first the fervor of the Church's children did not demand precepts, but only direction and instruction; then with the spread of the Church and the admission of almost the entire world into her fold, we see how the Church is forced to make precepts and offer sanctions in both the

spiritual and temporal order, and then little by little during the ages we notice the gradual easing of these commandments; this is most marked in the precept of fast and abstinence.

Some people in trying to find an apostolic origin for the present list of precepts will be surprised to learn that no mention of it is made in that model Catechism of the Council of Trent, the work of the best theologians and most learned bishops of the century, and addressed "ad parochos" by the saintly Pope Pius V in 1566. It is strange, too, that even in our day the ritual for the sacrament of baptism makes no explicit mention of these precepts and does not even include a promise to live up to them; perhaps the very fact of asking admission to the Church was sufficient manifestation on the part of the candidate that he intended to obey her in all things. Nor does the omission of the Catechism of the Council of Trent prove anything against these commandments; they were known and practiced long ages before. By frequent legislation in ancient synods and councils, the Church had constantly held these precepts before the faithful; even in the century previous to the Council of Trent in both Italy and France there existed lists of these commandments; the modern list seems to date from between 1450—1500. It is interesting, too, to note how the bishops never considered the list as absolute; they changed it to suit times and conditions; in one place it contained four precepts, in another ten. The observance of Sundays and holydays by hearing Mass and abstaining from servile work, the different fasts and abstinences, annual confession and paschal communion (in their final form the work of the Fourth Lateran Council, 1215) seem always to be included; the support of church and pastor, the solemnization of marriage, the avoidance of excommunicated persons appear only irregularly.

The author tells us that the most comprehensive list is found in the new Catechism of Pope Pius X.

Besides this general introduction, M. l'Abbé Villien devotes a chapter to each commandment, showing its origin and development, noticing the obstacles and sanctions.

It is a most useful book, and we join with the *Homiletic Monthly* in recommending it to the clergy and all those who wish to know better their obligations as Christians.

AND THESE ARE OUR "BEST" CATHOLICS!?

Bishop Muldoon of Rockford, who himself, it is claimed, belongs to the "Knights of Columbus," at a K. of C. banquet recently given in his honor at De Kalb, Ill., emphasized the fact that "much that might be done by the members of our great organization [we quote from the semi-official *Columbian*, Chicago, Vol. xli, No. 18, editorial page] is being left undone."

"What are you doing?" he exclaimed. "Are you true to the Order, membership in which you boast? Are you true to the Church of which you claim your Order is a strong supporting arm? Not one of my hearers would answer me other than in the affirmative to both of these questions. Then let me ask: Have you a pew in your church? Do you contribute to the support of your pastor? Are you active in

works of charity? Do you support the St. Vincent de Paul, or any other kindred society? Are you true to your brother? Do you support Catholic education? Do you subscribe for a Catholic paper? Do you read and support Catholic literature? Can you stand up in your council and state the attitude of the Church on Socialism or on divorce?"

The Milwaukee *Catholic Citizen* in commenting on the address (Vol. xxxix, No. 29), says that Msgr. Muldoon "indicated a desire that the questions [above quoted] should hereafter be put to [all] candidates for admission to the order," and ardently adds: "We second the motion." The Chicago *Columbian* on its part confesses gloomily (ibid.):

"Unfortunately we must admit that a very large proportion of our membership would have to answer many of the questions stated in the negative, and thereby confess that they fall below the standard even in the first tokens of knighthood."

TO CLEAN UP THE NEWSPAPERS

One of the worst contributing causes to the "sowing of wild oats" by young men is the quack advertisement in the average newspaper that practically says to him, and says in the most convincingly-worded language: "Go ahead, and we shall take care of the consequences." In the confessions of hundreds of young men this contributing cause has been revealed. The wise-headed legislators of Massachusetts are trying to clean up the newspapers by means of the subjoined law, recently passed:

"Be it enacted, etc., as follows: Whoever publishes, delivers, distributes, or causes to be published, delivered or distributed, any advertisement, statement or notice, other than a label which is attached to a bottle or package of medicine, or which is contained in a sealed package of medicine, describing the causes, symptoms, sexual organs, for the purpose of calling attention to or advertising a person or persons from whom, or an office or place at which, information, treatment or advice may be obtained concerning such diseases or conditions, shall be punished by imprisonment for not more than six months, or by a fine of not less than fifty nor more than five hundred dollars, or by both such fine and imprisonment."

It is a good law, and its enforcement will no doubt have a salutary effect. What the State can do to safeguard the young, it should do, and we second the motion of the editor of the *Ladies' Home Journal* (May), that a similar law be passed in every commonwealth of the Union, though we do not share his apparent confidence that vice can be cured by legal enactment.

MORTALITY FROM CONSUMPTION IN DUSTY TRADES

"The mortality from consumption in dusty trades" is the subject of an article by Frederick L. Hoffman in Bulletin No. 79 of the U. S. Bureau of Labor, Department of Commerce and Labor. The writer discusses the processes and working conditions in occupations where, because of dust, the employment is injurious to health and leads to the development of consumption in particular. Much valuable material from official sources and from insurance mortality experience is also

presented, showing the excessive mortality in dusty occupations. Forty-two occupations are considered, divided into four groups according as they are subject to exposure to metallic dust, mineral dust, vegetable fiber dust, or animal and mixed fiber dust.

Of the deaths from all causes among males 15 years of age and over in the registration area of the United States, 14.8 per cent were from consumption. According to industrial-insurance experience the corresponding proportions were 36.9 per cent for occupations exposed to metallic dust, 28.6 per cent for those exposed to mineral dust, 24.8 per cent for those exposed to vegetable fiber dust, and 32.1 per cent for those exposed to animal and mixed fiber dust. The occupation showing the highest consumption mortality was grinders, among whom 49.2 per cent of all deaths were from that disease.

In each occupation group the highest consumption mortality was among persons from 25 to 34 years of age, the proportion of deaths from consumption for that age group being 57.2 per cent in occupations exposed to metallic dust, 47.6 per cent in those exposed to mineral dust, 53.9 per cent in those exposed to vegetable fiber dust, and 53.3 per cent in those exposed to animal and mixed fiber dust, as compared with 31.3 per cent for males in the registration area.

In conjunction with the industrial-insurance mortality experience, occupational mortality statistics are presented from the reports of the United States Census, British official reports, and the occupation mortality statistics of Rhode Island, which furnish additional evidence of the health-injurious effects of exposure in the occupations considered. These injurious effects are reflected in the comparatively small proportion of persons of advanced years, a higher general death rate, and very high specific death rates from consumption and other respiratory diseases.

It is the opinion of the author that by intelligent methods of ventilation and dust removal the consumption death rate among wage-earners can be reduced from 2.2 per 1,000, the rate based on the number of deaths among gainfully employed persons 10 years of age and over in the registration States in 1900, to 1.5 per 1,000, the average rate for 200 small cities, as shown in the mortality statistics of the United States Census for 1901 to 1905. Such a reduction, the author estimates, would result in an annual saving of 22,238 human lives and would add 15.4 years of life for every death from consumption avoided by rational conditions of industrial life. Such a gain would represent a total of 342,465 years of additional lifetime, and by just so much the industrial efficiency of the American nation would be increased. Placing the economic value of a year's lifetime at only $200, the total average economic gain to the nation would be $3,080 for every avoidable death of a wage-earner from consumption, representing the enormous total of $68,493,000 as the aggregate annual financial value in the probable saving in years of adult human life. With such results clearly within the range of practical attainment, even considering the matter purely from the economic point of view, nothing within reason should be left undone to prevent that needless, but now enormous, loss of human life from consumption due to the unfavorable conditions in American industry.

FLOTSAM AND JETSAM

The editor of the Milwaukee *Catholic Citizen* informs us that his "Six American Cardinals" outbreak in the April (not the May) number of the *North American Review* was *not* inspired from St. Paul. Certain features of that article, combined with some subsequent utterances of its author in the *Catholic Citizen* (which we have unfortunately neglected to preserve), led us to believe that it *was*. Having given public utterance to this belief in our No. 12, p. 377, we note Mr. Desmond's denial. But why should the *Western Watchman* (Sunday ed., Vol. XXII, No. 31) refer to our frankly expressed opinion as "a very nasty insinuation?" Does he not agree with Mr. Desmond and the *Modern Catholic Magazine,* to which the Milwaukee editor's *North American* article may be said to have given birth, that the plea for six American Cardinals is eminently fair, just, and opportune?!

*

The *Ave Maria* (xlviii, 25) calls attention to an exhibit at the Alaska-Yukon-Pacific Exposition at Seattle which should have special interest for Catholic visitors. This exhibit, which has been prepared by Mr. George W. James, under the direction of the Smithsonian Institution and the Bureau of Ethnology at Washington, includes memorials and relics of the old Franciscan missions of California: bells, books, paintings, statues, vestments, candlesticks, manuscripts,—in a word, everything portable and procurable from all parts of the State; also models of the missions in their original state, and photographs of present ruins and restorations.

*

The new Jesuit *America: A Catholic Review of the Week* is improving with every number, and one does not need to be a prophet to predict for it a long and useful career. The reverend editors could render their magazine indispensable for a certain numerous class of readers if they would undertake to publish regularly, as soon as feasible after official promulgation, faithful English translations of all important new encyclicals, briefs, constitutions, and decrees appearing in the *Acta Apostolicae Sedis.*

*

At a "grand initiation" of "Knights of Columbus" held at Waco, Tex., recently, the Rev. P. J. Clancy in an "inspiring sermon," according to the official organ of the Order for Texas, (the *Southern Messenger,* Vol. xviii, No. 18) said, "No higher purpose could be advanced than the one which Columbianism [i. e. the Order of the K. of C.] proclaimed to the world. It had the same foundation as the Catholic Church and would withstand all storms."

We all know that Holy Church has Christ's promise that the gates of hell shall not prevail against her. But it would seem to require the prescience of a prophet to extend this promise to a purely human organization—and such a precarious one at that as the K. of C., which does not even claim to be a Catholic society, but merely "a society of Catholics." Perhaps Father Clancy is only an enthusiast whose imagination occasionally plays battledore with his judgment.

Rarely if ever has a newly appointed American bishop been received with such enthusiasm in his diocese and praised so lavishly in the Catholic press of the entire country as Msgr. Farrelly, the new ordinary of Cleveland. "Ne laudes episcopum in principio operis sui," discreetly warns Father Phelan in the *Western Watchman* (Sunday edition, Vol. XXII, No. 29).

*

The *Providence Visitor* (xxxiv, 36) calls attention to a curious slip in Mr. Wilfrid Ward's story of the life of Pope Leo XIII, just reprinted as one of the ten biographies which form the subject matter of his latest book. "In 1878, Ward was a theological student in the Collegio Inglese in Rome and on one occasion enjoyed the honor of an audience with the newly-elected Pope Leo XIII, who talked to him in the most gracious manner for an hour under the impression that he was a son of John Henry Newman! Mr. Ward naturally enjoys this on the Pope, but on the next page he shows how perfectly proper it is for a British gentleman, litterateur, and editor, to be indifferent to so negligible a thing as the geography of the United States, for he says that the Pope founded a Catholic University at Baltimore as well as the North American College in Rome! A little thing like mistaking Baltimore for Washington or North American for Canadian is but an indication of European superiority."

*

Father Juan B. Ferreres, S. J., the eminent moralist and authority on Canon Law, says on page 127 of his valuable work, *The Decree on Daily Communion* (English edition, B. Herder, 75 cts. net), which is prefaced by a letter of commendation written by Cardinal Merry del Val in the name of the Holy Father himself:

"Nothing has been settled so far respecting the age at which Children have to make their first communion..... Perhaps we are correct in saying that His Holiness will issue some directions on this point, recommending that children who have reached the age of reason should be allowed to approach the Holy Table."

*

Christianity is hated and reviled by many of our modern writers, simply because it exalts chastity. Let us try every new doctrine by this test—says Dr. Robertson Nicoll in the *British Weekly*, a Nonconformist English journal, of Feb. 18, 1909.—We are told that marriage is to be put on a new basis, that the causes for divorce are to be extended, that lives are not going to be spoiled for one mistake, and all the rest of it. This is the exoteric teaching. This is all that it is safe to say in the meantime in the presence of the people, but the esoteric teaching, and sometimes the practice, is much more advanced. There is a true instinct under all this. It was Christianity that created the virtue of purity, and it is Christianity alone that can save it. Christianity opposes the progress of Apollyon in his path. Christianity maintains the sanctity of marriage and of the family. It is no wonder, therefore, that it should be viewed as an irreconcilable enemy, to be overthrown at any cost.

"The cordial expression of good will cabled by President Taft of the United States to the Pro. Grand Master, Lord Ampthill, fills me with delight," writes Alexander C. A. Higerty, "Past Grand Standard Bearer, Grand Lodge of England," in a letter to the *New York Times* (June 5). And to further emphasize the bond of brotherhood and sympathy that unites the Freemasons of England with their American brethren, he adds:

"Should Mr. Taft at any time visit the Grand Lodge of England he will be gratified to find that his great predecessor, Gen. George Washington, occupies a place in our hearts. A life-sized portrait of that distinguished soldier, statesman, and Mason hangs in a most conspicuous place on the walls of the Grand Lodge Building."

*

Henry Murray, brother of the late David Christie Murray, in his recently published memories, *(A Stepson of Fortune),* tells this characteristic story of Herbert Spencer:

Walking up and down the lawn of Buchanan's house in Maresfield Gardens, I told him, in a momentary absence of our host, what a load of personal obligation I felt under to *First Principles,* and added that I intended to devote the reading hours of the next two or three years to a thorough study of his entire output. "What have you read of mine?" he asked. I told him.... "Then," said Spencer—and it was the only time I have ever heard such a counsel from the lips of any writer regarding his own work—"I should say that you have read quite enough." He fell silent for a moment, and then added, "I have passed my life in beating the air."

*

Our good friend Father Paschal Robinson, O. F. M., has recently visited Egypt, Cyprus, Armenia, and Syria, collecting data as to St. Francis's sojourn in the Orient, for his forthcoming biography of the "Poverello." He writes to us under date of May 23: "Of late my 'Franciscan studies' have been rather relegated to the back-ground by other more pressing if less interesting labors. I hope, however, to publish my little book on St. Clare shortly: it is about ready now."

*

Msgr. D. J. O'Connell shares the fate of his two predecessors, Msgr. Keane and Dr. Conaty. In congratulating the Rev. Dr. Thomas J. Shahan upon his appointment to the office of Rector of the Catholic University of America, the Rev. D. S. Phelan says in the *Western Watchman* (Sunday edition, Vol. XXII, No. 28):

"Dr. Shahan has the distinction of being the first university man that has been at the head of that institution. Others have been great, maybe greater, than he, but he is by training and life-long occupation a university man, and brings to the office of rector that flavor and temper so necessary to one who presides over a real university. During Dr. Shahan's term we shall hear more of the university, and less of its Rector."

Is there new hope for the University?

*

A Catholic literary man may obtain a position as assistant editor and proofreader for an English monthly by addressing: A. Z., The Catholic Fortnightly Review, Bridgeton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—*The Decree on Daily Communion: A Historical Sketch and Commentary by Father Juan B. Ferreres, S. J., Professor of Moral Theology and Canon Law. Translated by H. Jimenez, S. J.* (168 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1909. 75 cts. net) comes to us with the special commendation of the Holy Father. The author traces the history of the long controversy which has been happily ended by the decree "Sacra Tridentina Synodus." The work is written particularly for the use of the clergy, but it treats of a subject which must be of interest to all the faithful, since to each and every one are addressed the counsels of Pius X and the favors granted for frequent and daily communion.

—The current number (VII, 2) of Herder's *Biblische Zeitschrift* (quarterly, $3.50 per annum) contains articles on the canon of the Old Testament according to Flavius Josephus, St. Jerome and Psalm XIII, critical observations on the text of Proverbs, the unity of the Book of Wisdom, Aretas IV, King of the Nabataeans, etc. Prof. Schulz of Braunsberg submits (pp. 151 sqq.) several New Testament passages (1 Cor. I, 14—16; Math. XXVII, 6 sq. and Acts I, 18; Math. I, 8) which contain statements of fact apparently contradictory and false. Strangely enough he makes no attempt to solve the difficulties. The bibliographical survey (New Testament literature 1908) is, as usual, quite complete and extremely valuable for Biblical scholars, to whom the *Biblische Zeitschrift* cannot be too often or too urgently recommended.

—Volume VIII of the excellent "Bibliothèque Apologétique," published by Gabriel Beauchesne and Co. of Paris, is devoted to the difficult but always important question of the relations existing between nature and grace. Attempts to define this relation philosophically have been made since the "début même de la théologie médiévale." In the three first chapters the author analyzes the views on the supernatural held by the leading theological schools of the Thomists, the Scotists, and the Augustinians. But Ligeard wishes to present a practical study of this question. Then he asks: "To what extent can the solutions which the theologians of these older schools have offered, guide us in our present search?" Of what value are they to the modern apologist? He answers these questions in the fourth chapter, "L'Utilisation de la théorie scholastique." It is hardly necessary to state that this chapter constitutes a strong refutation of that beloved hobby of some modernist theologians, the doctrine of "immanence." (*La Théologie Scholastique et la Transcendance du Surnaturel, par H. Ligeard, Professeur d'Apologétique à l'École de Théologie de Lyon-Francheville.* Paris: Gabriel Beauchesne, rue de Rennes, 117. fr. 1.50.)

—It is not often that the founder and first pastor of a parish lives to write that parish's history upon the occasion of its silver jubilee, and performs the task with such literary skill as the Rev. A. J. Thiele of Chicago has done in his *Geschichte der St. Aloysius-Gemeinde: Festschrift zum silbernen*

Jubiläum. Nach schriftlichen Aufzeichnungen und persönlicher Erinnerung zusammengestellt (73 pp. 8vo. Chicago: C. M. Staiger Printing Co. 1909). Father Thiele writes not only with a fine command of style but with refreshing candor. His parish history is an interesting and valuable monograph.

—The indefatigable Fr. Meschler, S. J., after having presented us with larger works on the spiritual life, all of them breathing the spirit of solid Christian asceticism, is now collecting his minor essays under the title of *Kleinere Schriften.* They bear on various phases of the life of Christ and on some of the mysteries of our holy faith. The third volume of this new series is now before us. If Father Meschler's meditations on the life of our Divine Savior are characterized not only by their spirit of fervent piety but also by a certain poetic charm of expression, which make his books delightful reading—this is even more noticeable in these shorter papers. Four in this number are devoted to a consideration of the Christian's holiest treasure —the adorable Sacrament of the Altar. How full of meaning to the Christian soul is the title "Christlicher Frühling" for the considerations on the miracle of the multiplication of loaves and holy Communion! *(Gesammelte Kleinere Schriften von P. Moritz Meschler S. J. Drittes Heft: Aus dem kirchlichen Leben.* B. Herder. 1909. 75 cts. net).

—To Herder's well-known "Aszetische Bibliothek" has now been added the second volume of *Erste Unterweisungen in der Wissenschaft der Heiligen* by V. Rev. P. Rudolph J. Meyer, S. J. This is a translation, by Joseph Jansen, S. J., of the second volume of the distinguished author's *First Lessons in the Science of the Saints—The World in Which We Live.* Of this German translation we can, of course, but repeat what has been said in praise of the original English edition in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XV, p. 219. We must add, however, that unlike most of Herder's publications, this series is not distinguished for attractive binding. *(Die Welt, in der wir leben. Von Rudolph J. Meyer, S. J.* B. Herder. 1909. net $1.10).

—*Am sonnigen Hang. Neueste Lieder und Gedichte von Johannes Rothensteiner.* The "poet priest of St. Louis" here offers us the latest sheaf of his poetic musings. Those who are acquainted with his *Indianersommer* and his *Hoffnung und Erinnerung,* know that Father R. is equally happy whether he sings the beauties of nature or the joys and sorrows of man's earthly pilgrimage. In this latest collection our genial friend again appears before us as a genuine bard clothing his poetic fancies in graceful language, happy alike in describing "Spring in the Ozarks" and interpreting the plaint of the factory girl ("Das Mädchen aus der Fabrik"). How refreshing to turn from the pessimism of many of our modern German lyrists to the hope and confidence voiced in the poem "Zuversicht" at the beginning of this enjoyable little volume! (B. Herder).

—One of the pestiferous errors, or rather series of errors, condemned in the Encyclical "Pascendi" is that concerning the person and work of our Lord and Savior, Jesus Christ. They are

bunched together in propositions XXVII—XXXVIII of the Decree "Lamentabili." According to Modernist teaching we "must distinguish between the historical Christ and Christ as the object of faith." Other strange teachings condemned in "the Syllabus of Pius X" are that Christ, the Son of God, was not conscious of this sonship, nor even of His messiahship, that the title "Son of God," so often used in the Gospels, "by no means signifies that Christ is the true and natural Son of God." It was on account of such pernicious errors that the Encyclical brought the well-deserved charge of "sacrilegious temerity" against the Modernists. A thorough and convincing exposition of one of the fundamentals of our faith—viz., that "Christ is the Son of the Living God," directed especially against the leaders of the modern school of pseudo-theologic science and answering their arguments on their own ground, is *Das Evangelium vom Gottessohn. Eine Apologie der wesenhaften Gottessohnschaft Christi gegenüber der Kritik der modernsten deutschen Theologie. Von Dr. theol. et phil. Anton Seitz* (B. Herder. 1909. $1.85 net.) The sub-title plainly indicates the scope of this work, which must be considered as one of the most profound and erudite contributions to recent apologetics. The "most modern German theology" here dissected is chiefly that of Harnack, Pfleiderer, Bernard Weiss, and Holtzmann. Even a rapid perusal of Professor Seitz's book will suffice to make good his modest claim that "on account of its positive theological character, from the view-point of the most recent criticism, this attempt to establish the true Sonship of God as verified in Christ, should prove of interest above all to teachers of religion."

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The Song of the Birds

I love to hear the Blackbird sing,
I love to hear the Jay;
There's praise to God in Robin's hymn,
There's rapture in his lay.

I love to hear the praises of
The gushing Nightingale;
There's inspiration in the ode
Of Bluebird in the vale.

I love to hear the Lark at dawn,
With music throb his soul;
The Bobolink doth tremble with
A joy he can't control!

I love to hear the fulsome note
That wakes the deep Night's hush,—
The wise old Owl's sad, dismal hoot;
I like to hear the Thrush.

And sometimes when my heart 's depressed,
Just every now and then,
I like to hear the cheery note
Of little Jenny Wren!

Trenton, Mo. (Rev.) HENRY B. TIERNEY

The Social Question in America

THE exhaustive reports put forth by the Sage Foundation and the Pittsburg Survey on conditions of living among the wage-earning classes in New York City and in Pittsburg are truly painful reading. In the words of the N. Y. *Independent,* whose synopsis we use (No. 3,146), it is impossible to discredit these reports as sensational representations by Socialistic agitators, for they come from the other side of the "class struggle" field, and they summarize researches made and reported by non-Socialistic investigators. Neither can they be brushed aside as descriptions of the misery of shiftless and idle folk, on whom it were useless to waste sympathy. They are pictures of the life-wasting toil, the hopeless struggle, the pitiable misery of the people that are creating fabulous wealth for men whose fortunes

long since surpassed the mythical riches of the Midases and Croesuses of ancient days.

The Sage Foundation Report, which is entitled: "The Standard of Living Among Workingmen's Families in New York City" is the work of Prof. Robert Coit Chapin, of Beloit College. The purpose of the inquiry was to ascertain whether, as a rule, prevailing rates of wages in that city are adequate to maintain the physical, mental, and moral efficiency of the wage-earning population. The report shows conclusively that they are not. Or, to put the matter in equivalent, but perhaps more significant terms, unless the prevailing rates of wages in New York City can be increased, we must face the certainty of a progressive deterioration of the working population. The question discussed is not one of "fairness," or "justice," or the "natural rights of man." It is the purely practical one of social economy.

For the purposes of the investigation, families consisting of father, mother, and three children under fourteen years of age, were selected, and their expenditures were carefully itemized. These include not only the necessaries, food, shelter and clothing, but also such outlays as those for insurance, education, recreation and alcoholic drinks. About four hundred schedules are tabulated and analyzed. The food values are subjected to a yet further analysis made by Dr. Frank P. Underhill, of Yale University. The incomes vary from $600 to $1.100 and more. It is shown that to a great extent even these incomes include earnings by mothers and children, and payments by lodgers. Overcrowding and underfeeding are the general consequences of the attempt to maintain small families on such incomes under prevailing New York prices for rent and food.

If this showing for New York City is distressing, what shall we say of conditions in the greatest steel-making city of the world, revealed by the Pittsburg Survey? This was a much more extensive investigation, and it was conducted by the most competent and fair-minded experts that could be obtained in this country. The labor reports have been prepared by Prof. John R. Commons, of the University of Wisconsin, secretary of the American Association for Labor Legislation; John R. Fitch, of the University of Wisconsin; Mrs. Florence Kelley, ex-State Factory Inspector of Illinois; E. B. Butler, of the staff of the Russell Sage Foundation; Miss Margaret F. Byington, formerly District Agent of the Boston Associated Charities; Miss Lila V. North, of the Woman's College of Baltimore, and Miss Crystal Eastman, of the New York Bar. Their findings have been published by *Charities and the Commons,* of New York city.

It is shown that systematic overwork is pushed to the point of manifest cruelty, especially in the steel mills and railway switch yards,

where the working schedule is a twelve-hour shift for seven days in the week. Wages are everywhere adjusted to the needs of the single man in a lodging house, and not to those of the head of a family. Family life is destroyed, not in any imaginary way, but by the appalling number of preventable accidents, and a typhoid fever rate that has already been commented upon throughout the civilized world as a disgrace to the American people, to say nothing to the shameless "better element" of Pittsburg itself.

The heartless indifference of the wealthy class of Pittsburg to sanitary conditions, and to industrial accidents, is the most astounding disclosure of this investigation. If the cold, hard facts were not here so presented that there can be no blinking them, we could not have believed that in this age of so-called civilization such callousness could be found in any respectable community. To say that the well-to-do population of Pittsburg, piling up wealth as it has almost never before been accumulated, has hitherto shown an utter disregard of civic and moral obligation, is to state the case in the mildest terms that can be employed.

It is to be hoped that the publicity given to such deplorable conditions will go far to check the worst abuses; but it would be vain to expect than anything outside of a thorough-going social reform movement, based upon Christian principles, can set in operation the moral and legal forces of betterment. It is out of conditions such as those revealed by the Sage Foundation Report and the Pittsburg Survey, that Socialists are bred, and unless these evils are remedied before it grows too late, Socialism will some day in the not too distant future overturn our present economic system to substitute therefor the greatest tyranny the world has ever seen. *Videant consules!*

New Light on the Relations Between Christianity and Buddhism

By the critical methods of modern scholarship not only are ancient records made to give testimony to the truth, but such unwritten relics of the past as paintings, sculptures, monuments, nay, even the products of handicraft, like weapons, tools, implements, are skilfully interpreted in order to throw light upon unsettled questions. To a careful, comparative study, in the light of contemporary records, of these material products of a bygone civilization, historical science owes much of its development. The studies on the old question of Buddhistic-Christian coincidences, embodied by the learned Orientalist, P. Joseph Dahl-

mann, S. J., in his two sumptuous volumes on India, recently published[1], give splendid evidence of the historic value of such relics to the trained investigator. Equipped with a profound knowledge of the languages and literature of ancient India—both the early Vedic and the later classical Sanskrit—enjoying exceptional advantages for a study of the country and its people, it is not strange that Dahlmann should have achieved rich and unexpected results,—results which must be reckoned with by scholars and which will give special concern to those devotees of the new science of comparative religion who like to construe every apparent coincidence between Christianity and non-Christian religions in a sense hostile to the former. Catholic scholarship has not failed to recognize the apologetic value of Dahlmann's researches, and two lengthy reviews of his work (one by Fr. Beissel in the *Stimmen aus Maria-Laach,* 1908, 9. Heft, the other by Professor Schulte of Paderborn in the new review, *Theologie und Glaube,* Jahrg. I, 1909, 2. Heft) lay particular emphasis on his inferences from the study of Hindu art as throwing new light on the relations between Christianity and Buddhism.

In the first place, in all so-called parallel studies between Christian and Buddhist ritual and liturgy, as well as between the founders of these two religions, it is to be borne in mind that there is no conclusive evidence that any Buddhistic document of pre-Christian date has reached us in its original form. As has been often observed, the Hindu mind lacks the historic sense. A few centuries more or less signified little to the poets and dreamers by the Ganges, who loved to dwell in the mystic past. Buddhism with its dread of re-incarnation and its longing for Nirvana, was not apt to rivet the attention of its seers and sages upon the flow of time. It merged the present in the past, and regarded the future as a continuous re-birth of that which was.

This want of historic perspective in the Buddhist teachers and prophets has led to hopeless confusion in the chronology of their religious literature. Critical research has not yet been able to separate later accretions from earlier traditions, nor is it known how much of what is today called Buddhist doctrine derives its origin from Buddha. Thus the Buddhist work *Pradschna Baramita* ("Completed Wisdom") contains in its oldest form 8000 articles, in the next recension, 28,000, and in the last, 100,000 articles. Hence there is good reason to ask, Was not this or that point, perhaps even a great deal of what renders Buddhism similar to Christianity, borrowed from early

[1] *Indische Fahrten*—two richly illustrated 8vo volumes. B. Herder. Net $6.50. We trust that no one will let the vague and somewhat unpromising title deter him from purchasing and studying this collection of scholarly, superbly illustrated, and absorbingly interesting studies in the weird civilization of the Far East.

Christian sources, and incorporated into Buddha's system long after his death? This much at least is now certain, that in more ways than has heretofore been suspected, the East is a debtor to the West. In illustration of this point we refer to the conclusion of our recent paper on Zoroaster (CATHOLIC FORTNIGHTLY REVIEW, xvi, 4, 110): "A still deeper study of the sources, especially of such new sources as are likely in the course of time to be opened on this, as they have already been opened on so many other subjects of ancient history, will perhaps show that like Buddhism, Zoroastrianism received from Judaism and early Christianity far more than it gave to them." In a note to this passage reference was made to an article by Prof. Arthur Lloyd, who gives evidence to show that much of Japanese Buddhism may be traced to early Alexandrine Christianity.

While in the "Indian Museum" at Calcutta, P. Dahlmann was struck by the remarkable differences observable in the Buddhist sculptures there displayed. In the halls devoted to remains from Barhut, representing work from the time of King Asoka (died 223 B. C.), there rules the pure, unmixed Hindu style in ornamentation as well as in grouping, and in the figures themselves. "The men and women are of Hindu type. Their life revolves in the sphere of the ancient Hindu, whether it be a scene depicting manners at court, or the profession of the warrior, or everyday life." (*Indische Fahrten,* II, p. 99).

In the hall containing memorials from Gandhara there dominates quite a different style. "At the very entrance we are surprised by a capital (the upper member of an architectural column) in which we at once recognize the richly developed form which the Corinthian capital assumed during the period of the Roman emperors. The Roman composite capitals are to be seen again and again, on a smaller scale, now with the image of Buddha, now without it. The adjoining Gadhara and Asoka halls of the Museum seem to represent two fundamentally different phases of Buddhism.... While the figure of Buddha completely disappears in the sanctuaries of Santchi and Barhut, it becomes *the* conspicuous object among the memorials of Gandhara.... His upright figure is clad in the antique garment with ample folds, so frequently found in the later Roman sculptures." (*Ib.,* II, p. 100).

Again, the image of Buddha is nowhere to be found among the monuments of Central India, in Santchi and Barhut, but is met for the first time in northwestern India, in the district of Gandhara. But here he is represented not in Hindu trappings, but in that garb which was worn during the period of the Roman emperors at Antioch and Alexandria, at Palmyra and Baalbeck. The facial expression, moreover, and the contour of Buddha's figure, show Western influence.

From these and many other data Dahlmann gathers that since

the first centuries of the Christian era there has obtained a radically different conception of the personality of Buddha than in the previous period. "Gandhara, nay, the entire valley of the Cabul, became, in the true sense of the word, another Holy Land, a second birth-place of Buddhism." Parallel with this change in the representation of the master's image, went a remarkable change in his teachings. The older Buddhism insisted on liberation from pain and sorrow as the main object in life. Buddha was represented as teaching men the way to escape these evils. Faith in his teachings was held out as a sure means of neutralizing the sorrows of existence. This idea finds expression in the older Buddhist monuments. Buddha is not a god, he is not the redeemer, he is not a supernatural being; he is a mere man and remains one even when he becomes "the Enlightened One," the real Buddha.

But in Gandhara a new school arises, which maintains its authority even today throughout the countries that accepted its teachings. This new school is the "Mahayana" (great wagon) as opposed to the older school, whose teachings are embodied in the "Hinayana" (small wagon). This new cult originated between the first and the third centuries after Christ. Its central object is Buddha Maitreya, who, instead of the older Buddha Gotama, becomes the object of this new cult only after undergoing a radical transformation. Buddha Maitreya is not a mere man or a merely human teacher and herald of redemption; he is a merciful savior, who at some future time will come to redeem the world. The teacher becomes a redeemer, the man becomes God, and is henceforth represented as divine in every phase of the religious cult. It is precisely at this juncture that the great religious teacher no longer appears in Buddhist art as the placid ascetic, immersed in contemplation, but is depicted in the flowing garb commonly worn throughout the Graeco-Roman world during the first centuries of the Christian era. (*Ib. II*, p. 110.)

There is, therefore, a marked difference between the old Buddhist sculptures from Santchi and Barhut, in the region of the Ganges, and the later Buddhist memorials from Gandhara in the Cabul. Whence this change? Religious art, especially in the Orient, is the reflex of religious teaching. As we have seen, the new and characteristic idea embodied in Buddha Maitreya was that of a savior. Now this influence which so radically changed the character of the older Buddha, must have come from a source which possessed knowledge of such a savior and which taught that this savior was the redeemer of men from sin and sorrow. There are three such "sources", which may have influenced Buddhistic art and teaching—the Jewish religion, the cult of the Iranians or Persians, and Christianity. There is no record of relations existing between the Iranian cult and the Buddhistic concepts of a

"savior." Hence the influence which changed the cult of Gotama Buddha and introduced new ideas into Buddhist art during the first years of Christianity must have been Christian. Suffice it to state here that Dahlmann produces evidence to show that the Christian conception of the savior and, with it, Christianity itself, advanced into Gandhara by means of the Syro-Indian commerce carried on during the first centuries of the Roman Empire. (*Ibid.*, II, pp. 138 sqq.)

He also shows by a clever study of Hindu monuments, that Christianity, proceeding from the Roman Empire, exerted a profound influence upon Buddhist art, especially in Gandhara. But if we can trace such an influence in art, there are equally good reasons for believing that Buddhist religion and the legends about Gotama Buddha were likewise transfused by contact with early Christian sources. It is highly probable that under the transforming influence of Christian ideas, the Buddhist teachers remodelled the Buddha legends and added to the earlier traditions those Christian elements which have brought the life and work of their great founder into such close resemblance with the life and work of our Lord and Savior, Jesus Christ.

Catholics in Public Office

Under this heading the *Pittsburg Catholic* recently (Vol. X, No. 50) published a communication signed John P. Rush, from which we will quote the salient passages, not so much because they confirm views often before expressed in this magazine, but because they castigate a condition of affairs which will have to be remedied if the Church is to obtain that recognition in American public life which she deserves. Says Mr. Rush:

"I can say without any fear of successful contradiction that from my own personal knowledge of Catholics in public office 75 per cent. of them are a glaring disgrace to the Catholic religion, and a dishonor to the position of trust to which they were elected or appointed. Better have no Catholics holding public office than to have any of the kind to which we are accustomed. Give me the decent, honorable, clean, honest, upright Protestant for public office who is not ashamed or afraid to stand up for the belief that is in him, rather than the 'sporty,' unclean, dishonest Catholic, who in nine cases out of ten thinks that as soon as he gets into office, let that office be petty or otherwise, it is his first duty to become 'sporty' and dishonorable in all of his dealings with his fellow-man, and so cowardly that when the question of religion comes up he will shrug his shoulders and say: 'Oh, yes. My wife and children attend the Catholic church, but all churches are alike to me.' For my part I cannot see why a Catholic elected or appointed to public

office should ever be anything else than a beacon light in the path that leads on to honorable citizenship and shedding luster on the Catholic name and citizen. Give us then honest, honorable Catholic men for public office—men who are willing to throw the idea of personal gain to the winds and have the manhood at all times to stand up for God and the right; men who take a pride in counting up the number of enemies which he has made for himself while performing in an honest and conscientious manner the duties of the office to which his fellow-citizens elected him."

The Catholic press is co-responsible for the disgraceful condition of affairs which has inspired Mr. Rush's just if somewhat ungrammatically worded complaint. Not a few of our Catholic papers readily give their support to Catholic politicians of more than shady character for the price of a "campaign ad" or a little "recognition" if the candidate already holds office or happens to wield considerable influence. What has that prominent United States Senator whom the Catholic press but a few weeks ago puffed so generously, what has he ever done to deserve Catholic approbation and support? Is he not a chronic office-seeker and a professional politician of the kind so justly denounced by Mr. Rush? On the only occasion we ever heard him speak in public, this man indulged in language so vile and unbecoming a gentleman that for a long time we refused to believe that he was a practical Catholic, and can hardly believe it yet, especially as his long public record as an office holder does not show one single meritorious Catholic utterance or deed.

There are altogether too many "Catholics" of this stamp in politics and public office, and we are glad our Catholic people are gradually awaking to the fact; but there is small hope for betterment so long as the Catholic press fails to do its duty.

The Church and the Teaching of Her Theologians Concerning Interest on Loans

Hohoff's explanation that the Church merely tolerated interest on capital as a necessary evil, will not stand in the light of the moral and historical considerations that we have reviewed in previous articles.[1]

With regard to the attitude of the Church, as distinguished from the teaching of the theologians, the majority of economic historians as well as most of the Catholic writers of today, offer a solution which seems to meet all the facts of the situation. It is, in brief, that by far

[1] See our papers on "The Church and Interest-Taking" in Vol. xvi, No. 8; "Medieval Theologians on the Subject of Profit" in Vol. xvi, No. 9; "The Development of Catholic Doctrine Concerning Interest on Capital," Vol xvi, Nos. 10, 11, 12, and 14.

the greater part of the loans made in the Middle Ages were for purposes, not of production, but of consumption; and that the prohibition of interest was, therefore, of great benefit to the masses; that this ecclesiastical legislation neither hampered industry and commerce, nor contradicted the Church's policy of permitting interest on capital; and that the Church allows interest on loans today because money is now virtually productive, or equivalently capital, and because this policy is best for the general welfare[2]. By most of its advocates this theory is based on conceptions of social expediency rather than of commutative justice. Consequently it is not satisfactory to those theological writers who are anxious to establish an adequate justification for the traditional Scholastic teaching on the essential injustice of "usury," that is, interest on money in the absence of any "extrinsic title." Van Roey, whose work, already cited, is one of the most recent and most systematic attempts in this direction, maintains that the ecclesiastical prohibition of usury was based on the intrinsic injustice of exacting a price for the use of a substance which is of itself and forever infertile, and not on the contingent fact that this substance was generally unproductive in the Middle Ages[3].

Now this contention is contradicted by two classes of facts.

First: the Jews were permitted by God to take interest from the Gentiles (Deut., xxiii, 19, 20); the general teaching of the Fathers was that interest was contrary to charity, but not always nor necessarily contrary to justice;[4] previous to the twelfth century usury had not been universally prohibited by any pope or any oecumenical council; and none of the later, authoritative condemnations seems *explicitly* to teach that usury is *per se* unjust, except possibly the Encyclical "Vix Pervenit" of Benedict XIV, which declares that the interest receiver is bound to restitution as a violator of commutative justice; but even Van Roey admits that this document is not *ex cathedra*.[5]

The second group of facts refers to the different attitudes of the Church toward "extrinsic titles" of interest in the thirteenth and fourteenth centuries, from the seventeenth to the nineteenth, and today. If interest on loans is intrinsically unjust, the extrinsic titles which were held to justify it, would also seem to rest on the principles of natural justice, and not merely on considerations of social expediency. Yet the title of *lucrum cessans* seems to have been unknown, and there is no evidence that it was recognized by the Church, in the thirteenth and fourteenth centuries. She sanctioned it universally from

[2] Cf. Ashley, *English Economic History*, Vol. i, Part 2. pp. 427—439; Lehmkuhl, *Theologia Moralis*, i, no. 1105; Van Roey, *De Justo Auctario*, p. 90.

[3] p. 203, foot-note.

[4] Cf. Tanquerey, *De Justitia*, pp. 395 sq., 1st. ed.

[5] *Op. cit.*, p. 44, footnote.

the seventeenth to the nineteenth centuries; but as late as 1745, Benedict XIV, in "Vix Pervenit," denied that it or any other extrinsic title could be *presumed* to accompany *every* loan.

In other words, interest would not be justified unless some extrinsic title was actually available. Yet during the nineteenth century the Roman Congregations repeatedly declared that it was lawful to take interest without fulfilling this condition, nay, even when every one of the traditional titles was certainly absent.[6] Now if the title of *lucrum cessans* is *per se* sufficient to justify interest, it ought to have been recognized in the thirteenth and fourteenth centuries; if it is *per se* necessary, it ought to be insisted upon today. Neither if these groups of facts can be satisfactorily explained on the assumption that interest is contrary to natural justice, but both are easily explicable on the contrary hypothesis. They are also in harmony with the contention that the Church's attitude, past and present, has promoted social welfare and social justice.

So much for the legislation of the Church. The teaching of the theologians, the traditional Scholastic doctrine, according to which interest on money is essentially wrong, while interest on capital is generally lawful, is the true source of the difficulty upon which we are engaged. Hohoff is by no means the only writer who has been unable to accept the Scholastic solution of this typical case: When Peter becomes a non-working partner with John in a commercial enterprise, he is allowed to obtain a profit which is in excess of the risk to which his investment is exposed; in other words, he may lawfully take pure interest; but when he loans the same money to John for use in the same enterprise, he is not allowed to take the same pure interest, or any pure interest. In the latter case, John, who performs no more labor than he does in the partnership, and whose additional risk is covered by an additional profit, obtains moreover the pure interest which in the partnership goes to Peter. How can this be just? Or, if it is wrong for a lender to demand the pure interest that accrues to his money when it is productively used by the borrower, why is it right for him to take the same interest when he employs the money in a productive enterprise himself? The Scholastic theory answers that the lender always parts with the *ownership* of his money, and that the profits resulting from its productive use belong to the borrower, who becomes the owner both of the money and of the productive goods for which it is exchanged. Consequently when the lender demands interest he attempts to sell his money twice, which is contrary to natural justice.[7]

The vital defect in this theory is that it is based upon an insuf-

1104. [6] Cf. Lehmkuhl, *op. cit.*, I, nos. 1103. [7] Cf. St. Thomas, 2a 2ae, q. 78, a. 1.

ficient analysis of the functions of money. It considers money almost exclusively as a physical entity and as a medium of exchange, and does not take sufficient account of money as an economic entity and a virtual repository of value or utilities. In the case that we are considering, Peter does not transfer the ownership of his money in any adequate sense of these words. As Ballerini has pointed out, the lender intends to and does transfer the ownership *(dominium directum)* of the *pieces of coin,* but he neither intends to nor does transfer the ownership of the *quantity of economic value,* or purchasing power, which they represent.[8] Now it is precisely this function of money as representative and virtual repository of value (as distinguished from an actual or concrete repository such as wheat or cotton), and not its functions as medium of exchange and measure of value, in which both lender and borrower are chiefly interested. It is this character of the money, therefore, that determines the real nature of the transaction. Moreover, both parties intend it to be a loan, not a sale, and the intention ought to be as decisive in this contract as it is, say, in an almsgiving or a bequest. Consequently, the lender hands over to the borrower the *use (dominium utile)* of the quantity of value, but retains its ownership. To the objection that the lender cannot exercise this ownership within the loan period, the obvious answer is that ownership does not imply continuous power to use, as we see in the case of a rented house. The money lender's *jus in re* becomes during the loan-period a *jus ad rem.* When the loan matures, he will recover possession of the quantity of value that he loaned, either in the form of money or of other property by which the loan has been secured. If the quantity of value is not returned in any form the lender's claim upon it will be converted into a purely moral claim upon the borrower. But precisely the same thing happens when the borrower of a house destroys it, and cannot be forced to make good the loss.

If we take an adequate and economic, as against a one-sided and metaphysical, view of the loan under discussion, we see that the quantity of value represented by the coins is an abstract thing which can find a local habitation in a multitude of concrete things, which remains in the hands of the merchant-borrower after he has parted with the coins themselves, and which, consequently can be as truly loaned as a house, a horse, or a machine.

The contention that the lender of money loses its ownership is, however, a practical and derived argument for the Scholastic theory, rather than the speculative and fundamental reason. We shall consider the latter in another paper.

St. Paul Seminary JOHN A. RYAN, D. D.

[8] *Opus Morale,* iii, pp. 641 sqq.

MINOR TOPICS

"GUARANTEED" MINING AND OIL STOCKS

How often have we not warned our readers against investing their savings in mining and oil stocks. Of late the swindlers lure "suckers" with a new bait: they advertise their stock as "guaranteed" by this or that bank or "surety company."

The game is very simple, and is played in this way: The promoting company, usually a "fake," arranges with a so-called "guarantee" company to insure its stock, say for five years. Of the money paid for stock, say 25 cents per share, the guarantee company takes 15 cents and it then "guarantees" to pay the investor a "dividend" of say 10 per cent or two cents and a half per share a year for five years.

The investor (or rather "sucker") receives in dividends" 12½ cents, and when his "insurance" expires, he has nothing but a worthless piece of paper for the remaining 12½ cents, of which 10 cents went to the promoters and agents and 2½ to the guarantee company.

This in the main is the scheme, with many variations as to the percentage, number of years, etc.: but the chief point to remember is this: That in all cases the "sucker" pays in advance not only for the stock, but also for his "insurance," and the so-called dividends are only part of the money which he has already paid in. In other words, you "insure" yourself by paying 25 cents to the other fellow, who then promises to pay you back 12½ cents in five years. In the meantime he has the use of your money, and sometimes these "guarantee" companies disappear entirely when the postoffice officials get too hot on their trail.

AN IMPORTANT POINT IN CHURCH MUSIC

It is not long since our church choirs generally were satisfied to render the Ordinary of the Mass and took no account of the Proper, that is to say the variable chants, at all. A revival of the spirit of obedience to the laws of the Church is fortunately beginning to change this. If we go into the question, says Dr. Bewerunge of Maynooth, (cfr. the *Report of the Nineteenth Eucharistic Congress,* p. 98), we find that it is just the variable portions of the Mass that deserve the greatest artistic consideration. The Ordinary was originally composed in the simplest possible manner, while all artistic elaboration was reserved for the varying chants. This was in accordance with the practice of having the Ordinary sung by the congregation and only the Proper by a select choir, the Schola. Only later on, when the Schola took over also the Ordinary, from the tenth century forward, more elaborate melodies were composed for these portions. Still they were comparatively simple, and when they had long strings of notes, like some Kyrie melodies, they showed a certain straightforwardness quite distinct from the subtle figuration of an Introit or a Gradual. It was not until the polyphonic school neared its perfection that a collection of compositions of the Kyrie, Gloria, Credo, Sanctus, and Agnus Dei came to be called a "Mass," and henceforward composers bestowed the best of their artistic inspiration on the composition of the chants of the Ordinary.

This reversal of ideas extends its influence to the present day, and it will take a great amount of instruction to make correct views on this point generally accepted.

"FATHER JOHN OF CRONSTADT"

Rev. Dr. F. Ansbach, a German Catholic theologian residing in Russia, contributes to No. 4 of the new Paderborn review *Theologie und Glaube* (pp. 333—334) an interesting note on the late Archpriest John Sergieff, of the Orthodox Russian Church, known as "Father John of Cronstadt," and venerated by the Russian people as a saint. Deep piety and charity are said to have been his chief traits of character. He was also reputed to have had the gifts of prophecy and "scrutatio cordium." He was extremely popular and received enormous sums of money, the greater portion of which he applied to benevolent purposes, such as the foundation of monasteries, orphanages, soup kitchens for the poor, workingmen's homes, etc. It is as yet impossible to form anything like a just estimate of this remarkable man. Dr. Ansbach thinks it necessary to caution the Catholic press against believing the stories which are current concerning his heroic virtues and especially the numerous miracles he is alleged to have wrought. Several suspicious facts have lately leaked out. The first of these is that "Father John" kept persons of doubtful moral character in his entourage; the second, that he indulged in princely luxury with regard to his clothing; the third that he was exceedingly careless in administering the funds entrusted to him; the fourth, that he failed to disavow and oppose with sufficient energy the sect of the so-called Johannites, which proclaimed him to be Christ re-incarnate.

In spite of these facts the Czar has ordered the Holy Synod to set up "Father John" as an everlasting model for the Orthodox clergy of Russia and to compile and spread broadcast an anthology drawn from his writings. Dr. Ansbach thinks that "Father John" will ere long be "canonized" by the Orthodox Church.

MASONIC RELIGIOUS CEREMONIES AND FREEMASON PREACHERS

As usual the newspapers towards the end of Holy Week regaled their readers with accounts of the Scottish Rite ceremonies held on Maunday Thursday in the different cities and towns of this Masonry-ridden country. We quote one of these accounts, taken from the Seattle (Wash.) *Post-Intelligencer* of April 9:

Three hundred Scottish Rite Masons, obeying the obligations of their order, took part in the Maundy Thursday ceremonies of extinguishing the lights and the celebration of the Mystic banquet last evening. This is the greatest festival of the year among Scottish Rite Masons, signifying to Christians the Last Supper, to the Jews the Feast of the Passover, and to the Mohammedans their greatest feast. These ceremonies have been handed down from the middle ages. The lights extinguished last evening will not be relighted until Easter morning, following an elaborate ceremonial, open only to Scottish Rite Masons of the Eighteenth degree or higher.....

The ceremony of extinguishing the lights took place in the Masonic Temple.

This is a religious service of tribute to the crucifixion of Christ. With seven lighted candles on the altar, all the other lights are extinguished, and then each officer in turn steps forward and places a cap over one light. The last light is extinguished by the Wise Master, and as he returns to his station the letter G, the emblem of deity, is illuminated above his head. The ceremonies close immediately afterwards.

The mystic banquet of the feast of the Pascal Lamb took place in the dining room of the Washington Hotel. Whole roast lamb, as served to the Jews at the feast of the Passover, is always served at this annual feast. At this feast a special table was reserved for the twenty-five men from Seattle and the Northwest who are Thirty-third degree Scottish Rite Masons.

Five toasts are always drunk at each mystic feast, as follows: "Our Country, the National Government and President"; "Our Supreme Council and Sovereign Grand Commander"; "The Grand Lodge, F. and A. M., of the State of Washington, and the Grand Master"; "To the Memory of Albert Pike, Sovereign Grand Commander Deceased," and "The Flag of Our Union." These were responded to in turn by Rev. M. A. Matthews, E. B. Hussey, Judge Stephen J. Chadwick and D. B. Trefethen. The toast to Albert Pike was drunk in silence.....

As usual, Protestant ministers took a prominent part in these religious ceremonies. The Rev. M. A. Matthews, for instance, who is mentioned in the *Post-Intelligencer's* report, is the leading Presbyterian preacher of Seattle. It is not difficult to imagine what sort of Christianity is doled out by such Masonic preachers to their flocks. Men who take a prominent part in a ceremony which equally expresses to those present "the Last Supper," the "Feast of the Passover," the "greatest feast of the Mohammedans," and, we might add, any feast of any religion can certainly not be relied upon to preach the one religion of Jesus Christ. On the meaning of those Masonic ceremonies, see our book, *A Study in American Freemasonry*. 2nd ed. B. Herder. 1909.)

PESSIMISM AND OPTIMISM IN THE MODERN MAGAZINE

The hypothetical and somewhat overworked visitor from Mars, who should pick up a copy of one of our popular magazines, could not help being struck by the difference in spirit between the literary and the advertising sections. If he concludes that the earth is inhabited by two races of men, a race of stumbling, bungling, unhappy failures and pessimists, and a race of vigorous, successful, radiant optimists, we can scarcely blame him. In the literary pages the world is the worst of all possible worlds; in the advertising supplement it is the best of all conceivable worlds. In the magazine proper everything goes askew. The railroads cheat us and kill us. The food manufacturers poison us. The liquor dealers destroy our moral fibre. The army is depleted. The navy has its armor-belt in the wrong place. Workmen go about without work. Lack of sanitation kills its thousands. Automobiles do their share—the list is endless. But what a reconstructed world of heart's desire begins with the first-page advertisement. Here, no breakfast food fails to build up a man's brain and muscle. No phonograph record fails to amuse. No roof-paint cracks under cold or melts under the sun. No razor cuts the face or leaves it sore. Illness and death are banished by patent medicines and hygienic shoes. Worry

flees before the model fountain pen. Employers shower wealth upon efficient employees. Insurance companies pay what they promise. Trains always arrive on time. Babies never cry; whether it's soap or cereal, or camera or talcum, babies always laugh in the advertising supplement. A happy world, indeed, my masters.

A MODEL STUDENT PUBLICATION

There is certainly no dearth of literary output in our educational institutions. The country is flooded with reviews, magazines, bulletins, leaflets, "voices," and "echoes" issuing weekly, monthly or bi-monthly from the small college the high school and the academy. But how few of these publications are really worth while? Their chief interest is for the advertiser. At best they appeal to a very limited clientèle. Our Catholic colleges have followed the lead of the secular institutions and the "exchange-column" of their student publications often contains bitter flings at the literary efforts of the students of sister colleges, which are doing noble work in the cause of Catholic education. Thus instead of being mutually helpful these publications sometimes promote a spirit of bitterness and foolish jealousy. Would it not be better if the Catholic colleges combined their literary efforts and tried to produce at least one really excellent college journal instead of several score, many of which, as has been not unjustly remarked, "are not worth the paper they are printed on"?

Here, as in so many lines of Catholic endeavor, "Germania docet." We have before us six numbers of the *Leuchtturm: Zeitschrift für die studierende Jugend,* a model student publication, appearing twice a month, and edited by Rev. P. Anheier, Konviktsdirektor at Treves. It is intended to be what its name indicates—a light-house for young Catholics during their student days, a journal of inspiration and cheer, especially to students in the higher classes of the "Gymnasien" and "Mittelschulen." In the prospectus, which has been sent to the Catholic clergy of Germany to interest them in the work, it is said that today even the student is invited to take part in the combat which has ensued between the upholders of opposing world-views. In this combat our young men need a light-house, "which may throw a bright, friendly ray into the dark waves and guide them safely past cliff and shoal into the harbor." And the *Leuchtturm* does this by presenting and defending the "Weltanschauung der Wahrheit," the true, the Catholic world-view, in a manner appealing to the modern mind.

It is but a little over a year ago since this publication came into existence, yet on the 8th of last February it already had 4,000 subscribers. What a power for good this "light-house" must be for the students of Catholic Germany! One teacher writes that he has secured two-thirds of his students in "Secunda" and "Prima" as subscribers. Another calls it a most influential and interesting student publication.

It is to be hoped that the authorities of our Catholic colleges may eventually find it feasible to unite their efforts in a similar undertaking. A magazine of this type would interest and instruct the student-body and at the same time give the teachers an opportunity of following up their precepts with practical suggestions.

PRESIDENT ELIOT UNDER FIRE

Time was—and it has not yet completely passed—when many American educators believed that the methods introduced into the undergraduate work of Harvard University would open a new and promising epoch in the history of American education. Shortsighted enthusiasts, who had never come to any definite realization of what education means, and what it should do for the youth at college and for the student looking forward to the university, hailed President Eliot's unrestricted "elective system" as the panacea for all the deficiencies and vicious methods that still disfigure the educational programs of the country. We know it is somewhat tedious to bring up anew this well-threshed question of the merits and demerits of a system which, as is now pretty well understood, has only tended to muddle our pedagogues and to draw away the main prop of every well-balanced curriculum. But President Eliot's retirement from office and the almost simultaneous publication of his new book — *University Administration*, which may be looked upon as an apology for the educational theories that the author has practised for forty years, make these reflections apropos.

The volume mentioned has already been widely discussed in the educational magazines, and as is usual with works of this kind, has called forth praises from the enthusiasts who have simply made up their minds that nothing but good can come from Harvard. But there have been other, saner criticisms, giving the book and its maker their just deserts. Such is the review in the April *Forum* by Professor H. T. Peck. We will quote some of its comment on "the Eliot theory of university government."

"It is likely," says Prof. Peck, "that at the end of another fifty years, whatever President Eliot has accomplished will have been swept away with much pain and travail and much dislocation of academic anatomy. For, after all, the real blossoming of American scholarship is due not to the late President of Harvard, but to the missionary work of those among our countrymen who first discovered Germany and brought back with them a new insight into what scientific investigation really means. But it is an extraordinary compliment to this eminent man to declare that he was able for so long a time to be a dominant figure in the history of American educaiton, to bemuse the minds of so many thoughtful men, and even now to be regarded as a benefactor to the cause of learning, when he was really nothing of the sort. This is not perhaps the sort of tribute which President Eliot is accustomed to receive, yet it represents the sober second thought of almost every one who is familiar with the problems of our universities today."

CONCERNING THE "VIRGINAL MARRIAGE" OF ST. HENRY

The controversy regarding the alleged virginal marriage of St. Henry seems now to be settled. It is some years since we last referred to it in these pages. From a recent note by Rev. Dr. F. Tenckhoff in *Theologie und Glaube* (I, 4) we see that scholars are now quite generally agreed that the story that Emperor Henry II abstained from consummating his marriage with St. Cunigunda, originated no earlier

than sixty or seventy years after his death and that it is legendary. The only question still in dispute is whether the legend has any basis whatever in fact. Professor Sägmüller of Tübingen thinks it has. His theory, based on the testimony of the monk Rodulf Glaber of Cluny, who wrote about the middle of the eleventh century, is that Henry II, upon ascertaining that his wife was impotent, refused to make use of the privilege which he had under the German canon law, of dismissing her and marrying another, but, following the ecclesiastical praxis of Rome, chose to live with her as a brother would with a sister. According to this theory the marriage was not a virginal marriage from the start, but by the Emperor's free choice assumed this character later.

Dr. Hugo Koch opposes Sägmüller's theory in a little brochure entitled *Die Ehe Kaiser Heinrichs II. mit Kunigunde,* published last year in Cologne (20 pp., price one mark). He proves by a number of early medieval authorities that *impotentia antecedens* on the part of the female partner was not considered a marital impediment by canonists until the twelfth century. Glaber's testimony proves no more than that St. Cunigunda was sterile. We have contemporary evidence (a letter written by Bishop Arnold of Halberstadt to Bishop Henry of Würzburg) to show that as late as November 1007 Emperor Henry II was still cherishing the hope of offspring, whence it follows that he was still living in marital relations with his saintly wife, though she had so far proven sterile. Thietmar of Merseburg, who wrote seven years later, simply mentions the fact that the imperial couple still remained childless. Unless new documents turn up, this view of the case will probably prevail.

A STUDY IN PAULINE ESCHATOLOGY

The first (double) number of the current volume of Dr. Bardenhewer's *Biblische Studien* is devoted to a study of St. Paul's teaching with regard to the "parousia" or second advent of Christ (*Die Wiederkunft Christi nach den paulinischen Briefen von Dr. theol. Fritz Tillmann.* viii & 205 pp. 8vo. B. Herder. Net $1.55 in paper covers). It has long been held by our best theologians that the Gospels can be fully appreciated only in the light of the peculiar eschatological views current in the early days of Christianity, but no agreement has so far been reached with regard to the extent of the influence which these views exercised on the Evangelists and the Apostles generally. Protestant exegetists have frequently exaggerated this influence, while Catholic scholars are prone to underestimate it. Dr. Tillmann unhesitatingly admits that St. Paul firmly expected to see the end of the world. Proceeding from the correct methodical principle that "the clear passages [in St. Paul's letters] must be held to illuminate the more obscure ones, and we must not use the latter to darken the transparency of the former," he shows by a detailed and scholarly analysis of 1 Thess. iv, 13—18, 1 Cor. vii, 25—31, Rom. xiii, 11, 12, 2 Cor. v, 1—10, that St. Paul originally believed that Christ's second coming would occur before the end of his own generation. "It is in the interval between the first and the second epistle to the Corinthians that this expectation must have been shaken, for in 2 Cor. v, 1, St. Paul for the first time, as the

result of mortal danger just escaped (Acts xix, 23 sqq.), expresses an apprehension that perhaps after all he would have to die before the Lord returned" (p. 118). There is plainly noticeable throughout the Pauline epistles a gradual decrease of the eschatological expectation which at first had led the Apostle to foresee the day of judgment (p. 2). Dr. Tillmann's volume is worthy of careful attention.

EFFORTS TO OBTAIN A RELIABLE CONCORDANCE OF THE HEBREW OLD TESTAMENT

Professor Caspar René Gregory, in the third volume, just published, of the *New Schaff-Herzog Encyclopedia of Religious Knowledge,* p. 206, gives a list of *corrigenda* in Mandelkern's Concordance to the Hebrew and Chaldaic portions of the Bible. No doubt most of our readers have seen references to this much-discussed work. The older Hebrew concordances had proved incomplete and unreliable, when, in 1884, Solomon Mandelkern announced a new one, which appeared twelve years later as *Solomon Mandelkern: Veteris Testamenti Concordantiae Hebraicae et Chaldaicae,* 2 vols., Leipzig 1896, vx & 1,532 pp. folio. Though this new Concordance had been long preparing and was published at Leipzig, where there are good compositors and good proof-readers in every branch,—two circumstances which would seem to insure absolute accuracy,—yet, in the words of Professor Gregory, "it is not at all well done." A large number of corrections have already been made, but the work is so difficult that Professor Gregory suggests that scholars all over the world aid the publishers in carrying out their plan of issuing a supplement of *addenda* and *corrigenda,* and he thinks "the best way would be to divide the book up between a large number of men, so that nothing could escape detection."

FLOTSAM AND JETSAM

The quotation concerning the new K. of C. ritual in our No. 13, pp. 396—397, which we attributed to the Denver *Catholic Register,* should have been credited to the *Catholic Herald* of Sacramento, California, Vol. ii, No. 10. We assure our irrate Denver contemporary[1] that the error was entirely unintentional.

*

Having failed in his endeavor to get the Catholic University to index, catalogue, and make summaries of the thousands of important documents in the Baltimore diocesan archives, Mr. Martin I. J. Griffin has induced the Carnegie Institution at Washington to do this work under the direction of H. E. Cardinal Gibbons. He assures us in the current issue of his *Historical Researches* (Vol. v, No. 3, p. 303) that a guide to the Catholic archives at Baltimore will soon be issued by the Carnegie Institution.

*

Wanted an organist who is familiar with Gregorian chant. None but a Cecilian need apply. If possible (but not necessarily) a

[1] Cfr. Denver *Catholic Register* of July 8.

man who can teach in the parochial school for one or two years until I can secure school sisters. Address: Rev. W., care of Arthur Preuss, Bridgeton, Mo.

*

This is from the *N. Y. Times'* report of an address recently delivered by Bishop McFaul of Trenton to the graduates of St. Francis Xavier College, New York City:

Bishop McFaul claimed that the leakage of the Catholic Church in America has amounted to 25,000,000 souls. He estimates the annual number of conversions throughout the United States at 23,000, but he pointed out if there had been no loss half the nation should now have been in the bosom of the Church. (*N. Y. Times,* June 22.)

If Bishop McFaul is right in his contention,—and we believe he is,--we ought to cease our foolish boasting about the wonderful progress of the Church in this country and make serious efforts to retrieve our frightful losses—losses which really put us at the head of apostate nations.

*

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*

What is wrong with the history of the Catholic Total Abstinence Union of America? Mr. Griffin says in his *Researches* (Vol. v, No. 3, p. 319): "The Union wanted its history compiled. Dr. McSweeney of Mt. St. Mary's College .....was selected to do it. He gathered the material from those who knew. He was paid fifteen hundred dollars. The committee wouldn't use a line of it. So Joseph P. Gibbs of Philadelphia, was selected to write the history. He made a botch of it and shamed many members." Mr. Griffin, who is one of the Union's founders, was never asked to write its history and says that if he were asked he would refuse.

*

That the Irish and German elements of the population of this country are losing the old racial prejudices is receiving frequent proofs from all parts of the land. National organizations of the sons of the Fatherland and of the descendants of the exiles of Erin have in late years exchanged most friendly courtesies, and in many instances they have joined hands in enterprises for the common good. No more striking example of this mutual good-will has been afforded than that witnessed in this city last Thursday on the occasion of the magnificent parade in honor of the great Turner Society. One of the finest floats in that splendid demonstration was that of The Associated Irish Organizations, which won the applause of the spectators all along the line.—Cincinnati *Catholic Telegraph,* Vol. lxxviii, No. 26.

We should like to see the Irish and the Germans get together; but it will not be an aid but rather a decided hindrance to their union if Catholic Irishmen fraternize with such a malodorous aggregation of anti-Christian Freethinkers as the Turner Society.

It is scarcely to be feared that after two decades there will be left much of the specific theories of the Abbé Loisy which even Liberal biblicists will cherish as a solid conclusion of scientific research. There is far more danger for individuals than for the development of biblical science as such. Science has its corrective in itself; it automatically throws off erroneous and exaggerated teachings. But how many persons may have suffered injury before this throwing-off process is completed? The Church authorities who realize their duty to protect the faith, cannot remain inactive till the damage has become irreparable. It is because the purity of the faith is entrusted to their care that they must take an authoritative stand against such fundamental errors; not, as their opponents charge, for the reason that they have no faith in the ability of Catholic Christianity to refute and repulse these errors scientifically.—Dr. E. Dentler in the *Historisch-politische Blätter*, 143, 12, p. 885.

*

Among the official communications laid before the [German Reichstag] was one from the government concerning the proposal to tax the unearned increment in real estate values. The government has decided that it is inexpedient to do this for imperial purposes, inasmuch as there are seemingly insurmountable difficulties in the way of an equitable adjustment of the taxes on city and country values. But it approves as just the taxing of the unearned increment for local purposes, as is now being done in many municipalities.

The *Catholic Telegraph* titles this news item "Nearing Single Tax." A perusal of our little volume on the Single Tax (*The Fundamental Fallacy of Socialism*. 2nd ed. 1909. B. Herder. $1) will show that the increased value tax lately introduced in some German cities is merely a new form of special taxation that has absolutely nothing in common with the economic system called the Single Tax. Cfr. also our paper "Unearned Increment Taxes," C. F. REVIEW, xv, 7, 208 sqq.

BOOK REVIEWS AND LITERARY NOTES

—Students of philology and of history, especially readers of Livy, will be interested in the new work of Wilhelm Soltau, entitled *Die Anfänge der römischen Geschichtschreibung* (Leipzig: H. Haesel). The special purpose of this book is to show that all vital and individual features in the oldest Roman history are based on literary invention, and not like myth and folklore, on a foundation of facts. The author asserts that no credence can be given to reports except those written contemporaneously with the events themselves. The details of this rather radical claim are developed on the basis of the oldest records, such as the Roman dramas, Ennius's "Annals," etc.

—John J. McVey of Philadelphia has issued a new edition of the *Life of John Boyle O'Reilly by James Jeffrey Roche. Together with His Complete Poems and Speeches, Edited by Mrs. John Boyle O'Reilly. Introduction by His Eminence Cardinal Gibbons, Archbishop of Baltimore.* It is a reprint from the plates of the first edition, but much

improved in paper, presswork, and binding. Because of his personal worth and gentleness John Boyle O'Reilly has been somewhat overrated by those who knew him, both as a poet and as an editor, and while it is not to be expected that this second edition of his life and writings will find as wide a circulation as the first, published the year following his demise, (O'Reilly died in 1890, aged forty-six, of a dose of chloral taken by mistake), his life will continue to interest many, especially his Irish brethren. and some of his poems will probably find admirers for years to come. It is to be regretted that the volume was not enriched by a few at least of O'Reilly's leading editorial articles. Until we get a critical biography of Boyle O'Reilly, Roche's eulogy will be indispensable, especially since it is accompanied by the only complete collection of his poems extant. ($2 net, postage 28 cts. additional).

—Professor Dr. Alois Schulte contends in *Das Zeugnis der Versteinerungen gegen den Darwinismus oder die Bedeutung der persistenten Lebensformen für Abstammungslehre und Apologetik. Mit 14 Abbildungen.* viii & 124 pp. large 8vo. B. Herder. 1908. $1 net), we think justly, that in the nature of things zoölogy cannot clear up the laws of evolution, but that we depend on palæontology. Zoölogists have obscured the questions at issue through Haeckel's biogenetic law and other phantastic hypotheses. What does palaeontology say? It is not yet able to satisfy us fully, but it *is* able to refute Darwinism, in the more restricted sense of that much abused word, that is to say, it can disprove the theory of natural selection. We had occasion but lately[1] to insist, against Dr. James J. Walsh, that Darwinism is by no means dead. Professor Schulte says in his preface that among zoölogists generally it still rules supreme "as an inviolable axiom." It is this fact which gives importance to his scholarly work, which can be recommended cordially to all who are interested in natural science.

—Prof. Otto Ritschl has undertaken an exceptionally difficult task in a large history of Protestant theological thought, *Dogmengeschichte des Protestantismus: Grundlagen und Grundzüge der theologischen Gedanken-und Lehrbildung in den protestantischen Kirchen.* Vol. I has the special title, *Prolegomena: Biblizismus und Traditionalismus in der altprotestantischen Theologie* (Leipzig: J. C. Hinrichs). The author wishes to supply a desideratum, as the theology of the early Protestant "fathers" has been grossly neglected in favor of the theology of the middle ages and earlier periods. Ritschl has undertaken to furnish a purely objective investigation.

[1] CATHOLIC FORTNIGHTLY REVIEW, Vol. xvi, No. 5, pp. 153—154.

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"Lead, Kindly Light" in English, German, and French

THE PILLAR OF THE CLOUD

By John Henry Newman

Lead, Kindly Light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me.

I was not ever thus, nor pray'd that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

* * *

German Translation by the Late Dr. Edward Preuss

Leit, gütig Licht, durch Dunkel mich und Graus,
O leite Du!
Die Nacht ist finster, und ich fern von Haus —
O leite Du!
Und hüte meinen Fuss; ich mag nicht seh'n
Was ferne liegt — lass Schritt vor Schritt mich geh'n.

Ich war nicht immer so, noch bat ich Dich:
O leite Du!
Den Weg selbst wählen und selbst schau'n wollt' ich —
Jetzt leite Du!
Was schimmernd liebt' ich und, trotz Bangigkeit,
War ich voll Stolz: vergiss vergang'ne Zeit.

So lange war Dein Arm mein Schutz, gewiss
Auch fürder zieh'n
Hilfst Du durch Haid und Moor und Bergstrom, bis
Die Nacht dahin;
Und morgens Engellächeln mich begrüsst,
Das ich so lang geliebt und dann vermisst.

* * *

French Translation by Mlle. Lucie Felix Faure

Guide-moi, bienfaisante lumière, à travers l'ombre environnante;
Guide-moi en avant;
La nuit est sombre et je suis loin du foyer;
Guide-moi en avant;
Dirige mes pieds, je ne demands pas à voir
Le lointain paysage: un seul pas me suffit!

Je n'étais pas toujours ainsi, je ne te priais pas;
J'aimerais à choisir et à voir mon sentier, mais maintenant
Guide-moi en avant.
Jaimerais le jour éclatant et en dépit des craintes,
L'orgueil réglait ma volonté, ne te rappelle pas les ans passés.

Si longtemps ta puissance m'a béni; sûrement encore,
Elle me guidera en avant,
Sur le marais et le marécage, sur le rocher et le torrent,
Jusqu'à ce que la nuit s'en aille,
Et dans le matin sourient ces visages d'anges
Que j'ai aimés il y a longtemps, et perdus pour un moment.

Japan's Struggle for a Moral Revival

REV. JOSEPH DAHLMANN, S. J., that learned Orientalist of the faculty of the new Catholic high school which Pius X has established at Tokyo, who has lately presented us with a splendid study of religious, social, and intellectual conditions in the Orient,[1] contributes two interesting papers to the *Civiltà Cattolica* (quad. 1409 and 1411) under the title "Moral Education in Japan." Coming from one who has studied Oriental life so closely, these papers have exceptional value at the present time, when we are still viewing

[1] *Indische Fahrten.* 2 vols. 8vo. B. Herder. $6.50 net. (Cf. CATHOLIC FORTNIGHTLY REVIEW, xvi, 15, 436 sqq.

with wonder the unique achievements accomplished within so short a period by the people of Dai-Nippon.

Beginning with a sketch of the meeting of the American and Japanese warships in the harbor of Yokohama, December 18th last, P. Dahlmann, after giving full praise to the "evident grandeur of the New Japan", turns to the question: "What about the people's progress in the interior life and the development of their moral and intellectual powers?" These advances cannot be measured as readily as the strength of battleships.

There can be no doubt that intellectually Japan has made amazing progress. Anyone who takes up the reports of the work done in education, will be astonished at the results. Last year Japan supported 34,461 schools. There were 139,561 teachers and 6,083,281 pupils; 1,151,180 advanced students received their final diplomas. These figures tell of immense work accomplished in the Land of the Rising Sun within a generation. The figures, says P. Dahlmann, appear in their real significance only when we consider them in the light of actual life. The numerous educational buildings which the visitor sees along the streets of Tokyo, the crowds of young men and women flocking to these schools at the morning hour, the ever increasing number that is received into schools of every grade and scope, the genuine enthusiasm for study —all these things give evidence of Japan's determination to take first rank in education. Japan, in a word, has become a land of marvellous progress in the wide field of technical and scientific training.

In one direction alone there seems to have been no progress. For many years far-seeing leaders in the forward march have observed with sorrow that in proportion as education grew, the moral life of the people declined. They frankly avow that the education now given fails to attain its object. This is all the more a matter for concern because the same doleful signs of moral decadence are to be noted elsewhere. The higher education has succeeded in imparting knowledge, but it has failed to form character and to train men devoted to right and duty. Not that there is ignorance concerning moral obligations. What is sadly lacking is the motive power to impart direction and strength to the will. For the last thirty years Japan has assimilated with remarkable eagerness the new methods and ideas, both true and false, that have poured in upon her from two worlds. The resulting confusion is great; Count Okuma, formerly Minister of Foreign Affairs, well expressed it when he said: "Everything is now in a state of the greatest disorder."

A glance at the religious press of Japan shows that hardly an assertion can be made which is not flatly denied. Hence the so-called

intellectual world presents a chaotic clashing of truth and error, with no promise of even a gleam of light to dispel the gloom.

Small wonder that the masses struggle on unassisted by the powerful stimulus of moral motives which alone can steel the will to the performance of duty. Whence could such motives be drawn? One of the most striking proofs of the helpless confusion that has seized upon the religious life of Japan is the fact that its keenest intellects are anxiously concerned with the question: "How are we to improve the moral condition of the people?" To solve this problem was the object of one of the recent meetings of the Society for the Study of Moral Questions. The leading savants of the country took part in the discussion. A prominent journal gives an account of the proceedings in the following words: "In the midst of the upheaval that marks our entire life, we have come to a pass where we know not whither to turn. It is a matter of concern to all serious men to see our people in such straits. We ask ourselves whether there does not exist somewhere a system of sufficient prestige to restore order. Some say: 'No power on earth can give us this hope;' others: 'We are passing through a critical period; let us leave the remedy to time.' Others again despair of all improvement."

These voices began to be heard a few years after the conclusion of the gigantic struggle on the fields of Manchuria. It is evident that the decay of morals must be widespread if the leading statesmen are forced to make such humiliating confessions. But precisely this fearlessness of the public men of Japan in acknowledging the evil, is a splendid token of their loyalty. Hence there is all the more reason for wishing these men a hearty godspeed in their efforts and to pray for the desired advent of the kindly star which may bring to the nation the joy of those men who once said: "Vidimus stellam ejus in Oriente."

Yet as things now are in Japan, it is to be feared that such a star is still far distant. Almost every day Japanese newspapers have occasion to deplore the growing decline of morals and the sluggish and inefficient efforts to arrest it. One might say that the only dominant morality is that of self-interest. "Everyone for himself and one's own advantage above all else." For those who have the means of enjoying life, what was once called "virtue" will soon be but a beautiful name. All see the evil; all suffer from it; all complain of it. Only recently Count Okuma warned his countrymen: "It is high time that our people strain every nerve to form their moral character and profit by the present occasion to follow up their purpose respecting a moral revival."

The *Japan Times*, a journal under exclusively Japanese management and in close relation with the government, wrote in its issue

of October 5, 1908: "Others have had occasion to express similar views, but none have been as frank as Count Okuma in the words just cited. We admire the old statesman for his courage in so expressing himself. In what he has said there is nothing which loyal and intelligent Japanese will ridicule, however unpopular the Count's judgment may appear."

If a remedy be not speedily applied to check the evil, it may soon become incurable. On this almost all who take an interest in public questions agree But it is easy to say to the people: Strengthen your moral character and carry out your resolves with reference to moral reform. Where is the needed remedy to be found? And supposing that a remedy exists, what power can compel the masses to accept it, so that it may produce its effects? This is the point at issue.

In order to supply the need, so sorely felt, of a persuasive moral force, and to insure full success to the new system of education, government officials and the officers of higher instruction are urging a new plan. For several years in the name of the "Japanese empire" (Nippon Shugi) a powerful appeal has been made, especially in the schools and through the press, to the national traditions and to the ancient faith of the people. Under the name of "Love of Country" (Aikokushin) this appeal has been enforced by all the powers of eloquence and the phrase "Love of Country" has been represented as embodying the highest ideal. To justly appreciate all this it must be borne in mind that for 2000 years the Japanese people's principal object of worship has been the fatherland—considered almost as the first and only divinity of the nation. This deification of the fatherland afterwards centered in the sacred person of the emperor. It follows that in Japan the State is everything. The various families are only members, single individuals only parts of that one and only body which, standing by itself and independent of any exterior norm, is called "Japan." Hence, from time immemorial, the principal moral duty of every Japanese citizen has been to dedicate himself to the State, family interests taking the second place. The Jap existed first for the whole body, secondarily for himself. Upon this fundamental concept rested the education of the people. It was the first duty of the school to instil as the main principle of the moral order, faith in the State, the one absolute being, and service to it. Such dedication to its service was called "the soul of the fatherland."

For two thousand years the leading men of the country believed they had found in this "love of country" the secret of moral obligation. Some years ago the Emperor recalled this view in a celebrated manifesto addressed to the youth of the land and read to them at the end of the school year, when honors and degrees were conferred,

and on days of national rejoicing. But the appeal to national tradition has lost its former sway over the minds of the young. A declaration by Dr. Kiyama Kumajiro, published in the *Rinri Koenshu*, May 10, 1908, shows how it is losing force: "To speak candidly of my own student days at the lyceum and the university—the imperial rescript has never been for me a kind of moral law, nor an object of lively faith; and during all the years that I have spent in school, the reading of the royal document never had any influence on me. Today, it is true, I read the document with a little more interest: it is couched in beautiful, classic language; but I fail to see how its contents can be regarded as furnishing a guide for the moral conduct of a nation."

The fond hopes awakened by this proclamation of the Mikado to his people have been dispelled for ever. Voices like these betray a sentiment almost universal among the educated classes. "Such statements," says Dahlmann, "sound like a declaration of moral bankruptcy on the part of the present educational system." Some people are now once more turning to the maxims of Confucius. For forty years the cult of "the Prophet" had been greatly neglected. But, speaking for the masses of his countrymen, Dr. Oshima says: "'Tis too late. The Japanese society which once listened to the wisdom of China's sage, no longer exists. Present-day society has other needs."

The young men in the schools have frequently heard it said—and to a large proportion of them it seems quite evident—that religion is good only for a people in its childhood. By means of faith and authority religion may guide those whose minds have not yet been sufficiently "evolved" to do without these props; but in the measure that the intellectual life of a people develops, religion becomes superfluous; reason becomes the best guide.

Ideas of this kind have been circulating in Japan for twenty-five years. Now they have become so wide-spread among the so-called cultured classes that they may be said to form a part of "public opinion." For these Illuminati it has become an axiom that in view of the gigantic progress made by education, and of the splendid development of the intellectual and ethical(!) life of Japan, there remains no room for religion. "Is there in this land"—recently asked Dr. Nitobe in the *Chu Koron*—any man of such authority that others will submit to him in questions of morality?"

Verily the need of a moral revival along the lines laid down by Jesus Christ, the greatest of moral reformers, is most pressing in the Land of the Rising Sun. And who will not recall, when reading of the abortive attempts thus far made to uplift these people spiritually, the words of the prophet: "They have forsaken me, the fountain of living water, and dug for themselves cisterns, broken cisterns, which hold no water."

The Church and the Teaching of Her Theologians Concerning Interest on Loans

II.

Since money — says the Scholastic theory — is consumed (so far as the user is concerned) at its first use, its utility is indistinguishable from its substance. The two cannot be possessed as distinct entities by the same person. The possessor of money cannot use it and still retain it, any more than the possessor of bread can use and still retain the bread. It differs, therefore, from "productive" goods, (say, a field or a house), for their utility can be enjoyed without transferring or destroying them. The non-owning user of a field or a house is not treated unjustly when he is required to pay a rental for a year's use of such property, and then, in case he wishes to buy it, to pay an additional sum for the substance of the field or the house. On the other hand, the borrower of money is defrauded when he is compelled to pay for its use or utility in addition to its substance; for the two things are identical, at least in function. When one is paid for both are paid for.[1]

Now the distinction upon which this argument turns, between goods that are consumed at their first use and goods that may be used several times before they are used up, has neither economic nor moral significance. To compel a man to pay for the substance of a farm or a machine, and then an additional sum for its use, would be quite as unjust as any extortionate traffic in money, provided that *the price of the farm or the machine were handed over as soon as the article was delivered to the purchaser.* The economic value of these things in themselves is, like the economic value of money in itself, equal to their utility, that is, to the sum total of their uses, *as now estimated.* The substance of a machine has no value whatever beyond that which is attributed to it on account of its uses, its utility, the satisfaction of human wants that it can produce. Men do not pay for anything so metaphysical as a commodity's substance; they pay for its qualities, its want-satisfying powers.

Moreover, the difference in permanence, or in perishability, between one economic good and another, is merely a difference of degree. A field, a house, a machine, are all ultimately consumed by usage. Their useful qualities may, indeed, be replaced, but the new qualities are not identical with the old. At any given moment in its history, the substance of a commodity will have just that amount of economic value which is attributed to its utilities, actual and potential, original and acquired. The value of any economic good, the price that men will pay for it, is always measured by their present appreciation of the

[1] Cfr. St. Thomas, 2a 2ae, q. 78, a. 1; Billuart, *De Contractibus,* diss. iv, a. 3.

total amount of utilities which they expect to derive from it, whether its substance will immediately disappear or will survive for centuries. Upon this basis its just price will also be determined.[2]

Applying this truth to the loan made by Peter to John, the merchant, we see that its value or price is not merely a sum of money equivalent to the principal. It is the total amount of utilities which, through the instrumentality of the loan, the merchant expects to possess at the end of a year. In other words, the value of the loan is the principal, plus a fraction of itself, called interest. If the loan had to be repaid as soon as it was borrowed, its value would, of course, be merely the equivalent of the principal. It would have no value as an instrument of commerce and profit. But the same is true of a farm, a house, or a machine. On the other hand, if a man agrees to pay a rental for a year's use of the farm, and to buy it at the end of the year at its cash value, he does so not because the use of the field is separable from its substance, but because such is his present estimate of the utilities of the field when obtained on these terms. Similarly the merchant is willing to repay the loan with interest at the end of a year, because such is his estimate of its utility to him in the circumstances.

Its utility includes an element which is entirely wanting in a loan of wine, which St. Thomas cites by way of comparison. In the latter case the utility is wholly exhausted as soon as the wine is consumed; but the utility of the borrowed money is not merely its capacity to become exchanged for goods in general, but the additional power of securing to the borrower for a year goods from which he will reap a profit.[3] Consequently, even if the transaction be called a sale it must be recognized as a peculiar kind of sale. It is not a sale for cash. According to its terms, the purchase price is not to be paid until the end of a year.

The true value of the money, therefore, is that which the bor-

[2] Cfr. Seligman, *Principles of Economics*, chap. xiv.

[3] St. Thomas called the exchange-function of money its *principal use*, which was true in his time, if not today; but its function as the representative and virtual repository of productive goods is quite as real and ought to find recognition in any adequate statement or estimate of the value or utility of money. It might be objected that St. Thomas did recognize this function when he declared that the non-working partner in a business was permitted to take pure interest from the proceeds of the goods or tools which were bought with his money (2a 2ae, q. 78, a. 2, ad 5um). If this was what the Angelic Doctor meant in this passage it is difficult to escape the conclusion that he was inconsistent. If he permits the non-working partner to take pure interest as something due to the representative or instrumental utility of money, why does he award that same pure interest to the merchant-borrower in the case of a loan? (2a 2ae, q. 78, a. 3, c, and ad 3um). The explanation that in the latter case the money is sold, is not satisfactory. Besides, in the partnership the interest is attributed to the money, but in the loan, to labor, although the function of money in the two cases is precisely the same. If labor, as the "principal cause," can justly claim the interest in the loan-enterprise, it can for the same reason and with as much justice claim it in the partnership.

rower (or "buyer" if that fiction be preferred) and men generally attribute to it in these circumstances, and not merely its cash value. Men regard it as worth, in these circumstances, its face value plus interest. They look upon one hundred dollars in hand today as the equivalent of one hundred and, say, six dollars to be obtained one year from today. This is the phenomenon which Boehm-Bawerk has described as "the undervaluation of future as compared with present goods," and it is true in the majority of instances.[4] Considered as a purely subjective thing, it cannot explain all interest, but it has an objective basis.[5] The "undervaluation of future relatively to present money" is based upon and justified by the fact that the borrower can invest the money in productive goods, and, since he is not obliged to repay it for a year, out of the product of these goods pay interest, and still be in a better position economically than he was when the loan was made.

The Scholastic theory insists that a loan of money is a sale of money, but it virtually ignores the vitally important circumstance that the purchase price is not to be paid until the end of a certain period, and that wherever money is exchangeable for capital, this circumstance is an economically valuable thing. It confers upon money a utility which does not come into existence in a contract requiring the money to be returned immediately, a utility which is as valuable as any other utility that men are willing to pay for, a utility as valuable as that created by the manufacturer or the distributor of shoes, a utility as valuable as that derived from the occupation of a house or the cultivation of a field Let it be conceded that money has no use, utility, or value "distinct from its substance:" the vital fact in a loan is that the substance of the money has a value over and above that written on the face of the coins. It is the power conferred upon the borrower to use a productive thing for a year. The fact that he must first transfer the money to other hands, while the borrowing user of a house or field retains these goods during the period of the loan, has a certain physical significance, but no economic significance that men estimate in terms of price. To sum up the matter: money borrowed (or "bought") on condition that it need not be returned for a period of time, and exchanged for productive goods, becomes the *instrument* (as truly, though not as immediately as the goods themselves) of *new utilities;* it gets an economic valuation accordingly; and this valuation is as reasonable both economically and morally as any other that obtains recognition in economic life.

St. Paul Seminary JAMES A. RYAN, D. D.

[4] Cfr. *The Positive Theory of Capital,* pp. 281, sq.

[5] Cfr. Hobson, *The Economics of Distribution,* Chap. ix.

Comparing the Cost of Maintenance of Parochial and Public Schools

At the recent annual meeting of the Catholic Union of Missouri, the following resolution was introduced by the delegation of St. Antony's Parish, St. Louis:

At a meeting of St. Antony's School Society, held May 2nd, 1909, it was resolved to submit to your honorable body the following:

Whereas the propagation of our faith almost exclusively depends on our Catholic parochial schools, and

Whereas many lukewarm Catholics send their children to the public State schools in order to escape making sacrifices for the Catholic schools, and

Whereas by such action of parents, who will not pay for the maintenance of Catholic schools the burden imposed upon our congregations becomes greater every year;

Therefore it is evident that each congregation ought to provide in some way for the future of its parochial school, and

Therefore we recommend that each congregation establish a school society, the purpose of which shall be to raise a fund, by means of monthly contributions, gifts, and legacies, with the object of eventually making the parochial school practically a free school. But by no means should such school societies meddle in the business of conducting our parochial schools.

During the debate arising over this resolution, our esteemed friend and subscriber, Mr. Gustave L. Goetz of St. Louis, laid before the delegates a comparative statement of the cost of conducting the public schools of St. Louis and the parochial school of St. Peter and Paul's congregation, of which he is a worthy and prominent member.

The report for St. Peter and Paul's school for the year ending April 1st, 1909, showed an enrollment of 1203 pupils, divided into 19 classes. The salaries paid were for

two Brothers of Mary, at	$375.00,	$750.00
23 Sisters de Notre Dame, at	300.00,	6900.00
		$7,650.00
Expenses for janitor, coal, light, taxes, and insurance		2,762.00
Total		$10,412.00

The per capita cost for each child therefore was $8.65.

This does not include the capital invested in buildings, amounting to at least $150,000, nor an indebtedness of $12,500, on which interest must be paid.

Of the 1203 children enrolled, 295 were unable to pay for tuition. The other 908 pupils pay on an average 50 cts. a month, or $5.00 annually, amounting in all to $4,540.00, which, deducted from the expenditures (10,412.00) leaves a deficit of $5,872.00, to be covered by the congregation.

Comparing the cost of maintaining St. Peter and Paul's parochial school with that of the public school system of St. Louis, we find in the 59th Report of the Public Schools of the State of Missouri for the year ending June 1st 1908, page 80, the subjoined figures: Children enrolled in St. Louis during the year, 86,877. Salaries paid, $1,870,-223.80, per pupil $21.52. Incidental expenses, coal, insurance, janitors, taxes, light, &c., $635,728.88, per pupil $7.32. Total per pupil $28.84. This would make for 1203 pupils, the number enrolled in St. Peter and Paul's school, $34,694.52, whereas this school is run at an expense of $10,412.00, a difference of $24,282,52. Cost per pupil in the public school, $28.84; cost per pupil in St. Peter and Paul's school, $8.65; difference in our favor, $20.19 per child.

If we had to pay salaries like those paid to the teachers of the public schools, and such heavy incidental expenses, we should have to close up our parochial schools. Fortunately the Catholic Church has religious orders for the training of children, and the members of those orders, living under a vow of chastity, obedience, and poverty, and having no families to support, do not work for money, but for the salvation of their own souls and the souls of the children entrusted to them. And as long as we find young men and women in our midst who are willing to withdraw from the world and devote themselves to the vocation of teachers in the various orders, there will be no danger of our parochial schools having to close up on account of our inability to meet the cost.

I hope, concluded Mr. Goetz, that the resolution of the delegates from St. Antony's parish will be adopted and that we shall have in the near future in every congregation of our State, such school societies as the resolution proposes, enabling us to ultimately have in connection with every church an ideal, i. e. a free, parochial school.

The resolution was unanimously adopted.

A comparison of cost of maintenance of the parochial and the State school systems, based upon the census of 1899 for the State of New York, was published but a short time ago by His Eminence Cardinal Gibbons. The value of the school property, computed by the average attendance, was $117.00 per capita, the cost of instruction $21.00 per head, including incidental expenses $38.86 per head. The Catholics of New York as well as those of every State of this Union contribute their share towards the maintenance of the State schools,

besides educating 1,300,000 children in their parochial schools without any aid whatever from the State. Taking New York's figures as a basis, we Catholics save the country annually $50,000,000.00, or enough to build five man-of-wars of the Dreadnought class. And, says His Eminence, if we take into consideration the value of the school property, estimated on that of New York, we Catholics have saved the country one billion dollars alone since the Civil War.

MINOR TOPICS

WHERE THE AMERICAN HIGH SCHOOL FAILS

Even aside from the religious aspect, the American public high school is a failure. "Its best friends," says e. g. the New York *Evening Post* of June 29—"must censure its failure to give pupils the right attitude toward every-day life. The Students' Aid Committee of the New York High School Teachers' Association reports that too many of its applicants exhibit a pathetic lack of initiative, with an inability to carry out simple orders. Out of 800 boys in a large evening school who sought employment through the committee, only eighteen appeared punctually, though explicitly ordered to do so. Of these eighteen, sixteen were instructed how to write letters of application, which they were to present on the following evening at 7,15:

> At the appointed time not one appeared. The first one when questioned remarked that he 'didn't think it mattered.' It was particularly specified that they were to write letters on unruled paper.... Not one had that kind. Some had foolscap, most of them had little sheets of cheap letter paper, because they thought it 'would do just as well.'.... The matter of the letters was very indifferently expressed, and either the ability or the disposition to carry out instructions was absent.

These boys are not all dolts. They have simply never been taught to obey, or to take responsibility. They learn, says the committee, that 'high-salaried teachers must be ready to hand out to them paper and pencil and pen.' They are made flabby by too much coddling; and, after having been discharged from half-a-dozen small posts, easily lose faith in themselves, or else in the social order."

A LITTLE BOOK OF JOY

To rejoice and to be happy is a Christian duty under all circumstances.

"Cheerfulness and lightness of heart," says Newman, "are not only privileges, but duties. Cheerfulness is a great Christian duty. Whatever be our circumstances, within or without, though 'without be fightings and within be fears,' yet the Apostle's words are express, 'Rejoice in the Lord *always*.' That sorrow, that solicitude, that fear, that repentance, is not Christian which has not its portion of Christian joy; for God is greater than our hearts,' and no evil, past or future, within or without, is equal to this saying, that Christ has died and reconciled the world unto Himself. We are ever in His Presence, be we cast down

or be we exalted; and 'in His Presence is the fulness of joy.' 'Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low' (1 James i, 9, 10). 'He that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, is Christ's servant' (1 Cor. vii, 22). Whether we eat or drink, or whatever we do, to His glory must we do all, and if to His glory, to our great joy; for His service is perfect freedom: and what are the very angels in Heaven but His ministers? Nothing is evil but separation from Him; while we are allowed to visit His temple, we cannot but 'enter into His gates with gladness and thanksgiving, and into His courts with praise.' 'Is any,' then, 'among us afflicted? let him pray; is any merry? let him sing psalms.' (*Sermons Bearing on Subjects of the Day.* New Impression. 1898. pp. 384 sq.)

Bishop von Keppler does not quote this passage from Cardinal Newman in his little volume, *Mehr Freude*[1] lately issued; but it would fit admirably into his text. The booklet is a reproduction, revised and somewhat enlarged, of a chapter in the Bishop's *Aus Kunst und Leben: Neue Folge,* of which we said at the time of its publication that it deserved to be Englished and published separately as "A Little Book of Joy." We are more than ever of the opinion that such a book would be a godsend to many of our English-speaking people, especially in this "land of the strenuous life," where there is so much variety of amusement and yet so little true joy.

Bishop von Keppler goes straight to the heart of the matter. He shows how under the Christian dispensation every man has a right to rejoice in the Lord always; how modern civilization with its irreligion, its awful stress, its exploitation of labor and of the poor, its fearful excesses *in Baccho et Venere,* etc., robs rich and poor alike of that true joy which makes life worth living. *Mehr Freude* is a precious book and we don't see how any one can read it without experiencing a fulfilment of the right reverend author's wish (p. 194):

"Nun bin ich froh. Ich habe mir doch etwas von der Sorge um die Freude die mich schon lange drückt, vom Herzen herunterschreiben können. Aus dem ersten Versuch ist ein Buch geworden In trüben Tagen war es mir ein Labsal, diesen Betrachtungen nachzugehen. Ich habe mich oftmals daran fröhlich geschrieben. Wie würde es mich freuen, wenn manche sich daran fröhlich lesen könnten!"

CHEAP WIT FROM "COLLIER'S"

Collier's prints this curious editorial note in its No. 18, page 8:

Senator Bourne of Oregon on July 1 made his first formal speech of the session. In the opening paragraph occurred a strange word:

"The struggle was a titanic one, his task herculean, the treatment necessarily heroic, but Mr. Roosevelt was equal to the emergency. He first awakened the public conscience, pointed out in an *echinated* manner the existing evils....."

Such as wish to add this word to their vocabularies will find this meaning given by the Standard Dictionary, Twentieth Century edition:

"Echinated—A family of echinoideans, especially diadematoideans having

[1] *Mehr Freude. Ein Ostergruss von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Erstes bis viertes Tausend.* 199 pp. 12mo. B. Herder. 1909. 75 cts. net.

tests with equal diameters, the ambulacral plates compound with pores in triplets, tentacles all alike, and jaws with epiphyses. Set or armed thickly with prickles."

It seems expedient to add that the remainder of the Senator's speech carries the conviction that his intention was to compliment Ex-President Roosevelt.

This *entrefilet* is characteristic of the cheap wit affected by a newspaper which has the effrontery to style itself "The National Weekly."

Any reader who will take the trouble to turn to the pages of the *Standard Dictionary* will find that the editors of that admirable reference work have not been so ignorant as to define "echinated" as "a family of echinoideans." What they really say is (we quote from the 1907, one-volume edition, page 572, column 3): **"ech'i-nate,** *vt.* To render prickly or bristly. SOLLAS in *Encyc. Brit.* 9th ed., vol. xxii, p. 418.— **ech'i-nate,** *a.* Set or armed thickly with prickles; bristly; spiny, like the hedgehog. **ech'i-na"ted‡."**[1]

Mr. Bourne evidently meant to use the word figuratively, indicating his opinion that Mr. Roosevelt's manner of pointing out existing political and social evils was bristly, sharp, severe,—which is notoriously but too true.

Dr. Murray's *New English Dictionary* gives no authority for such a figurative use of the word echinated; but then no talented speaker or writer is bound to the dictionaries in his choice of metaphors; and if Senator Bourne's seems somewhat far-fetched, is it not sufficiently striking? The only thing that might be urged against it is that it runs counter to an important rule of figurative composition, in that it is based on "a resemblace too obscure;" M. Toutlemonde knows perfectly well that the hedgehog is a prickly, bristly sort of critter; but it is perhaps too much to presume that he is familiar with its Latin name, *echinus*.

AN IMPORTANT NEW WORK ON THE RELIGION OF THE PRIMITIVES

In Vol. xvi, No. 8, pp. 232 sqq. of the CATHOLIC FORTNIGHTLY REVIEW we called attention to "Two New Series of Works by Catholic Scholars on the History of Religion." We considered it an encouraging sign that Catholic scholarship was becoming interested in a field of research which had been appropriated almost exculsively by Rationalists and by open enemies of the Christian faith. Names like Chantepie de la Saussaye, C. P. Tiele, Herbert Spencer, Albert Réville, and Solomon Reinach at once come to mind. Strange to say, while in the development of other modern sciences, "original research" and actual observation of facts played such an important part, the historical study of religions became a favorite pursuit of "Stubengelehrte" who had never come in contact with the primitive mind and who were therefore not always prepared to write authoritatively on the mentality of savage tribes and their religious practices. Yet it was frequently these very savants who evolved learned theories on the evolution of religious beliefs.

It is one of the distinctive merits of *La Religion des Primitifs. Par Mgr. Le Roy, Évêque d'Alinda, Supérieur-Général des Pères du Saint-Esprit* (Paris: Beauchesne. 1909. 518 pp. 12mo. 4.25 fr.) that

[1] The ‡ is the *Standard's* sign for "variant."

it is not the production of a scholar of the type just mentioned, but of one who has "been in the field," and who therefore has actual knowledge of the subject he undertakes to discuss. Msgr. Le Roy is Superior General of the Fathers of the Holy Ghost and an ethnologist of note. For twenty years (1877—1896) he lived among African tribes, with head-quarters at Bagamoyo. He also made long stays in Central and in East Africa, and in 1893 was tranfserred to the Gaboon Forests. Anthropologists know him by his earlier writings, chiefly *Les Pygmées, Négrilles d'Afrique et Négritos de l'Inde*. It is both pleasant and safe to follow such a competent guide through the tangled wilderness of primitive religions. Msgr. Le Roy briefly reviews the works of the supposed authorities in this field and finds that

1. The study of the history of religions has, in general, not been undertaken with the necessary impartiality;

2. It has not been in charge of competent scholars—at least as far as the primitive and non-civilized races are concerned, to whom this work is especially devoted.

Again "the end aimed at, and frequently openly avowed by these writers, is to show by an accumulation of beliefs, myths, traditions, superstitious practices, cult and magic, of all people and of all times, that all religions are alike, that all are of equal value, that they mutually explain one another, and that no one of them can rise to the pretension of imposing itself (upon others) as a supernatural expression of the truth. Who will refuse to see in all this, with Le Roy, signs of "partis-pris et incompétence"? Any one at all interested in the comparative study of religions and in the vital questions connected with this study should procure this masterly work. It is matter for congratulation that it forms the first volume of a projected series of *Études sur l'histoire des religions*, to be issued by the house of Gabriel Beauchesne and Co.

INCONSISTENCY IN REGARD TO MIXED MARRIAGES

Martin I. J. Griffin never tires of railing at the inconsistency of priests and especially prelates who preach against mixed marriages and then "hire themselves to do the mixing for rich ones."—"Some thing," he says in the current number of his *Catholic Historical Researches* (Vol. V, No. 3, p. 302), "ought to stop. Either the sermons and editorials [of the Catholic press against mixed marriages] or the presence of the prelates. The laity see these carryings on. So all the prattle about the evils of mixed marriages is simply idle twaddle.... The children and certainly the grandchildren of these mixers will be non-Catholics and abhorrers of the faith. You rarely can find the descendants of Catholics of a century ago to be Catholics. Every case is a mixed marriage. I once asked the late Theophilus Cauffmann how his father came to leave the Catholic Church. 'Oh! My father was an intelligent man,' answered he with perfect sincerity. 'He doubted Transubstantiation.'—'Whom did he marry?' I asked.—'A Baptist lady,' he replied.—That was the transubstantiation. Yet that man's [the elder Cauffmann's] father.... would not take the oath of abjuration which denied Catholic doctrine. But his son was more 'intelligent' when he mixed with a Baptist."

THE CULT OF MARY

A book sure to interest not only all the children of Mary—and which Catholic does not gladly and proudly profess himself such?—but in a still higher measure those among us who love to study the history of religion and of religious art, is Father Stephen Beissel's "History of the Marian Cult in Germany During the Middle Ages" (*Geschichte der Verehrung Marias in Deutschland während des Mittelalters. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte. Von Stephan Beissel S. J. Mit 292 Abbildungen.* xii & 678 pp. 8vo. B. Herder. 1909. $5 net). The reverend author sets out to show how the Germans were slowly inducted into the cult of the Blessed Virgin and what progress they made in it from century to century until the end of the Middle Ages; what they heard of the gracious Mother of God, how they were instructed regarding her prerogatives and her ready intercession, in sermons and poems, paintings and sculptures; and how they carried out the instruction thus received. There were abuses and exaggerations, no doubt, and the only serious fault of Father Beissel's work is that here and there he seems to ignore these or at least to gloss them over; but on the whole no unprejudiced student of the subject-matter he so vividly presents will refuse to agree that ecclesiastical authority never formally countenanced abuses and that the devotion shown to Mary never overshadowed that rendered to her Divine Son. In fact nearly all of the Marian devotions popular during the Middle Ages in Germany, were both beautiful and in entire harmony with the spirit of a truly Christian faith. Father Beissel's sumptuous volume is based throughout on a first-hand acquaintance with the best original sources, though in exposition the author aims at being popular We cannot but regret that the viewpoint of the historian of dogma has been purposely excluded. Perhaps Father Beissel will do justice to this important aspect of his subject in another volume, which would prove even more interesting and valuable to scholars than the "History of the Marian Cult in the Catholic Church Since the Close of the Middle Ages," which he promises in his Preface, and which is to treat among many other things of the development of the Ave Maria, the Litany of Loreto, the Rosary and Rosary confraternities; of the introduction of new feasts in honor of the Blessed Virgin; of the origin of the various Marian congregations, and of the history of that specific form of devotion so intimately associated with the month of May. The price of the volume ($5.) may appear high, but it is not too high considering the beauty of the binding and the wealth of illustration.

A FEW FACTS ABOUT THE MODERN WOODMEN OF AMERICA

Under the caption "Just a Few Facts," the cheerful editor of the *Modern Woodman* recently wrote:

During the year 1909, the Modern Woodmen of America made a net gain in members of 80,235; the Woodmen of the World came second, with a gain of 50,116; Royal Neighbors third, with a net gain of 18,343; the Brotherhood of American Yeoman fourth, with a gain of 17,178. The Court of Honor gained only 1,570. Among the societies showing losses in membership are the Foresters, with a net loss during the year of 17,545; Knights of the Maccabees with a net loss of 5,100; the American Patriots with a net loss of 5,029. Other societies showing losses during the year are the Knights of Pythias, loss 3,364;

Ladies of the Modern Maccabees, loss 3,023; Knights and Ladies of Honor, loss 2,953; National Union, loss 333; Royal Arcanum, loss 179; Highland Nobles, loss 196; Fraternal Union of America, loss 86; Legion of Honor, loss 23.

The *Western Review* (Chicago, vol. xv, No. 6) shows the reverse side of the glittering medal as follows:

The Modern Woodmen of America "expended for all purposes during the year $10,147,375; it collected from all sources during the year $9,762 628; excess expenditures over receipts $384,747. It paid death losses during the year of $8,828,793; collected eight assessments for death losses, $8,555,671; the eighth assessments fell short of paying death losses by $273,122. It expended out of the general fund during the year $1,113,697; it collected for the general fund during the year $1,206.957; excess of expenditures above income $160,740.[1] It had assets at the beginning of the year of $5,465,564; at the end of the year but $4.090,550; loss on assets during the year $1,375,014. It had liabilities at the end of the year of $1,201,708; at the beginning of the year $1,047,219. Its liabilities increased during the year $154,489. It had unpaid liabilities December 31, 1908, of $1,201,708. It had on hand for the protection of contracts the princely sum of $2.51 per thousand dollars of insurance in force. It wrote during the year $181,902,500 of new business; it lost during the year $67,277,500 of old business. Its contract deficiencies increased during the year to the extent of at least $60,000.000."

WHY IS THE MOTU PROPRIO ON CHURCH MUSIC DISREGARDED IN AMERICA?

Recent disputes about the correct interpretation of the famous motu proprio on church music have wrung a wail from the heart of at least one choirmaster—a convert—Mr. William F. Markoe.

"Can anyone explain," he writes in the New York *Freeman's Journal* (No. 3915), "why it is that we American Catholics with all our boasted intelligence and progress and after five years allowed for preparation, cannot observe the simple rules of the Church or have congregational singing or do what countless generations of our forefathers in the faith have done before us, and what nearly every other denomination is doing all around us? Can anyone explain why hundreds of Anglican churches without parochial schools to draw from, can maintain excellent vested choirs of men and boys, while we with all the advantages of parochial schools proclaim it an impossibility?"

Mr. Markoe suggests as one possible explanation "our failure to secure competent choirmasters thoroughly conversant with the duties of their calling."

And why, pray, do our congregations not secure competent choirmasters?

Because there are so few competent choirmasters, and there are so few because the profession is overburdened and underpaid.

There is no doubt whatever that with a little more intelligence, and above all, with a little more good will, the prescriptions of the motu proprio could be carried out to the letter in all but a few parishes of this wealthy and resourceful country.

[1] This is not quite clear. — A. P.

FLOTSAM AND JETSAM

The doctors now say that the removal of the large intestine along with the appendix, preferably at the age of two or three years, will "ward off old age." This sounds probable. The same might be said of removing the head.

*

The Syracuse *Catholic Sun* (Vol. xviii, No. 4) "incline[s] to believe that the Holy Father's recognition of such laymen as Herbermann, Quinlan, and Hurley, and Count Onahan and Countess Leary and a dozen similar will do far more toward making Catholic Americans faithful and devoted children of the Church than would the making of a score of Cardinals."

By "recognition" our Syracuse contemporary means the bestowal of honorary titles, medals, orders, or degrees. Are American Catholics really so remiss in their devotion to the Holy See and so vainglorious? We cannot believe it even upon the authority of the *Catholic Sun*. The best Catholic laymen with whom the REVIEW has the privilege of being acquainted, smile at such baubles and the vanity of those who catch at them. It is pretty safe to say, in this democratic age and land, that the men who seek titles, no matter whence derived, do not merit them, while those who deserve to be signally honored, as a rule accept such guerdons only under the severest kind of moral compulsion.

*

One of the most recent archaeological discoveries in Egypt, according to the *New International Year Book* for 1908 (Dodd, Mead & Co. 1909, p. 37) is that of Brugsch, who "has found the hieroglyphic record of the seven years' famine described in Genesis. In the inscription it is told how the Nile did not overflow for seven years, and how, as a result, the vegetation withered, the crops failed, and famine, pestilence, and misery devastated the country. The date of the inscription is 1,700 B. C., which is close to the time given in Genesis.

*

The *New International Year Book* for 1908, recently published (New York: Dodd, Mead & Co.), summarizes the net results of last year's investigation into the probable causes of cancer as follows (p. 132): The disease is probably not hereditary; it occurs in tissues subject to chronic irritation, mechanical, chemical, or due to filth; it is communicable by direct contact; and spontaneous arrest or cure may take place through the development of some immunizing principle or anti-body in the blood. No new therapeutic measures have been advanced of late.

*

A Protestant preacher in Detroit, the Rev. Reed Stuart, has resigned, after a pastorate of twenty-three years, because, as he explains, he does not feel "equal to the work of the institutional church." Without any bitterness, but in the most matter-of-fact way, he defines that sort of church as the one which "believes in free soup, in boys' clubs, and basketball, and in cadets carrying guns in the name of Christ." Those things, he admits, may be necessary in the modern church, but

he intends from now on to leave the management of them to others. His early ideal had been that of a preacher, a spiritual leader; but he had found more and more of his time and strength taken up with the infinite variety of organizations within the church. "We fancy," says the New York *Evening Post* (July 3), "that many a weary minister would find all this waking a response in his own heart. The institutional church does, no doubt, a world of good; but some of its activities are confessedly only a sort of pious bribe to induce people to occupy pews which otherwise would be empty, and it certainly tends to belittle the prophetic function of the clergyman."

*

Heretofore it has been the law of the American navy that no midshipman shall marry until he has been graduated from the Naval Academy at Annapolis. The Navy Department has now extended the time of marital prohibition to a term of six years after graduation. This is a question of military discipline, and certainly the government has a right to enforce it, if the authorities think thereby the efficiency of our navy can be increased. The celibacy of the clergy, as enforced in the Latin portion of the Catholic Church, is also a matter of discipline. Who can fail to admire the magnificent strength of a Church which can command the lives of so many thousands of officers, to such an extent that they voluntarily lay on the altar of her service their right to marry, not merely for the time of their sojourn at the ecclesiastical academy or seminary, not for a term of six years after graduation, but absolutely and entirely until death.—*The Lamp* (Anglo Roman). Vol. vii, No. 7, p. 154.

BOOK REVIEWS AND LITERARY NOTES

—We have during the past eight or ten months given so many and such large quotations from *The Catholic School System in the United States, Its Principles, Origin, and Establishment by Rev. J. A. Burns, C. S. C., Ph.D.* (415 pp. crown 8vo. Benziger Bros. 1908. $1.25 net) that we can limit our formal notice of it without fearing that our readers will be misled into believing this work unimportant or ephemeral. It is in fact a most important and valuable book, the first of a series designed to give the history of the Catholic school system in the U. S. from pioneer days to the present. Father Burns, after a general introduction on religious education that has the value of a monograph, begins with the early mission schools of the Franciscans and brings his narrative down to the end of the revolution period. Chapters VII and VIII are crammed with detailed information on the early teaching communities and the influence of the hierarchy, while the ninth and last chapter gives a brief account of Bishop Hughes' famous school fight. If, as Msgr. J. L. Spalding has somewhere written, the Catholic school system, maintained as it is without any aid except from the people who love it, is "the greatest religious fact in the United States today," a history of this system must prove of absorbing interest

to all who have religion as well as education at heart. Father Burns' book represents the first attempt to tell the history of Catholic education in America. It were too much to expect its data to be exhaustive or its judgments definitive. But even as it is it fills a want long felt, and we do not think that later researches will destroy its value. An effective means of stimulating interest in our Catholic educational institutions, high and low, would be to distribute copies of this volume among the laity. We could conceive of no apter prize or premium for college and academy pupils than *The Catholic School System in the United States.* (Among a number of minor errors to be corrected in a future edition we note Rosatti for Rosati, *passim,* and the statement, page 370, note 1, that the "Faribault Plan" proposed by Archbishop Ireland was "approved by Rome in the decision 'Tolarari [*sic!*] potest.' "—"Tolerari potest" does not and cannot mean "Approved."—The title of Griffin's *Researches* is incorrectly quoted in the bibliography, page 388).

Kyriale Romanum. In imperial folio, 13¼x18¼ inches. Gregorian Notation. (Pustet & Co. $5).—No choir which sings at least the ordinary of the mass in Gregorian chant should be without this book. Placed at the proper height on the railing in front of the singers it compels them to focus on the same point and to hold up their heads, thereby securing a compact and sonorous collective tone. The book has been in regular use in St. Paul's Cathedral, Pittsburg, for more than a year with most satisfactory results.—JOSEPH OTTEN.

—The early Christian Church in the main accepted the Old Testament canon of the Septuagint, which comprised both the proto- and the deutero-canonical books. Since, however, the Septuagint did not form a complete whole with a definite number of books, and since neither Christ nor His Apostles had expressly delimited the scope of the Old Testament, the Fathers of the first three centuries counted as canonical a varying number of apocrypha. It was not until the fourth century that individual bishops and theologians made lists of the canonical books. Those lists which originated in the Occidental Church, so far as their compilers were not under Oriental influence, coincided with the canon as it was later on formulated by the Council of Trent; while the lists of Eastern provenance as a rule contained only the twenty-two books of the Palestinian canon, omitting those we now call deutero-canonical. Inasmuch as this latter canon was identical with that of the Jews, it is plain that the Oriental Church with regard to its Old Testament canon, was dependent on the Hebrews. But it is one of the most difficult problems in the history of the O. T. canon to determine the extent of this dependency. Dr. Ludwig Dennefeld devotes to this subject an acute investigation, which Professor Bardenhewer has issued as the fourth Heft of Volume XIV of his well-known *Biblische Studien.* (*Der alttestamentliche Kanon der antiochenischen Schule. Gekrönte Preisschrift.* vi & 93 pp. 8vo. B. Herder. 1909. 75 cts. net, in paper covers). The teaching of the Antiochian school of exegetes (Lucian, John Chrysostom, Theodor of Mopsuestia, Polychronius, Theodoret of Cyrus, etc.) is of special importance in this connection, because it flourished pre-

cisely during the period under consideration. Dr. Dennefeld's main conclusion is, that the Old Testament canon of the school of Antioch comprised both the proto-canonical and the deutero-canonical books, together with 3 Machabees and 3 Esdras. Theodore of Mopsuestia alone rejected Job, the Canticle of Canticles, Paralipomena, Esdras, Nehemias, and Esther, and likewise the deutero-canonical books with the exception of Ecclesiasticus, Baruch, and the deutero-canonical portions of Daniel. For the grounds and the import of this conclusion we must refer the reader to Dr. Dennefeld's learned treatise.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

The Angelical Cardinal: Reginald Pole. "Non Anglus, sed Angelus vocetur." By C. M. Antony. With a Preface by Father Robert Hugh Benson. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O. S. B.) xxi & 229 pp. 12mo, with six colored pictures by the three-color process. Benziger Brothers. 80 cts. net.

Leading Events in the History of the Church. Written for Schools by the Sisters of Notre Dame. Part I: Christian Antiquity. viii & 124 pp. 12mo. London: R. & T. Washbourne; New York: Benziger Brothers. 1909. 40 cts. net.

The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D. LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., Assisted by Numerous Collaborators. In Fifteen Volumes. Volume V: Dioc—Fath. 795 pp. lexicon 8vo. New York: Robert Appleton Company.

Holy Water and Its Significance for Catholics. From the German of Rev. Henry Theiler, S. O. Cist., by Rev. J. F. Lang. With a Few Scriptural and Historical Insertions by the Translator. 63 pp. 18mo. Ratisbon, New York, and Cincinnati: Fr. Pustet & Co. 1909. 50 cts.

The Duchess's Baby. By Sophie Maude. 300 pp. crown 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1908. $1 net.

Alphabetical Oddities. By Rev. V. H. Krull, C. PP. S., Author of "A Common-Sense View of Christian Science." 31 pp. 12mo. Collegeville, Ind.: St. Joseph's Printing Office. 1909. 10 cts. $4 per 100. Paper covers.

A Private Retreat for Religious. Enriched with Reflections and Select Readings Taken from the Spiritual Writings of St. Alphonsus. By Rev. Peter Geiermann, C. SS. R. 479 pp. crown 8vo. Benziger Brothers. 1909. $1.50 net.

Amphora. 80 pp. 12mo. London: Burns & Oates; American agents: Benziger Brothers. 1908. 90 cts. net.

GERMAN

Seelenleitung, Beichte und Kommunionempfang in Frauenklöstern und den übrigen Genossenschaften mit Laicnobern. Nach der 2. Auflage von Franco-Huber, Decret „Quemadmodum," sowie gemäss den einschlägigen Entscheidungen des Hl. Stuhles und dem Dekrete „Sacra Tridentina Synodus." Von P. Cornelius M. Rechenauer, SDS. Mit einem Anhang: Fragenverzeichnis für den vorgeschriebenen Triennialbericht an die hl. Kongregation der Ordensleute. 211 pp. crown 8vo. Fr. Pustet & Co. 1909. 55 cts.

Sexualethik und Sexualpädagogik. Eine Auseinandersetzung mit den Modernen von Dr. Fr. W. Foerster, Privatdozent für Philosophie und Moralpädagogik am Polytechnikum und an der Universität Zürich. 97 pp. 8vo. Kempten und München: Verlag der J. Kösel'schen Buchhandlung. 1907. American agent: Joseph Schäfer, New York. 25 cts. postfree, in cardboard wrapper.

Geschichte der St. Aloysius-Gemeinde. Festschrift zum silbernen Jubiläum. Nach schriftlichen Aufzeichnungen und persönlicher Erinnerung zusammengestellt von A. J. Thiele, Pfarrer. Chicago im Juni 1909. 73 pp. 8vo.

Die Jugend: Vorträge für Jugendvereine. Herausgegeben vom Volks-

verein für das katholische Deutschland. Erstes Heft. 168 pp. 8vo. M. Gladbach: Volksvereinsverlag. 1909. 1 mark (in flexible paste-board wrapper).

Dantes lezte Tage. Eine Dichtung von Richard Zoozmann. Mit Dantes Bildnis von Joseph Sattler. viii & 122 pp. 12mo. B. Herder. 80 cts. net.

FRENCH

La Doctrine de l'Islam par Le Baron Carra de Vaux. (Études sur l'Histoire des Religions—3). iv & 319 pp. 16 mo. Paris: Gabriel Beauchesne & Cie., Rue de Rennes 117. 1909. Fr. 4.50, postpaid, in paper covers.

Bouddhisme: Opinions sur l'Histoire de la Dogmatique. Leçons faites a l'Institut Catholique de Paris en 1908 par L. de la Vallée Poussin, Professor à l'Université le Gand. (Études sur l'Histoire des Religions—2). vii & 420 pp. 16mo. Paris: G. Beauchesne & Cie. 1909. Fr. 4.50, postpaid, in paper covers.

Albert Hetsch: Médicin, Allemand et Protestant, devenu Français, Catholique et Prêtre. Introduction du Cardinal Perraud de l'Académie Francaise. Deuxième édition. 2 vol. xxiv & 320 & 348 pp. 16mo. Paris: G. Beauchesne & Cie. 1909. Fr. 5.50, postpaid, in paper covers.

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Mixed Marriages and Ante-Nuptial Promises

IN a recent issue the CATHOLIC FORTNIGHTLY REVIEW called attention to the great number and variety of the controversies involving religious questions, which have been taken into the civil courts for adjudication. Many of these affect merely the administration of church property and the management of the business of corporations organized for the purpose of acquiring the legal ownership and control of such property and have no bearing on any principle of religious belief or on the rights of individuals respecting the practice of their religion. On the other hand, not a few of those controversies affect the rights of the Church and of individual Catholics on the spiritual side.

While the civil courts are presumed to uphold the principle of religious freedom, it has frequently happened that in consequence of their decisions Catholics have been deprived of rights which belong to them *qua* Catholics and to that extent have been denied the free exercise of their religion.

The point of this comment has lately been emphasized by the ruling of one of the courts of the State of Missouri, in a proceeding involving the validity and effect of ante-nuptial promises in cases of mixed marriage, with the result that such promises have practically been declared to be not binding upon the non-Catholic party, and their performance will not be enforced by the courts.

Our readers hardly need be told that the Church forbids mixed marriages, while at the same time she reserves the right to grant exemption from the law where extraordinary circumstances so require. Nevertheless, this exemption, which is evidenced by a dispensation, is allowed only upon certain conditions, one of these being that before the marriage takes place the non-Catholic party shall promise and stipulate in writing, before witnesses, that the children to be born of the marriage shall be baptized and reared as Catholics, and that the non-Catholic party shall interpose no hindrance to this being carried out. Only when such promise has been deliberately given and registered, may the officiating clergyman perform the ceremony.

This is and has been the law and discipline of the Church in this country for many years and presumably has been observed in all cases of mixed marriage. That in many instances these promises were honestly given and that the non-Catholic party sincerely intended to keep and perform them we have no doubt. But that there were many other cases in which such promises were made indifferently, or worse still, with a mental reservation not to keep them; or, being honestly given,

were either neglected or repudiated after marriage, there is, unfortunately but too much evidence.

We do not need to argue that all such promises having been given as an inducement to the marriage, are binding morally and in conscience upon the non-Catholic party, and a non-Catholic spouse of honorable instincts would surely feel bound to the performance of such an ante-nuptial engagement. But, where the promise is carelessly disregarded or viciously repudiated, and is sought to be evaded, the question arises: *What validity have such promises before the civil law?*

This question came squarely up for decision lately in the Circuit Court of the City of St. Louis in the case of the C— children. There had been a mixed marriage, the wife being the Catholic party. In the court record, from which we extract the facts here stated, it was alleged, and not disputed, that prior to the marriage, and in consideration thereof, the husband entered into a written agreement with his (intended) wife by which he surrendered to her the right to determine the faith and religion of the children to be born, and contracted that said children should be reared and trained in the Roman Catholic religion even in the event of the death of their mother. Upon the faith of this promise, which was in the form usually required for the allowance of a dispensation, the marriage was entered into. The mother died in June 1908, shortly after the birth of the second child, which had not been baptized up to the time of the court hearing. The oldest child was then about four years of age. Soon after the death of their mother both children came under the immediate care of a step-mother, a non-Catholic like the father, whom the latter had married shortly after the death of his first wife. Under such circumstances the prospect of these children being trained in the practice of the Catholic religion could not be regarded very hopefully, even had the parent been well disposed towards the performance of his ante-nuptial promise. In matter of fact, as is shown by the record, the father absolutely refused to live up to his engagement; he refused to permit the youngest child to be baptized; he kept the oldest child away from church and from her relatives of the Catholic faith and compelled her to give up the prayers which she had been taught by her Catholic mother, and in every way sought to prevent the child's being instructed in her faith or practising it, although the dying mother had asked that the children should be so instructed and brought up.

Thereupon the father of the deceased wife, who was also godfather for one of the children, with commendable solicitude for the welfare of the children, petitioned the court to compel the father to permit the unbaptized child to be baptized in the Catholic faith and to have both children brought up in the Catholic faith, and, generally,

that the father should be required to keep and perform the agreement which he had deliberately made at the time he contracted the marriage. Failing all other methods to compel the performance of the agreement, the court was asked to remove the children from the guardianship of their father and to make them wards of court, that they might be placed under Catholic guardianship and so be brought up in that faith, as had been agreed. The father in reply denied none of the matters thus alleged against him but pleaded that as matter of law the court had no power to grant the relief prayed for, and that, conceding the truth of all the matters charged, the intervention of the court was not justified. In a word, that no case had been made out which called for any judicial action.

The court sustained his plea, refused to grant any relief in the matter, and dismissed the petition.

From this decision an appeal has been taken which has not yet been decided.

No opinion was delivered on the dismissal of the petition and it cannot therefore be stated upon what point the court rested its decision. But unless the Appellate Court shall reverse this ruling, it follows that the ante-nuptial promise formally required as a condition precedent in cases of mixed marriage is absolutely worthless before the law, at least in the State of Missouri, and not unlikely in other States of the Union.

Here is matter for consideration by our archbishops at their next meeting.

If such a promise is the vain, idle thing which the court has pronounced it to be in the case under discussion, then of what avail is it to require that promise before granting the customary dispensation? The non-Catholic party is not subject to the discipline of the Church. She cannot censure or otherwise punish such a one for refusal, however wilful or contumacious, to keep the promise, and *if such a promise cannot be enforced by the civil law,* as other contracts may be, *then its value, theoretically, as a safeguard for the faith of the children of mixed marriages, is eliminated and ought not to be reckoned as an inducement to the granting of a dispensation.*

From time immemorial ante-nuptial engagements relating solely to property between the contracting parties to a marriage have been upheld by the courts of all civilized countries. These contracts, known as marriage settlements, frequently provide for the inheritance of such property by the children who may be born of such marriage, and the rights of such children are invariably recognized and protected. In like manner parents may make contracts sanctioned by statute, by which they renounce their rights to the custody and training of their

living children and consent to their adoption by other persons. Why a contract relating to the religious training of a child analogous in principle to a marriage settlement and resting on the same high consideration of marriage, should not be upheld by the courts, is beyond our capacity to see. If the decision referred to was given because of any defect in the mere form of the promise, possibly any such defect, when pointed out, may be cured, although it seems to us that the courts, disregarding formalities, should be astute to maintain rather than to nullify so important an engagement. But if the decision rests on the ground that the promise is absolutely null and void, then it will be *necessary for ecclesiastical authority in this country to reconsider the question of mixed marriage in connection with the granting of a dispensation without requiring any assurance as to the bringing up of the children in the Catholic faith;* for this is the final analysis of the situation produced by the legal decision which we have made the subject of these comments.

New York City PETER CONDON

Japan's Struggle for a Moral Revival

II *(Conclusion)*

The zeal displayed by the advocates of an independent morality is wonderful. They see in it the highest development of civilization. A morality without God, a society without religion—this is their ideal. The most eminent men of the country are devoting all their genius to the upbuilding of such a moral system. They arrange splendid conferences and write beautiful treatises—some of them masterpieces of style—on the subject. They can point to magnificent moral systems in which nothing is wanting except a basis and the necessary sanction —the one thing necessary to adjust their scheme to the actual conditions of life. One of the most noted defenders of an independent morality has openly avowed its shortcomings in this respect: "We may indeed teach morals; but we know not how to put our doctrines into practice."

The students who are educated under this system in the high schools and universities are to be pitied. These young men and women possess all the qualities that are necessary for the making of a powerful and an intellectually strong people. Filled with enthusiasm and thirsting for knowledge, they accept with avidity all that is presented to them. At the end of their studies they have their heads crammed with ideas *de omni re scibili.* They have been introduced to Kant and Hegel, to Schopenhauer and Hartmann, to Darwin and Spencer, and in these latter days especially also to Nietzsche. The leaders of the German schools of philosophy are the thinkers

most honored in the Japanese lecture-rooms. But, unfortunately, the teaching bristles with contradictions precisely in those points on which the young minds most need guidance at their entrance upon life. The moral teaching varies with the text-book and the professor, so that in the minds of the students there is a chaos of the strangest contradictions. It is true that they have acquired an enormous amount of information. But at the end of their long curriculum they sadly feel the want of a definite norm, of a fixed standard to know truth from falsehood, to separate the useful from the noxious.

"The teaching of morals, as carried on in our schools," observes Dr. Endo in the September (1908) number of the review published by the Society for Moral Sciences *(Teyu Rinrikai no Koen Shu)* is marked by great confusion. One system is all contradictions, another is antiquated, a third lacks practical value for life. The students listen to explanations of all possible moral systems and after they have heard all they are confused instead of enlightened. With all their erudition these young students are sorely deficient in precisely that knowledge which they most need—an understanding of the greatest of all life's problems, namely, what they are and why they have been created. Deprived of that light which alone can securely guide them, they stumble through life without aim or object, only the more bewildered by the dictates of their "scientific" training. The question, "what will be the condition of the coming generation?" becomes every day more serious. A laxity of conduct, now beyond control, has gradually invaded the ranks of the students in the higher courses. A medical examination of the morality of these institutions has brought to light shocking conditions. "The corruption of students of both sexes," says the *Chugwai* (August 1908), "is a fact which can no longer be denied. Young men read immoral books, frequent dens of infamy, steal from one another and abuse their female fellow students. The latter in turn, imitate the demi-monde. The evil is becoming more serious from day to day. Science progresses, the arts develop. But more urgent than anything else is moral training. The teachers lack true zeal, they take no interest in their students outside the class room."

This is a severe indictment. The officials directing the work of higher education have not failed to remind the teachers of their duty with respect to the scholars confided to them. But it is clearly impossible to guide the young aright, with the idea of free morals everywhere in the air. And thus it happens that these learners, many of whom are endowed with splendid talents and pursue their studies at the cost of great sacrifices, find themselves unable to cope with the most serious problems of life.

With unmixed bitterness Dr. Kiyama refers in his *Autobiography*

to the woful condition of these students. *(Rinri Koenshu,* May 10, 1908). "All my pondering on the problems of life has brought me no satisfactory result." Many of his colleagues find themselves in the same straits. One of them said to him: "I absolutely do not understand the meaning of life. Not being able to believe blindly, I have begun to study those sciences which bear especially on man: philosophy, psychology, physiology, biology, anthropology, pathology; but these studies have only served to awaken doubts and anxieties still more painful. I have never received a clear solution of my doubts. The idea has come to me that all the subtleties of thinkers do not lead to any conclusion and that the only remedy is a boundless faith in a God. To acquire peace of mind one must believe. I asked and asked but our learned men are not concerned about individual doubts."

The grave problem that now confronts these young people is: "What are we to make of life?" Now they begin to feel the effects of having spent their years at the university partly in privations, partly in frivolous pleasure. Some have shattered their nerves, others are disheartened by failure. For a while some seek forgetfulness in the wild tumult of riotous living. Then they make complete shipwreck. Depraved habits have robbed them of the last vestige of moral strength. Without resource for the present, without confidence in the future, without hope for this or another world, life appears to them void and lonely and bereft of purpose. Their outlook is only upon disappointment and privation. Hence they frequently doubt whether after all such a life is worth living. They deem it more easy and more honorable to get rid of it and to end all by a voluntary death. They imagine that carrying out this idea they become worthy followers of their fathers, the Samurai, who regarded suicide as honorable.

The increase of suicide among the young men and women of Japan has become truly alarming. In the streams, on the trees, under the wheels of locomotives—everywhere one finds the remains of those who have destroyed their own lives. It may seem incredible, but in November 1908 there were found in one place the bodies of 186 young men and women—all students. They chose Nikko for the place of self-destruction. Nikko, a charming country scene may be considered as the burial-place of the greatest dynasty of Japan, the spot which holds the greatest treasures the golden age of Japanese art has produced. The romantic cascades on the heights of Nikko are justly celebrated. It was the most famous of these waterfalls, that of Regon, which these youths had elected as the point from which to cast themselves into the abyss, taking care to leave behind them a letter containing their last thoughts and the motives that led them to their disastrous resolution. The newspapers have assigned various causes

for this "outbreak of moral insanity." All, however, are at one in referring to it as an epidemic. The *Asahi* speaks openly of the beastly passion which corrupts the young. As a precautionary measure the newspapers have refrained from giving publicity to other cases. For these have become so numerous that to discuss them in the press would be to encourage the evil. And yet suicide is but one of the dangers that now threateningly overhang the future of this people, and that spring from the teaching of morality without religion.

Socialism is another. True, the Socialist idea has as yet achieved but moderate conquests in Japan. But there is every sign that it will find a promising field among these youths who are without God and without faith. Many young men, embittered by privation, and incensed by what they regard as the evil use of money by the rich, are easily won over to the Socialist platform. It has already been strengthened by the brilliancy and ardor with which young students plead its cause. The government recently investigated the matter and found that it is the higher schools that furnish the strongest contingent to the Socialist agitators.

The real dangers of a Socialist triumph in the Land of the Rising Sun becomes apparent when one recalls that the system boldly attacks the fundamental doctrine on which hitherto the statesmen of the country based their main hope. This is: "Loyalty to the Emperor as the highest duty of the people of Dai-Nippon." But Socialism teaches: "The divine origin of the head of the State has become a myth: this belief no longer existing there crumbles all authority which was once founded on it."

P. Dahlmann is of opinion that nothing reveals more clearly the dangers which threaten Japan from a "free and independent morality" than union of the latter with Socialism. In fact it is precisely the young men, trained up in this system, who are now most active in the Socialist propaganda. Who will dissent from him when he says: "There is but one means to save this young generation—so intelligent, so enthusiastic, so eager to learn—and at the same time to save Japan with all its proud hopes, from the ruin which threatens it from the doctrine of moral and social license. The young need an ideal; not an ideal which is embodied in an empty watchword but one which really satisfies the noblest aspirations of their hearts. For an intelligent person there can be no more cruel torture than that resulting from doubt. To find oneself puzzled and perplexed concerning the gravest of life's problems must be nothing short of a perpetual agony. But unfortunately, universal doubt, pure scepticism and agnosticism seem to many to be paths leading to light in the midst of these contesting forces of darkness." Nor can we, with all our

patriotism, refuse to follow Dahlmann a step farther when he assigns one cause of all this perplexity that has taken hold of the Japanese mind. For he writes as a "maestro di coloro che sanno." From close observation he has found that "nothing has contributed more to strengthen this spirit of scepticism than the medley of American sects which for thirty years have been overrunning Japan, making open propaganda for the chimera of a false liberty. The moral influence of such teaching has not been beneficial. These sects take as their watchword the principle which forms the essence of Protestantism—the principle of free thinking and free interpretation in religious matters. Or as they put it, "In virtue of this principle every man has the incontestable right to form his own individual opinion on matters of religion and morality."

Let us hope that the moral sense of the Japanese people, who are still sound at the core, will even under these new and trying conditions, find the path to that immutable moral law which will enable it to triumph over the hostile forces now making for the dissolution and destruction of a valiant and highly gifted nation.

A Chameleon Apostate and an Unfortunate Pamphlet

A Chameleon Apostate is the title of a little pamphlet which sets forth "the redolent[?] career of the Church's latest defamer," to wit, "Prof. T. Augustine Dwyer, A. B.," whose figure, clad in curiously gorgeous garb, forms the frontis-piece.

As Dwyer, in spite of repeated exposures, "continues to prosecute his shameless propaganda of calumny and slander against the Catholic Church under various[!] Methodist Episcopal auspices," it is right to inform the public with regard to his character and antecedents. But we should have preferred a bald statement of facts to the slangy invectives from the Chicago *New World* and the Cleveland *Catholic Universe,* which constitute the body of this pamphlet, and which, it appears, are in the main ebullitions of the perfervid though not sufficiently tempered zeal of two prominent Paulists, of which community Dwyer was at one time a transient member. Making due allowance for the *"indignatio"* which *"fecit versum,"* and without disputing the propriety and justice of employing weapons both blunt and sharp in the defence of holy Church against conscienceless renegades of the Dwyer stamp, we must nevertheless censure pamphlets like this, which couch a modicum of real information in many paragraphs teeming with cheap wit and brutal billingsgate.

The facts about Dwyer which the authors have unearthed, could be stated in a few pages. They are very briefly as follows:

He is of Irish stock; a native of Webster, Mass.; studied under the Jesuit Fathers at Boston and New York; was expelled from St. Mary's Seminary, Baltimore, for "inveterate lying," after a short career as a candidate for holy orders; was accepted on probation as a novice by the Paulists at their house of studies in Washington, whence he was likewise expelled for "lying, fraud, and deceit;" delivered as his own divers lectures of Charles Warren Stoddard and Prof. Thos. O'Gorman of the Catholic University; posed as a Jesuit scholastic (which he never was) at Poughkeepsie, N. Y.; acted as editor of *The Orphans' Bouquet*, published by the Brothers of Charity at Boston, where he palmed off as his own several articles written by a Protestant minister and debauched a number of helpless orphans; abjured his faith and became a Universalist preacher at Roxbury and Hazelwood; was received back into the Church by the German Jesuits of Boston; was employed as a general utility man by the Dominican *(Rosary)* press at Somerset, O.; applied in vain for admission into the Episcopalian "monastery" of the Holy Cross at Westminster, Md.; was received by the Benedictines at Manchester, N. H., who soon ejected him at the instance of Bishops Beaven and Bradley; edited the *Sentinel of the Blessed Sacrament* in New York City, where he again debauched two children; ingratiated himself with Theodore Roosevelt during the presidential campaign of 1904 and went to Spain and to Rome with some strong letters from the administration; in Rome he nearly succeeded in getting himself ordained a priest; again turned Protestant and began to lecture against Rome; was exposed as a fraud and a moral degenerate by the *New World* and the Paulists at Chicago, after the Catholics of the country had suffered his abuse in silence for fifteen years. Dwyer had to leave his hotel in Chicago through a back door, because thirteen citizens had obtained sworn evidence to show that he had solicited six boys and men to sodomy and committed that unspeakable crime with at least two of them, between the months of May and August 1907. The documentary proofs for these statements, together with much other information bearing on Dwyer's career, are on file in the house of the Paulist Fathers, 490 Wabash Ave., Chicago, Ill. Can a Protestant minister, or any decent Christian, lend his co-operation to such a scoundrel? — —

Some few lines to this effect, printed as a leaflet and scattered broadcast wherever Dwyer attempts to lecture, would, we think, squelch him far more effectively than the pamphlet *A Chameleon Apostate*, which is apt, among honest Rome-haters, of which, unfortunately, there are many, to win him sympathy; and which, with all its re-

dounding verbiage,[1] fails to clear up some very important incidents in Dwyer's chequered career,—for instance, what were his relations to the Catholic University of America? through whose influence did he *nearly succeed* in getting himself ordained at Rome? (surely such letters as he may have borne from the Roosevelt administration could not have effected this, there must have been ecclesiastical influences at work in his favor); how was it possible that a layman of such shady reputation could become editor of a magazine published in honor of the Blessed Sacrament by a congregation of religious, and—as the authors of the pamphlet *A Chameleon Apostate* intimate—prostitute that pious magazine for political purposes; not to speak of the unutterable crimes which, it seems, he committed simultaneously? To raise such questions and leave them unsolved, appears to us highly imprudent, because, to mention but one reason, they are likely to confirm Protestants in some of their most deeply rooted prejudices.

The oftener we read this pamphlet and the more carefully we ponder its probable effects on the average Protestant mind—a matter in which, being ourselves of Protestant stock and having grown up largely among Protestant surroundings, we believe we are qualified to pronounce an opinion—the more deeply are we moved to deplore its appearance. *"Non talibus auxiliis, non defensoribus istis!"* T. Augustine Dwyer, no matter how degenerate his morals may be, is manifestly not the intellectual ninny this pamphlet makes him out to be. If he is only half as "cute" as his many successful wiles and fetches must lead the unbiased reader of this pamphlet to think, he will buy up the entire edition of *A Chameleon Apostate*[2] himself and use it for the purposes of his own vile and hurtful propaganda.

The Church and the Teaching of Her Theologians Concerning Interest on Loans

III

Certain Catholic writers, following Cardinal de la Luzerne, adopt this position, that loans for production are not intrinsically unjust,

[1] No doubt the authors plume themselves on their command of vituperative language and their humorous sallies; but billingsgate is not argument and bigotry is impervious to the shafts of laughter because it utterly lacks the sense of humor.

[2] We are unable to give the place of publication or the name of the publisher, because the title page of the brochure is without any indication of this character. From a "Note" at the bottom of the last printed page (the sheets are unnumbered!) we presume that the Paulist Fathers, 490 Wabash Ave., Chicago, Ill., are responsible. If they desire to have the pamphlet widely circulated—as they undoubtedly do; else why should they have sent out review copies to the Catholic press?—why do they not give some indication where it can be purchased and at what price??

but deny that it applies to loans for consumption.[1] Nevertheless the same principles and the same reasoning will fit many classes of the latter. There is the same relative undervaluation of future goods, and the same instrumental or virtual, though more remote, productivity. When a working man borrows money to exchange for food, or clothing, or shelter, or technical training, or railway fare to the job that awaits him, the money becomes the means of obtaining a sum of utilities which at the expiration of the loan-period will enable him to pay principal and interest, and yet be economically better off than he was at its beginning. At least, this is the typical result.

This is the value or utility which the borrower and men generally attribute to a loan on these terms and in these circumstances. And they are right. For the food, clothing, etc., are as truly, although not as directly, conditions and instruments in the production of new utilities as a field, a house, or a machine. Through them the borrower is able to do productive labor which he could not do without them, or to turn out a larger product.

And this is the whole story of the productiveness, or "fruitfulness," of any kind of capital.

Nor does the situation seem essentially different in many loans which have no instrumental productivity. The man who borrows money to spend on unnecessary enjoyments and recreation, is willing to pay interest because he regards these goods as, at least, the equivalent of the principal and interest one year from now. If he did not he would not have made the bargain. The money that he borrows, plus the privilege of retaining it for a year, has that much utility or value for him. His valuation of these things may, indeed, be subjective and unwise, but most economic values have a purely subjective element, and the current valuations of bad whiskey, roulette wheels, and ultra fashionable styles of millinery are unwise. Nevertheless, they represent the social estimate, which is generally speaking the measure both of economic value and just price. At any rate, no moralist would pronounce unjust the market value or price of these things merely on account of its subjective character. Neither should its subjective character be a sufficient reason to condemn the market value of the loans that we are now discussing.

Van Roey rejects the value-determining function of the "relative undervaluation of future goods," on the ground that it does not correspond with the objectively or philosophically true worth of things.[2] This is beside the point. If Van Roey were to apply his ideal test of value universally, he would be obliged to declare that many goods which are currently bought and sold, had no price at all,

[1] Cfr. Van Roey, l. c., p. 93.

[2] *Op. cit.*, p. 261.

and that many others were worth less than their market price. Consequently the merchants and manufacturers of these goods would be guilty, in greater or less degree, of extortion. Economic utility means the capacity to satisfy the actually felt wants of men, whether these wants are morally useful or not; economic values and market prices are not determined by the philosophically or morally correct estimates of men, but by their actual estimates plus the "higgling of the market." The foolish valuations of certain goods by the public do not of themselves make the resulting prices unfair. If the agents of production have been fairly remunerated, and if no deception or monopolistic extortion has been practiced upon the consumer, such prices will be as just as the prices of bread, trousers, or prayer books.

Applying this elementary economic principle to the loans under consideration, we see that the borrowers are as truly getting economic utilities, the economic equivalent of the money that they finally pay to the lenders, as the men who borrow money to invest in a house or a factory. It is true that the means of paying the interest cannot be got out of the amusement-goods for which the borrowed money is exchange, but this does not lessen their economic value nor the economic value of the loan. The price paid for all purely unproductive goods, whether borrowed or not, is diverted from production, comes out of the store of wealth already produced, but the value of the goods is none the less real on that account.

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Historical Difficulties Regarding the "Miracle" of St. Januarius[1]

No one book that I am acquainted with does adequate justice to the arguments of the impugners as well as to those of the defenders of the miracle. For example, the work of M. Léon Cavène,[2] while stating the scientific aspects of the phenomenon in a way which, I venture to think, must stagger the most sceptical, completely ignores the serious historical difficulties which meet the impartial student from the side of other Neapolitan records.

Let us assume from the outset that no one will now suggest that the liquefaction of the hard black substance in the little phial is a mere trick, a piece of skilful legerdemain. Connivance in fraud upon such a scale is absolutely unthinkable. None the less, the most reverent-minded cannot but feel a difficulty in accepting this marvel incessantly renewed, which seems in itself so purposeless, so like a mere con-

[1] Extracts from a paper by the Rev. Herbert Thurston, S. J., in the London *Tablet*, No. 3,602.

[2] *Le Célèbre Miracle de Saint Janvier, examiné au double point de vue historique et scientifique.* Paris: Beauchesne. 1909. Cf. *Civiltà Cattolica*, May 1, 1909, p. 333.

juring trick, and in attributing it directly to God's Omnipotence. And the difficulty increases as we look into the historical evidence. The *Acta Sti. Januarii* do not absolutely belong to the lowest order of such documents, and we may certainly admit the historical existence of a Bishop Januarius, who was martyred in the persecution of Diocletian, but there are certain extravagances even in the simpler form of the so-called Acts of his martyrdom which must effectually prevent us from regarding the narrative as in any convincing way authentic or primitive.

Still the real difficulty does not lie in the history of the martyrdom of St. Januarius, or in the possibility of the preservation of one or more glass phials containing a portion of his blood. Even the late date at which the phenomenon of the liquefaction is first recorded, need not especially trouble us. It would seem that the most recent developments in this direction are rather encouraging on the whole to the champions of tradition.

Our miracle dates from the close of the fourteenth century, and may possibly be earlier. It was renewed, we know, very frequently in the sixteenth century, and from the year 1659 we have an exact record, kept in some detail, of the circumstances under which each liquefaction has taken place, or, as in some instances, has not taken place at all. M. Léon Cavène, in the book to which I have already referred, has taken the trouble to compute the number of liquefactions which have occurred, and tells us that in round numbers there have been 18 each year, making a total of more than 4,490 during the two centuries and a half that the record has been kept. To some minds this endless multiplication of miracles recurring at stated intervals would alone be sufficient to suggest a doubt. God is not wont to reduce to any sort of law the occasion of His interference with the ordinary forces of nature. But a much more serious difficulty arises from the fact that it was not only in the case of this one relic of the blood of St. Januarius that the miracle was wrought, but that a similar phenomenon of liquefaction was later on observed in a number of other relics, and, strange to say, nearly always in Naples or in localities not very far distant from that city.

In the year 1591, while St. Philip Neri was still alive, there was published in Rome a work by an Oratorian, Father Bozius, one of his first companions, entitled *De Signis Ecclesiae* (on the wonders or marks of the Church). In the fifteenth book of this huge work, Father Bozius writes as follows:

> But let us come now to certain occurrences of our own age, as to which numberless witnesses may be appealed to, and which are beyond measure marvellous. I have myself seen at Monte Falcone, and anyone may see it there,

a flask full of blood which flowed from the body of St. Clare. This is congealed, not reduced to dust in spite of all the years that have elapsed, and as often as any great calamity threatens the Christian commonwealth, this blood at once begins to liquefy, to boil and to bubble, and the more terrible the disaster which is to follow, the more violent and protracted is the agitation. Before Cyprus was captured by the Turks, and while as yet there was no talk of its being besieged, but, at the beginning of the year in which it happened, one Alexander Tempeste, a most worthy man and full of good sense, met me one day in Rome and told me that a great calamity was imminent, explaining that he had heard by letter that the blood of St. Clare had boiled so violently that certain drops of it even had been spilled. Not many months after this a rumor spread that the Turks were sending a fleet against the Venetians, and that Cyprus was to be attacked; all which ended, as we know, in the capture of the island.

Bozius then goes on to tell of the blood of St. Stephen, which had been brought by St. Gaudiosus from Africa to Naples, and was preserved in the church of St. Gaudiosus in Naples. Of this blood he states that "whenever it is placed upon the altar while Mass is being said it liquefies before the eyes of all present and bubbles up, but when Mass is over it settles down again and grows as hard as a rock."

Bozius then goes on further to say:

These things are perfectly well known to all the people in Naples, and to countless others besides, who have witnessed them with their own eyes; neither are we so heedless as to venture to make such assertions when there are so many people there who could convict us of flagrant falsehood. But let us also mention this, which is a matter of common knowledge to everyone in the same city. In the church of St. Gregory there is kept a phial (*ampulla*) containing the blood of St. John the Baptist, which is as hard as a rock. But on the day on which the feast of the Precursor is celebrated, this phial is placed upon the altar, and while the office of the day is being sung (*dum sacra officia celebrantur*), at the identical hour at which the head of the Baptist was cut off, this blood, hard as it is, melts. It wells up and boils in the presence of a crowd who come to see the miracle and are astounded at the portent.

Bozius next speaks of St. Januarius' miracle in some detail, and attributes it to the conjunction of the phial of blood with the head of the martyr. Referring to Baptista Fulgosius, *Liber Collectaneorum*, he adds:

As for these things, which are notorious in Naples, if anyone is so obstinate as to doubt their truth, let him go there himself and see them with his own eyes.

Further, there is a famous city, Amalfi, in the kingdom of Naples, and in this district lies a little town called Ravello. A phial of the blood of St. Pantaleon is preserved there, and precisely the same phenomenon occurs upon the day of his feast as in the cases mentioned above. If you ask for written authority for this, Martin Freza, in the first book of his *De Subfeudis*, declares that he himself witnessed the miracle, and Paul Fuscus also speaks of it in the first book of his work on the Visitation of Churches. In the same city of Amalfi is a phial of the blood of St. Ursula, which on St. Ursula's feast day

behaves in the same manner as we have described in these other cases. And to return again to Naples, there is preserved there in a glass vessel some of the blood of Nicholas of Tolentino, of which they report the same marvels as of the blood of St. Clare. Neither must we omit to note that in the year 1583, when Gregory XIII added ten days to the year in his reform of the calendar, and when the people were all in doubt whether these miracles would take place on the accustomed festivals, or ten days after, none the less since this reform happened by God's design, the miracles took place on the proper festivals as before.

Finally, Bozius speaks of some other cases of oil and blood exuding miraculously from the bodies of saints after their death, and he adds:

As for the miracles I have spoken of belonging to cities in the kingdom of Naples, although they are familiar to all men, and though I have conversed with many people who have seen them; still I have taken the trouble to have definite evidence about them sent me by Antonio Talpa, a priest of our Congregation of the Oratory, who held the office of Rector in that city and was superior of all our community there, a man of most upright character and keen discernment in practical matters, who has in many ways helped me in the compilation of this work.[3]

Father Talpa, whose life is included in the old series of Oratorian Lives of the Saints, is an extremely well known man, and was in particular the intimate friend and confidant of Cardinal Baronius. One would think from the commendation just quoted and from his association with Baronius that he was not entirely devoid of the critical sense. In any case we must surely believe him to have been truthful in matters which came under his own immediate knowledge.

With regard to several of these strange Neapolitan relics I should have other examples to add and more information to give if space allowed. Probably it will be necessary to say something more later on. But one special reference ought not to be omitted; first, because it explains how relics sometimes came to be identified in a less critical age than ours; secondly, because it is of relatively early date. It is taken from a work on the Churches of Naples by one Pietro de Stefano, printed in 1560. Herein, the writer says:

Sant' Arcangelo is a convent of nuns of the Order of St. Benedict. In the said convent are certain relics, as to which it is not known what Saint they belong to. But there was one little cruet (*una piccola carrafella*), full of blood which was harder than a stone, and the Abbess being very anxious to learn what martyr's it was, made known her wish one day to an aged priest with whom she was conversing. The priest replied: "My dear Sister, the only thing to do is to have recourse to prayer and to ask God to make known to you what martyr's it is. And so I suggest that on every martyr's feast you set the relic with all honor upon the altar and have the Vespers of the martyr solemnly sung in the hope that our good God may grant you some miracle

[3] Bozius, *De Signis Ecclesiae*, vol. ii, p. 125 (bk. xv, s. 66) Rome, 1591.

when the festival of the martyr comes to whom the relic belongs." The Abbess thought the advice good and acted accordingly, and when the feast of the Decollation of St. John the Baptist came round they had the First Vespers solemnly sung as they had done for the other martyrs. And lo! on that same day the blood liquefied miraculously—this was about six years ago—and the same thing has happened each year on the feast of St. John the Baptist's Decollation. And I myself being anxious to witness so great a miracle was present there on the same feast, which is the 29 of August, in the year 1558, in order to see what happened. There was brought in a little cruet full of blood which was as hard as a rock and they set it with the greatest veneration and reverence upon the high altar, and the priests of St. Giovan' a Mare sang the Vespers and when the Vespers were over all the bystanders could see that the blood had liquefied, whereupon all gave praise to God Almighty. And surely this is a most glorious miracle and a great testimony to our holy faith that the said most holy martyr, than whom there has not arisen a greater born of woman, should vouchsafe to give such a sign on the day he died for the love of Christ our Redeemer.[4]

This convent of Sant' Arcangelo a Baiano, as Cesare d'Eugenio Caracciolo (*Napoli Sacra*, 1624, p. 363) explains, was afterwards absorbed in the Convent di San Gregorio [dal volgo detto San Ligorio] better known to Neapolitans, by their own dialectical variation of the name, as San Ligorio. It will be remembered that Father Bozius in 1591 speaks of this relic precisely as being at San Gregorio; and in a quite different work, *B. Pozzo or the History of the Knights of Malta*, we read that in 1586 a decree was passed by the Grand Master and Council of the Knights at the request of the Abbess of San Ligorio that any of the Knights of the Order who happened to be at Naples on the day of the Decollation of St. John Baptist should be present in gala costume at the Church of the Nuns to witness the miracle wrought in the blood of their great patron St. John Baptist, "which is seen by all present on that day to glow and to boil in its phial like a living ruby."

Now St. Januarius's blood may be all very well. Undoubtedly the early Christians did collect, at least sometimes, the blood of their martyrs in phials. But what are we to say to St. John the Baptist or St. Stephen, the circumstances of whose death are known to us from the New Testament? And how came it that the city of Naples, to the exclusion of all the rest of Christendom, possessed at the beginning of the seventeenth century not one, but two phials of the blood of St. John the Baptist, both miraculously liquefying, and yet, as we have seen, did not know at first whose blood they were? And why should the miracle of an obscure martyr, St. Januarius, be famous in every corner of the world, while the same portent, though connected with the blood of a much more glorious Saint, only became

[4] Pietro de Stefano, *Descriptione dei Luoghi Sacri della Città di Napoli*, Napoli, 1560, folio 177.

known two hundred years later and is now almost forgotten?[5] So again, even if it pleased God to glorify the blood of His holy martyrs by this strange and continuous marvel, why, it will be asked, should this marvel be repeated in a dozen different churches of one city and its immediate neighborhood, and be practically unknown anywhere else? Several of these other liquefactions continue, it seems, until the present day. That of the blood of St. Pantaleone was witnessed, probably at Ravello, by three English tourists late in the nineteenth century. We are told even that the blood of several other saints has begun to liquefy since the seventeenth century, e. g., that of St. Aloysius and St. Alphonsus Liguori. And if one may accept the somewhat unsatisfactory authority of the Italian journal, *La Lega,* quoted by Trede,[6] a miracle of liquefaction still takes place in the town of Sant' Antimo in Campania during May every year. And once more, why when St. Andrew Avellino, the Theatine, died at Naples in 1608 and a discharge of blood which came from the head after death was collected in phials, why, I say, did the same miracle of ebullition take place in the case of one of these phials for some years on the anniversary day of his death and then afterwards cease? These are questions which no historical student, however reverent his attitude toward tradition and the supernatural may be, can forbear to ask himself, even though, as in the case of Blessed Joan of Arc's "Voices," he may after all have in the end to confess that his curiosity is baffled and that the relations of this world and the next cannot always be satisfactorily explained. One thing is certainly curious in view of the fact that Naples at one period of its history was practically a Greek city. It seems beyond a doubt that miracles of exuding blood and oil were more common in Greek than in Latin Christianity, and we find traces as early as the beginning of the seventh century of this discharge of miraculous fluid being connected in the popular mind with the annual recurrence of the martyr's feast. The blood and oil which were believed to be given off from the relics of St. Glyceria and St. Euphemia, as recorded by Theophylact Simocatta,[7] may be appealed to as a conspicuous instance in point.

[5] Still it appears that both in the case of the reputed blood of St. Stephen and in that of St. John Baptist the miracle still goes on. See an article in *La Croce,* Naples, May 9, 1909.

[6] Trede, *Das Heidentum in der römischen Kirche,* vol. i, p. 158.

[7] *Historiae Mauricianae,* bk. i, cap. 11 and bk. viii, cap. 14.

MINOR TOPICS

A POLYGLOT BISHOP

The German Catholic press of the country has hailed with delight the nomination to the vacant episcopal see of Peoria of the Rev. Dr. E. M. Dunne of Chicago, for the reason that to his other qualifications he adds an extraordinary knowledge of modern languages. It is reliably reported that besides English he is able to read, and to converse fluently in, German, French, Italian, Spanish, and Polish. "Msgr. Dunne must be a linguistic phenomenon," says the *Nord-Amerika* (XXXVI, 50); and, after enumerating the languages he is said to master, our contemporary adds: "If he has a speaking knowledge of Polish, it will not be difficult for him to get along also in the other Slavic languages. Such a priest is eminently fitted to occupy an episcopal throne in our polyglot country, and it is to be hoped that henceforth more attention will be paid to this point of view. Shepherds familiar with many tongues ought to be the rule not the exception in these United States. At any rate, where there are several available candidates, the one who, besides being otherwise competent and devoted to Holy Church, masters several languages besides his own, should receive the mitre."

Need we say that we fully share these sentiments?

CHANGE OF RECTORSHIP AT DUNWOODIE

The recent decree of the S. Cougregatio de Religiosis,[1] prohibiting priests who are ex-members of religious orders from holding various diocesan offices and from acting as teachers in ecclesiastical seminaries or schools,[2] has had its first fruit in this country in the summary displacement of the V. Rev. Dr. James F. Driscoll, ex-Sulpician, who for some years has been president of the St. Joseph's diocesan seminary at Dunwoodie, New York. When that institution was opened in 1896 Archbishop Corrigan installed the Sulpicians as the most suitable teachers of the future priests of his diocese. Of the Belgian fathers who had preceded them during the time when the seminary was located at Troy, some had died; others, worn out with their labors, had retired to their native country; and the problem of finding a suitable body of men to whom the management of the new seminary could be confided was solved by the Archbishop's selection of the Sulpicians. They remained in charge during the lifetime of Archbishop Corrigan. Shortly after the accession of Archbishop Farley a change was effected, by which the Sulpicians as a body were dismissed at the same time that individual members of the community were notified that those of them who were willing to forsake their order and become secularized might retain their places in the seminary, and would be provided for by the diocese in case they ceased to be employed as teachers. Four or five of them accepted this proposal and were released from their order; the others returned

[1] See *Acta Apostolicae Sedis*, Vol. i, No. 12, p. 523.

[2] "....Vetitis.... 2° quolibet magisterio et officio in seminariis clericalibus maioribus et minoribus aliisque Institutis, in quibus clerici educantur...."

to the mother house in Baltimore.[3] It is an open secret that the Sulpicians were incensed at the treatment thus accorded to them and carried their grievance to Rome; and the decree in question is believed to have come about very largely from a consideration of the circumstances of their case.

The new President of Dunwoodie, Rev. John P. Chidwick, will be remembered as the chaplain attached to the Maine at the time of the disaster in the harbor of Havana. His place as pastor of one of the New York City churches has been given to the retiring ex-Sulpician seminary rector.

OTTO J. SEELAUS

The Philadelphia *Nord-Amerika,* Vol. XXXVI, No. 50, devotes a touching eulogy to Mr. Otto J. Seelaus, a well-known actuary who died recently in that city. Though we had not the honor of knowing him personally, Mr. Seelaus was for ten years (if not longer) a valued contributor to this REVIEW, and we exchanged many letters with him. From these letters and the numerous articles and notices he contributed to these pages (chiefly on matters connected with life insurance and the necessary reform of our Catholic mutual benefit societies) we long ago got the impression that he was what our Philadelphia contemporary declares him to have been—a noble layman of fine culture and wide sympathies, who quietly and unselfishly served the good cause and was ever ready to sacrifice himself and his talents for its advancement. To him and to the Rev. J. F. Meifuss, happily still among the living, belongs the lion's share of whatever credit may be given to the CATHOLIC FORTNIGHTLY REVIEW for bringing about that clearer understanding of the principles of insurance and that revulsion of sentiment which within the past few years has led to the complete reorganization on a thoroughly sound basis of the Widows' and Orphans' Fund and the adoption of more adequate assessment rates by a number of our Catholic mutual societies. We commend our departed collaborator to the prayers of our readers, especially of those who, directly or through the REVIEW, have benefitted by his wise counsels.

THE NEEDLE'S EYE

A correspondent in Europe writes to the REVIEW:

It has often been asserted, and with good reason, that the well-known saying of Christ regarding the camel and the needle's eye is but a strong metaphor, such as is frequently found in Holy Writ and in popular writings.

How common the simile of the needle's eye is in the Orient, may be gathered from two passages which I met with quite accidentally. The one is taken from the Babylonian Talmud, or more exactly from the treatise "Erubin" (Cfr. the English translation of the Talmud by M. L. Rodkinson, Vol. III, p. 119). It reads thus:

Rabbi Johanan said again: The hearts of the first sages were as broad as the porch of the Temple, and those of the later sages were as

[3] Cfr. our article, "The New York Diocesan Seminary and the Sulpicians," THE CATHOLIC FORTNIGHTLY REVIEW, Vol. xiii (1906), No. 8, pp. 236—240.

broad as the gates of the Temple; but our hearts are as narrow as the eye of the sewing-needle.

The other passage is to be found in Nestle's *Philologica Sacra* (p. 47), where the learned writer quotes from a tale of Morocco the following: If an old woman passes through the eye of a darning-needle, she complains of how narrow it is for her, and if she passes through the eye of a sewing-needle, she complains of how wide it is.

These two texts, though not immediately related to the camel of Math. xix, 24, show what a prominent part the needle's eye plays in the proverbial sayings of the East. A systematic search into Oriental lore would, no doubt, reveal many more examples. —

Thus far our esteemed contributor. Possibly it would. For the present, however, the question is by no means settled. The passages which can be quoted from the Koran and the Talmud are partly of doubtful authenticity, and those that are authentic are believed by many Biblical scholars (e. g. A. Geiger, Goldziher, Keim, Schegg, Plummer) to have been derived from the Gospel. Perhaps the most satisfactory attempt to explain Math. xix, 24, is that recently made by Dr. Georg Aicher (*Kamel und Nadelöhr. Eine kritisch-exegetische Studie über Math. 19, 24 und Parallelen.* vi & 64 pp. 8vo. Münster i. W. 1908. 55 cts. net), who suggests that the Greek text, as we have it, is a literal translation of a corrupted Hebrew exemplar, Christ having really said that "A rich man is unwilling to enter into the kingdom of Heaven"; adding: "It is easier to pass through a space as narrow as the eye of a needle, than to enter into the kingdom of heaven." This would also render the following verses (Math. xix, 25—26) more intelligible. "And when they had heard this, the disciples wondered very much, saying: Who then can be saved? [They were not rich men, nor are the majority of men possessed of wealth.] And Jesus beholding, said to them: With men this is impossible: but with God all things are possible."

LET MARK HANNA REST

We heartily agree with this protest of the *Sacred Heart Review* (Vol. XLII, No. 3):

Catholic public men may overdo this business of quoting the late Mark Hanna's words in favor of the Catholic Church as a "great conservative force" in the nation. Men like the late Mark view the Catholic Church as a big policeman who will always be found on the side of the men with money. Catholics themselves, rich or poor, have a very different idea of the Church. They know the Church to be the embodiment of justice between capital and labor. Capitalists viewing the future with dubious glances would like to enlist the Church in defense of their vested rights. They do not care anything about the Church as a teacher of justice. They only see her as a great conservative force—a breakwater against the tidal wave of confiscating Socialism. The Church certainly is that. But she is more than that. She is a conservator of the rights and liberties of labor as well as of the property of the capitalist. Continual quoting of the commendations of Mark Hanna and others like him may make Catholic workmen believe that the Church is on the side of the big battalions of wealth and privilege. Already Socialists are urging this argument against the Church. We give color to it every time we quote Mark Hanna.

POISON LABEL ON BOOKS

Charles F. Lummis of the Public Library of Los Angeles, Cal., has been sounding the principal librarians of the country regarding the advisability of adopting a uniform conservative plan for an evaluation of text books, so as to indicate to readers such as are reliable and such as are misleading or valueless as works of reference. As a rule the replies received by Mr. Lummis have been of a nature favorable to a "plating system," containing a form of warning or cross reference—not saying, "This book is a fraud," but something like, "There are more reliable books on this subject; consult, for instance, —." In his general letter Mr. Lummis writes: "Every drug store has to keep poisons, but is obliged to safeguard their going out. It is a general law that a death head and cross bones must adorn the label of violent drugs. Every large library is obliged to possess thousands of books which should be under similar restrictions. .....Many of these are active poisons, as every critic knows. They must be kept on tap; but they should not go out to minors without the poison label."

"Minors" here evidently means intellectual minors, and it were vain to deny that the great majority of those who use our public libraries belong to this class. Should misleading and untruthful books not be put into their hands except with a "poison label"? It were a wise precaution, to be sure. But is not the old Church still wiser—and more charitable—when she tries to keep poisonous literature entirely out of the hands of those who are likely to suffer harm therefrom?

STATE INSURANCE FOR WORKINGMEN

The keynote of *State Insurance,* a valuable volume recently published by Mr. Frank W. Lewis (Boston: Houghton, Mifflin & Co.) is to be found in one of the early chapters, in which he describes the value of life insurance, not from the standpoint of the speculator, but with relation to the actual needs of those who labor for a living. The author points out a perfectly obvious yet in this country generally ignored fact when he says that present industrial conditions are such that the laborer is in absolute need of some system which shall enable him to face old age without fear. Mr. Lewis asserts that in the practical relationship between the laborer and the employer the most important contracts are made without regard to certain essential elements. The laborer is expected to serve as one for whom the facts of sickness, accidents, invalidity and old age do not exist. Wages are as a rule based upon the actual needs of the laborer. "The daily wage is sufficient only for daily necessities; a man entitled to support for a lifetime unwittingly consents to a wage based upon a portion of that lifetime; for the competition in the field of labor is among the strong, the able-bodied, the efficient; the sick, the maimed, the superannuated are necessarily excluded."

There is need, then, of some provision for the future — a provision in which the individual shall be made to share in the responsibility and burden, but which shall make him independent in the days when his strength has gone. It is here that "State insurance" becomes a necessity. The average American reader will find that the subject is by no means a new one—that it has, in fact, undergone wide discussion

and even some experimentation in more sections than one. The savings-bank insurance recently instituted in Massachusetts was a move in the right direction, and many of the leading railroads and large industrial corporations have recognized the need of radical and far-reaching reform. These steps, however, are to be regarded only as preliminary, and they indicate, Mr. Lewis believes, an early recognition of the need, in this country, of laws similar to those which are already in successful operation in Germany—laws providing for a system of State insurance.

The subject of interference with the existing insurance corporations is considered, the writer holding that a movement by the State in the direction indicated would be consistent with the rights and benefits of the people as a whole. There are chapters on "Workmen's Insurance in Germany," and upon the existing institutions which have as their purpose the solution of the problem under consideration. The work has been prepared with great thoroughness, and even the intensely capitalistic *St. Louis Globe-Democrat* is constrained to admit (issue of March 20), that, "instead of being a useless attack on evils in the industrial world, [Mr. Lewis' book] is a sane argument in favor of advancement, and contains very definite ideas and suggestions."

The publication of such able books is a decided step in advance and our Catholic social reformers cannot afford to ignore them.

IMPORTANT FOR BOOK-BUYERS

A judgment of Justice Hoyer of the New York Municipal Court in favor of Peter J. Quinn and against the St. Hubert Guild, a book selling company, in the suit brought by the Guild to recover $200, the contract price for forty-two volumes of the works of Voltaire, was reversed June 30 by the Appellate Term of the Supreme Court. The defendant admitted making the contract and the receipt of the books, but said it was agreed that the books were to be accepted only on the approval of himself and family. He objected to the immorality of some of them.

Justice Seabury, who wrote the decision for the Appellate Term, held that the evidence failed to show that the contract was made on condition that the books should be accepted only after the defendant's approval. The lower court decided that the contract was founded upon an illegal consideration, in that the books were immoral. Justice Seabury, although saying that two of the forty-two volumes offered in evidence, the "Philosophical Dictionary" and "The Maid of Orleans," were of such a character as to condemn the whole set, continued:

> Judgment of the court below is based upon a few passages in each of these works, and these passages have been held to be of such a character as to invalidate the contract upon which the action has been brought. These few passages furnish no criterion by which the legality of the consideration of the contract can be determined. That some of these passages, judged by the standard of our day, mar rather than enhance the value of these books, can be admitted without condemning the contract for the sale of the books as illegal. The same criticism has been directed against many of the classics of antiquity, and against the works of some of our greatest writers, from Chaucer to Walt

Whitman, without being regarded as sufficient to invalidate contracts for the sale or publication of their works.

Justice Seabury said it was no part of the duty of courts to exercise a censorship over literary productions, and he did not think that a contract for the sale of a book could be declared illegal because of the character of the book, unless its sale or publication violated the criminal law.

THE ALCOHOL CASE

If the main contention of Father M. Power's able and interesting pamphlet, *The Alcohol Case: the Summing Up* (London: Hodge and Co.), viz., that alcohol is in no sense a food but a more or less active poison, is demonstrably true, it seems to us that the medical profession as a whole is either ignorant of an important fact or culpable in setting it aside. For in medical practice alcohol still plays an important part. "By advice of my doctor" is yet a common excuse where excuse is felt to be needed. In April last the editor of the *Hospital* announced that in nutritive qualities a quart of good beer was equal to a quarter pound of bread, the editor of the *Lancet* in February declared himself in favor of the view that alcohol *in se* is not harmful, and an eminent brewer about the same time announced that a commission to investigate the subject was in process of formation. It seems then that, until the medical profession takes its stand against alcohol, not merely in word but in practice, and so long as authorities can be quoted against authorities, and the matter be considered still *sub judice,* it is premature to attempt to sum up the case. Father Power recognizes the difficulty that arises from doctors disagreeing, but makes light of it. Yet that divergence of medical opinion and practice is one of the most serious obstacles there is to temperance reform.

The above paragraph is from the London *Month,* No. 540. We quite agree with the writer. The same principle, by the way, would seem to apply to vaccination—another subject on which learend doctors are wofully at variance.

THE MECHANICS OF THE "ACTA APOSTOLICAE SEDIS"

Under this title the *Ecclesiastical Review* (Vol. XLI, No. 1) prints some critical remarks to which we heartily subscribe:

The *Acta Apostolicae Sedis* is the "Commentarium Officiale" of legislation for the Catholic world, and the members of the hierachy in every part of the universe are obliged to subscribe for it, since no other official communication of the laws issued by the Holy See is ordinarily addressed to them from Rome. Now this official bulletin prints documents, like the last Encyclical of Pius X on St. Anselm, addressed to the patriarchs, primates, archbishops, and bishops of the whole world in the Latin language, which every bishop must be assumed to understand. It is the language of the law and of the legislators, and it is moreover beautiful and tersely expressive. This is all in perfect order. But beside the Latin text there is printed in the *Acta* an Italian translation which covers half of the fifty pages given to the document. Why the Italian translation? The Italian language represents a small fraction of the world's population (some thirty millions, as against one hundred and thirty millions, for example, who speak English). .....There is a carelessness too, a lack of accuracy in the publication of details. Names of places, persons, etc., are occa-

sionally misplaced faultily written, and insufficiently indicated, so much so as to make the *Acta* unsatisfactory for purposes of reference. ...Thus the responses of the S. Congregation of Rites on the subject of "Women in the Liturgical Choir" is recorded under the title "Neo-Eboracen." We note this error more especially because the decree was forwarded to Rome by the Apostolic Delegate at the instance of the editor of the *Ecclesiastical Review* in Philadelphia. Neither Washington nor Philadelphia is yet in New York State. Again, under "11 Febbraio, 1909" the assignment is made of "Il Rev. D. Francesco Hartleib, della diocesi di Baker City, Prelato Domestico." We wrote to ascertain whether Monsignor Hartleib had changed his diocese, and we found that the *Acta* was in error. In connexion with the mention of names, we would suggest that if the list of recipients of pontifical honors is to be published, a sufficiently definite indication of place seems desirable so as to distinguish the nominees from others of the same name This is not done. Thus we find, to take a random instance, "19 Aprile: Al Sig. Avv. Carlo Hardy," designating a candidate who has received the Order of St. Gregory the Great. "Carlo Hardy, avvocato," represents, we venture to say, scores of Catholic lawyers, in the United States, Canada, Australasia, England, and the colonies, and possibly elsewhere. It would be interesting and in some cases important to know whence hails the eminent knight who has so distinguished himself in defence of the Catholic cause as to deserve a decoration from the Father of Christendom. And so forth.

We have also noticed a number of misprints, especially in the non-Latin portions of the *Acta*.

No doubt these strictures will be received in the spirit in which they are made.

CARDINAL NEWMAN ON STYLE

A Maynooth student, with the ingenuous audacity of youth, once wrote to Cardinal Newman requesting some hints on the writing of sermons, and with characteristic kindness Newman replied. The letter has been carefully treasured, of course; but was never published until Monsignor Gerald Molloy offered a copy of it, which he had been permitted to make, to the first number of *St. Peter's Magazine*. The hints were these:

1. A man should be in earnest—by which I mean he should write not for the sake of writing, but to bring out his thoughts.

2. He should never aim at being eloquent.

3. He should keep his idea in view, and should write sentences over and over again till he has expressed his meaning accurately, forcibly and in a few words.

4 He should aim at being understood by his hearers or readers.

5. He should use words which are likely to be understood. Ornament and amplification will come spontaneously in due time, but he should never seek them.

6. He must creep before he can fly—by which I mean that humility, which is a great Christian virtue, has a place in literary composition.

7. He who is ambitious will never write well; but he who tries to say simply what he feels and thinks, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature.

FLOTSAM AND JETSAM

Dr. Osler's famous jest still recoils upon him. At Oxford recently, on occasion of his sixty-first birthday, an undergraduate poem ran:

> Brothers, I am sixty-one,
> And my work on earth is done;
> Peace should follow after storm,
> Reach me down the chloroform!

*

When the Rev. Leopold Fonk, S. J., was recently appointed by the Holy Father first Rector of the new Biblical Institute established under pontifical auspices at Rome, the N. Y. *Independent* made itself ridiculous by querying: "Who is Father Fonck?" It got more information than it probably wanted from the *America*, Vol. i, No. 15. *Our* readers know Father Fonck, and many if not most of them are familiar with what is perhaps the best of his many works, *Die Parabeln des Herrn im Evangelium exegetisch und praktisch erlätert.* A new edition of this scholarly production has just appeared (xxxiv & 927 pp. Innsbruck: Fel. Rauch. 1909).[1] The Catholic reading public will no doubt be pleased to learn that this work in its third edition is to form volume one of the third part of an exegetical *magnum opus*, entitled *Christus Lux Mundi*, of which the first part is to treat of Palestine, its people and their manner of living in the time of Christ; the second, of the life history of our Lord; the third, of his sayings and teaching; the fourth, of his miracles. *Pace* the *Independent*, Fr. Fonck is one of the masters of biblical science among Catholics. We entertain high hopes as to the results of his administration of the new Biblical Institute.

*

"Will the corporation tax clause in the new tariff bill affect church affect church corporations?"

No, building and loan associations, and religious, labor, and charitable corporations have been exempted. In the Senate debate an attack was made upon the Trinity Church Corporation, of New York, and the corporation was defended by Messrs. Root, Depew, and Kean.

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We are pleased to learn from *America* (i, 14), that the codification of Canon Law is still making headway. The drafts of the third and last part of the work have been submitted to the Holy Father. Copies are to be sent to all the bishops of the world for their approval or suggestions. Bishops in Europe are allowed three months in which to make suggestions, and those outside Europe six months. After that period the definitive text of the code will be printed and edited. It is computed that the work will take about two years. After its publication many provincial or national councils will be convened so as to bring local decrees into conformity with the new legislation.

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The people of the United States are credited with being great Catholics, with doing wondrous things. Yes, they do great things, but they are very poor Cath-

[1] American agents, Fr. Pustet & Co., New York City.

lics; for they don't think. There is today very little Catholic thought in the United States. Catholics don't read; they don't read Catholic books; they don't read Catholic newspapers; they are not interested in Catholic subjects and questions; they simply don't think.

—Rev. D. S. Phelan in the *Western Watchman* (Sunday edition, Vol. xxii, No. 32).

If that is so, let's quit boasting and put on our thinkink-caps.

*

In a letter preserved in Bishops' Memorial Hall of Notre Dame University, and dated Dayton, O., Jan. 15, 1849, just after the event, Bishop Purcell tells a curious story of a desecrated host. During the Mexican war a priest was killed in the act of giving an officer the viaticum. An Englishman named Jamison picked up the host and gave it to Captain Lowe of Batavia, near Cincinnati, who brought it home and kept it in his Episcopalian prayer book. A young Catholic woman, to whom he showed the host, reported the fact to Bishop Purcell, who, with Rev. J. F. Wood, afterwards Archbishop of Philadelphia, immediately proceded to Batavia. Captain Lowe was not at home, but his son showed the visitors the host—a large one, such as priests use at Mass—which the Bishop, though not fasting, consumed, as "it was indispensible to put an end to the desecration." Captain Lowe came home soon after, and "though disconcerted and abashed," treated the Bishop and Father Wood politely and related the history of the host.

*

The British Imperial Cancer Research Fund, in reviewing its seven years of work, reports that every claim of a cure has been examined exhaustively and with negative result. Still, much has been learned, and the experts are hopeful of obtaining good results from the experiments being conducted upon mice.

*

No public man is strong unless he is on the side of justice and decency. Yet the most righteous causes languish till a man be found to embody them. People will stand conscientiously for a principle, yet they best fight for it when it takes on form in a human personality. In time of crisis we feel the truth of this. Then the cry is always for a leader. Our greatest dearth is that of high and inspiring leadership. So true is it that in politics, too, a man is more precious than the golden wedge of Ophir.

*

The "better class of Catholics" is a phrase that is unseemly on the lips of a Catholic editor. To see it in accounts of entertainments is bewildering to those who believe that the Church's children are before her altars as equals and the one distinction recognized by her is that of virtue. The poor man with horny hands and shabby coat may be on her bead-roll of honor, while his manicured and broad clothed brother may be not. But does a stone mansion and bank stock give a man tthe right to enter the charmed circle of "better class"? Is the frow-frow of the silken dress an indubitable sign of Catholic superiority? But let us blame it on the hot weather and expunge the idotic phrase from our vocabulary.—London (Ont.) *Catholic Record*, No. 1604.

BOOK REVIEWS AND LITERARY NOTES

—"An adequate review of a Catholic book in a secular periodical, as the initiated are aware, is altogether exceptional. As a rule, Catholic authors, known to be such, are wholly ignored or studiously slighted by the secular press. Even the literary journals discriminate against Catholic books, though they seldom refuse space to erotic, irreligious or anti-Catholic productions." Thus the *Ave Maria,* Vol. lxix, No. 6. What it says is true, and as deplorable as it is true. But a still stranger thing, to our mind, is the discrimination practiced by certain Catholic magazines against important Catholics books which are sent them for review. The *Ave Maria* itself, e. g., has refused well-known Catholic authors the common courtesy of mentioning their productions in its column "The Latest Books," "the object of [which] is to afford information concerning important new publications of special interest to Catholic readers."

—*Auswahl kirchlicher Orgelkompositionen älterer und neuerer Meister nach der Schwierigkeit der Ausführung geordnet, etc. Von Professor Adolph Gessner* (Langensalza: H. Beyer & Söhne. 12 Marks).—There are few collections as comprehensive and useful as the book before us. It contains two hundred and eight numbers by some eighty different authors, from Gabrieli, Frescobaldi, Muffat, Froberger, Buxtehude, Bach, to our modern masters, Stehle, Zeller, Renner, Rheinberger, Reger, Tinel. These names indicate the level of the work. There are but few of the numbers which are not suitable for liturgical purposes, and these are so designated. Not only will the practical organist find in this collection available material for almost any occasion, but it is at the same time an invaluable aid to the student of organ literature of the highest type. Directions for phrasing and pedalling have been minutely provided. The volume is gotten out in convenient form. —J. O.

—Herder's two year books, the *Jahrbuch der Naturwissenschaften,* (now edited by Dr. Joseph Plassmann), and the *Jahrbuch der Zeit- und Kulturgeschichte,* the first-mentioned in its twenty-fourth, the latter in its second volume, have appeared for 1908—1909. (B. Herder. 1909. xii & 461; x & 473 pp. royal 8vo. each $2.15 net.) Together they afford a fine conspectus of the happenings of the past year, in the domain of natural science, politics, church history, social and economic questions, the literature of theology, philosophy, canon law, belles lettres, and art. Chiefly German and Austrian, of course; though the rest of the civilized world is by no means entirely neglected. See for example the chapters "Anglistik" and "Romanistik" under "Sprachwissenschaft und Literaturgeschichte" on pp. 235 to 263 of the *Jahrbuch der Zeit- und Kulturgeschichte,* which, by the way, marks a distinct improvement over volume I, issued last year. It is no mere dry-as-dust compilation, but the eminent scholars who under Dr. Schnürer's direction have essayed quite successfully to have essayed quite successfully in

weld their omnigenous data into coherent and readable surveys.

—It is difficult to see the *raison d'être* of *Christ the Church, and Man: An Essay on New Methods in Ecclesiastical Studies & Worship, With Some Remarks on A New Apologia for Christianity in Relation to the Social Question.* (London: Sands & Co. 55 cts. net. American agent: B. Herder). The thoughts taken from a pastoral letter and a book entitled "The Church and the Workingman" by Cardinal Capecelatro, are drearily commonplace, and the translator's English is awkward and heavy. Capecelatro is no Bonomelli, and whoever buys this book will, we fear, be disappointed.

—*Die Versio Latina des Barnabasbriefes und ihr Verhältnis zur altlateinischen Bibel, erstmals untersucht, nebst Ausgabe und Glossar des griechischen und lateinischen Textes von Joseph Michael Herr, Doktor der Theologie und Philosophie, Privatdozent an der Universität zu Freiburg i. B. Mit einer Tafel.* (lxxiv & 132 pp. 8vo. B. Herder. 1908. $1.90 net, in paper covers). This is a critical edition of (both the Greek and) the old Latin version that has come down to us of the much-discussed "Epistle of Barnabas," together with an investigation of the relation it bears to the old Latin Bible. Dr. H.'s conclusion is that the "versio latina" of the letter wrongly attributed to St. Barnabas, gives testimony to the existence of an ancient Latin bible made in Africa before the time of St. Jerome.

—It is with peculiar pleasure—remembering an agreeable visit to the reverend pastor some five or six years ago—that we have perused and incorporated into our collection of parish histories the souvenir of the *Golden Jubilee and Home Coming of St. Felix Parish, Wabasha, Minn.* (72 pp. royal 8vo). It is made up of an introduction, giving the story of the flourishing city of Wabasha (on the Mississippi River, a few miles below Lake Pepin), glimpses into the early Catholic history of the region, and an account of the pastorates of the founder of the congregation, Rev. Felix Tissot; his immediate successor, Father Trobec, now Bishop of St. Cloud; and the present scholarly pastor, Rev. Max. Wurst. From which it appears that St. Felix congregation of Wabasha was blessed in having three pastors of exceptional ability and zeal during the half-century of its existence. The parish also enjoys the somewhat uncommon distinction of having, besides an efficient parochial school established by Father Tissot and tenderly nursed by his successors, a fine high school, an orphanage, and a well equipped hospital. The booklet concludes with a list of sixteen daughters of St. Felix parish who have consecrated their lives to God by entering various religious communities. It is somewhat surprising that a congregation which has been so distinguished for its zealous pastors and the spiritual life of its people, and so prolific in religious vocations among its women, has not produced a single priest. The book is handsomely printed and illustrated, though somewhat deficient from the proofreader's point of view. Altogether it is a valuable and creditable contribution to the constantly increasing series of parochial monographs in which the raw material for the history of the Catholic Church in America is gradually being gathered up.

—*Epitome ex Editione Vaticana Gradualis Romani quod hodiernae musicae signis tradidit Dr. P. X. Matthias.* (Pustet & Co. $1.50.) This handy book in modern notation is intended for parish churches where capitular and conventual masses are not celebrated, and is in consequence considerably smaller than the reproduction by the same firm of the complete *Graduale Romanum* in Gregorian notation. The use of modern notes will no doubt be considered by many a welcome concession and may induce some, who would be repelled by the traditional Gregorian notation, to take up the study of the Sunday propers. Dr. Matthias in a short preface gives useful instructions as to the performance of the melodies. Though thin, the paper is strong, and the book is solidly bound.—JOSEPH OTTEN.

—*Ägypten einst und jetzt. Von Friedrich Kayser und Ernst M. Roloff. Dritte, völlig neubearbeitete Auflage. Mit Titelbild in Farbendruck, 189 Abbildungen und einer Karte.* xii & 335 pp. 8vo. B. Herder. 1908. $2.60 net. This is a new, completely overhauled and rewritten edition of the original work by Dr. Kayser, which appeared in 1884. We well remember how this work gave us our first knowledge of Egypt, its history and then status. The careful study we devoted to it a quarter-century ago enables us to appreciate Dr. Roloff's painstaking and thorough revision. In its present edition *Ägypten einst und jetzt* is even more elaborate, more attractively illustrated, and more readable than it was before, while the latest Baedeker could not be more nearly "up to date." We know of no better handbook of egyptology (taking the term in its wider sense) in any language, and recommend the work cordially to those who can read German—and really cultured men today all read German.

—*Graduale Romanum Sacrosanctae Romanae Ecclesiae, de tempore et de Sanctis, SS. D. N. Pii X., Pontificis Maximi, jussu restitutum et editum. Editio Ratisbonensis juxta vaticanam.* (Pustet & Co. $2. net).—The new *Graduale*, containing the official melodies which are to replace as soon as possible any and all other versions of the chant, is now at the disposal of choirs in several different editions. The edition under consideration is in one volume, which, price and convenience being taken into account, is preferable to the two volume editions which some publishers have issued. In spite of the melodies being of far greater length than those of the Medicaea, the volume contains only a few more pages and is even thinner than its predecessor.—JOSEPH OTTEN.

—*Thomas von Aquin und das Mendikantentum von Adolf Ott, Doktor der Theologie, Divisionspfarrer in Trier* (viii & 100 pp. 8vo. B. Herder. 1908. $1 net) is an investigation of the position of St. Thomas Aquinas towards the mendicant orders, of one of which he was himself a member. Dr. Ott finds that this position was one-sided and wavering,—due to the fact that St. Francis's view of poverty was not on all fours with that of the Bible and furthermore was impossible of realization, as the history of the Franciscan Order shows. Dr. Ott does not distinguish sufficiently between the ideal cherished by St. Francis and the rule he gave his order. To say that "the mendicant orders

soon after their foundation found that their ideal was unrealizable in everyday life, and that they thereupon proceeded to bolster up their faith in its realizability by fictions" (p. 6) is neither true nor just. For a fuller criticism we refer to P. Leonard Lemmens's review of Ott's book in the *Theologische Revue*, 1908, No. 19. Had Dr. Ott consulted Franciscan authorities, especially St. Bonaventure's *Determinationes Quaestionum* and the beautiful *Apologia Pauperum*, he would probably have got rid of his fundamental error that the poverty of the mendicant orders necessarily involved the duty of begging.

—The third "Heft" of the current (fourteenth) volume of Dr. Bardenhewer's *Biblische Studien* is devoted to a critical inquisition, by Dr. Wenzel Posselt, into the question of the authorship of the Eliu chapters in the book of Job. [*Der Verfasser der Eliu-Reden (Job Kap. 32—37). Eine kritische Untersuchung.* xi & 111 pp. 8vo. B. Herder. 1909. 85 cts. net, in paper covers]. Eliu is "the son of Barachel the Buzite," who "was angry against Job, because he said he was just before God," and was also "angry with his friends, because they had not found a reasonable answer [to Job's arguments], but only had condemned Job." Protestant exegetists are pretty generally agreed that the Eliu chapters are a later accretion; while Catholics, with the exception of Bickell, assert their authenticity. Posselt attacks the difficult problem without prepossession either way and reaches the conclusion that the dicta of Eliu, as recorded in Job 32 to 37, form an integral portion of the disposition of this wonderful book, and that, though it be impossible to solve all contravening difficulties, there is no stringent reason why he author of the other portions of the book (he probably wrote not long after the beginning of the Babylonian exile) should not have composed chapters 32 to 37 also.

Herder's Book List

[This list is furnished semi-monthly by *B. Herder, 17 South Broadway, St. Louis, Mo.*, who keeps the books in stock and to whom all orders should be sent. Postage extra on "net" books.]

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A Suggestion to the "Knights of Columbus"

CCORDING to the Chicago organ of the "Knights of Columbus" *(The Columbian,* Vol. xli, No. 33), "The degree work hereafter to be known as the Order's ceremonials *has been changed in many material particulars.*[1] By order of the National Council same will be printed and at once placed in the hands of the degree officers throughout the country."

This means, if we understand it right, that the new ritual, elaborated by National Director John H. Reddin of Denver, which had already been accepted by the National Board of Directors when we noticed it in our first July issue (Vol. xvi, No. 13, pp. 396—397), has been definitively adopted by the "Order" at its Mobile convention

In commenting on the change *(ibid.)* we said:

"Why should the 'Knights of Columbus' at this particular juncture wish to adopt a new ritual [in place of the 'wonderful' and almost-'perfect' contraption they have been so proud of hitherto]? We understand they have lately been trying hard to obtain some expression of approval for their 'Order' from the Roman authorities. Are they afraid to submit their old ritual to these authorities? Or have they received an intimation that the ritual must be changed?"

That an attempt has been made to obtain Rome's approval for the "Knights of Columbus," was confirmed by the Jesuit review *America,* in its No. 17, p. 466: "....whether officially or unofficially, they [the K. of C.] have seen fit to seek approbation from the authorities at Rome." This passage occurs in the course of an article on the "New Head of the Knights of Columbus," Mr. J. J. Flaherty of Philadelphia, whose election at Mobile, in the opinion of our Jesuit contemporary—in *The Messenger* the editor of the *America* had not long before expressed apprehensions with regard to the conduct and future of the "K .of C.—"[2] gives "assurance to the bishops and priests of the country who are concerned about the Catholic interests of this Order."

[1] With the exception of these italics, the awkwardly worded quotation is reprinted *verbatim, literatim et punctatim*—A. P.

[2] It will serve a useful purpose to recall the trend of an article which appeared in Vol. L (1908), No. 3, of the *Messenger,* the precursor of *America.* Hailing with satisfaction "the regulation made by several of our prominent prelates that in future no priest is to act as chaplain to the Knights of Columbus," the article says that "there are signs that without it [careful and judicious priestly advice] point to forgetfulness [on the part of the "Order"] of the intention of its founder, a priest, and to a serious departure from the ideals by which its promoters attracted so many members." The few laudable things the "Order" has done (the article continues), are "not enough to justify either its elaborate and extensive organization or its claim to be the leading body of Catholic men in this country. It surely is doing little, if anything, to enable its members to advance themselves intellectually, or become influential factors in public affairs. On the contrary

Evidently, the *America* feels that such "assurance" was needed to allay grave misgivings with regard to the character and aims of this organization. Our generally well-advised contemporary also seems to have some authentic information to the effect that Rome is not prepared to give any semblance of official approbation to the "Knights of Columbus" as at present constituted. For it adds to the passage we have just quoted: "They do not need to go to Rome. They need but the favor of their bishops and priests here. Without this Rome will never countenance them: with this Rome will give them the most cordial approbation."

The recent election to the office of "Grand Knight" of Mr. Flaherty "whose entire life [says *"America,"* l. c.] has been devoted to Catholic interests," and who may therefore be presumed to be a staunch and loyal Catholic, may prove the first step towards winning the confidence of the many bishops and priests who up to the present time have notoriously viewed, and who still view, the "Knights of Columbus" with deep concern. The reform of the so-called "ritual" would be another step, especially if the word "ritual" itself followed the objectionable features of that precious contraption to the scrap pile.

But *is the* "new ritual" an improvement on the old? Have all objectionable features been excised? Has the appearance of aping Masonic mummery been avoided?

These are questions which we are yet unable to answer. For like the old ritual—of which we got a copy by accident[3]—the new ritual is kept secret. The many bishops and priests who distrust the "Order" will not be in a position to judge whether it has really "reformed" unless its ritual and inner workings are frankly and fully revealed. Why not submit this new ritual, together with such other information as may be necessary to enable an intelligent Catholic to assure himself of the—let us say, innocuousness of the "Order," to all the bishops and priests of the country, and also, (we add this suggestion purely in the interest of the "K. of C.") to leading Catholic editors of the land. Such a proceeding would effectively clear the "Order" of the odium of being a secret society and draw out wholesome criticism from a large number of those best qualified to judge in such matters. Compliance with

it would appear that there is among the Knights, not so much among the members as among the officers, an antipathy to such advancement or exercise of influence. Why, for instance, should its officials fight shy of the Federation of Catholic societies, in spite of the fact that its best members consider it a prime duty of every Catholic body to take part in the movement? At present this seems to be the weakness of the Knights of Columbus; they are so constituted that the entire membership can be swayed by a few and made to appear antagonistic to any Catholic interest or movement which they should as individual Catholics elect to espouse." The whole article was reproduced in the CATHOLIC FORTNIGHTLY REVIEW, Vol. XV, No. 19, pp. 599—600.

[3] We printed specimen extracts from it in our Vol. .viii, No. 36, pp. 562 sqq

such criticism on the part of the "Knights," many of whom are practical Catholics and men of good will, would complete the necessary work of reform and perhaps ultimately put the "Order" in the category of those Catholic societies, or, if you prefer, societies *of* and *for* Catholics, which deserve genuine sympathy and support.

It is this end we have aimed at in all our strictures and suggestions for the past eight or nine years. No one would hail its attainment with sincerer joy than the editor of the CATHOLIC FORTNIGHTLY REVIEW, whom many of these valiant "Knights" detest so cordially for no other conceivable reason than that they misunderstand his honest motives.

The Church and the Teaching of Her Theologians Concerning Interest on Loans

IV *(Conclusion)*

The considerations offered in the foregoing papers[1] seem amply sufficient to warrant us in rejecting the Scholastic theory that, *in the absence of an extrinsic title,* interest on loans is essentially wrong.

In passing it may be worth while to note that this conclusion is not "temerarious;" for it is not opposed by the unanimous teaching of the Fathers, nor, although contrary to the theological teaching of several centuries, does it lack a "sufficient foundation."

Its sufficient foundation consists in the present practice of the Church, as seen in the answers of the Roman Congregations already cited; the concrete facts of industrial life, as sketched in the preceding paragraphs; and the authority of a great number, perhaps the majority, of present-day theologians.[2] The late Rev. Dr. F. X. Funk, whose combined attainments made him probably the most competent authority that could be cited in this matter, did not hesitate to write: "The receipt of interest is not in itself wrong, nor does this assertion any longer stand in need of proof to the man who puts his trust in sound human intelligence rather than in certain Scholastic formulas."[3]

That the medieval theologians should have looked upon interest as contrary to the natural law, was inevitable in the economic condition of their time. There existed very little capital, very little commerce, and very few large markets in which the value of every commodity could be estimated in terms of every other commodity.

Professor Ashley has very pertinently observed that, "The thinkers of the Middle Ages only very gradually worked their way from the

[1] See the CATHOLIC FORTNIGHTLY REVIEW, xvi, Nos. 15, 16 and 17.

[2] Cfr. Meyer, *Institutiones Iuris Naturalis,* ii, pp. 229, 230.

[3] *Zur Geschichte des Wucherstreites,* p. 3).

conception of a number of things possessing a value-in-use-to-particular-persons, to the conception of *general purchasing* or *exchanging power*. . . . .Money could be regarded by them simply as so many particular things, *i. e.*, coins: the thought that when it was paid away for a commodity, the 'value' or purchasing power of it had but passed over to or been replaced by the commodities thus received, could never occur to them. Thus, money must be to them a 'consumptible.' "[4]

But by the beginning of the seventeenth century, it became evident that money had another important function. Hence we find Lugo defending the title of *lucrum cessans* on the ground that, as an instrument of commerce, money has value in excess of its just price as a general measure of value or medium of exchange.[5] Nevertheless he refuses to apply this principle to the case of the man who, while unwilling to invest his money, would like to lend it at interest.[6] Apparently his logic yields to his respect for the traditional formulas and theory on usury.

Even today a similar prepossession seems to hamper the intellectual processes of some writers. Thus, Van Roey attempts to solve the difficulty which, he admits, baffled Lugo, by repeating the old formula that money has no utility apart from its substance, and by thence inferring that the common estimate of its utility as an instrument of commerce in a loan, has no solid foundation.[7]

If these writers could but forget this metaphysical, artificial, irrelevant, and inadequate way of regarding money, they would be able to realize that its economic value, like the value of every other commodity, means practically its power of commanding other goods in exchange, that its value in any given case is measured by the value of those goods of which it is the *equivalent,* and that the value of money which is borrowed for a year is, therefore, equal to the capital goods for which it will exchange, plus a year's use of these capital goods.

This is the economic aspect of the situation, and the only one that has any relevancy for the moralist.

The line of reasoning we have pursued assumes that the borrower may properly be required to pay for the utility of the money to him, whether or not the lender suffers inconvenience.

At first sight this appears, at least in the case of purely consumption-loans, to contradict the traditional Scholastic principle that the price of an article ought not to be augmented because of its subjective utility to the buyer.[8] But even if this contention were true, it would not be decisive; for, as Tanquerey observes, there are "not

[4] *English Economic History,* Vol. I, Part 2, pp. 394, 395.
[5] *De Jure et Justitia,* disp. 25, no. 87.
[6] *Ibid.,* nos. 16—25.
[7] *De Justo Auctario,* p. 256.
[8] Cfr. St. Thomas, 2a 2ae, q. 77, a. 1.

a few" theologians who today reject this principle.[9] In matter of fact, however, there is no contradiction. The utility for which the man who borrows money to expend in amusements pays interest, is not peculiar to one or two men, but applies to a very large class. It cannot be called purely subjective or individual in the traditional sense with which we are now concerned. It is at least as general, as truly "pretio aestimabilis," as the utilities which are attributed by certain persons to certain types of hats or automobiles which happen to be the reigning fashion. No moralist would censure a merchant for selling these at the exceptionally high price which results from capricious estimates.

Lehmkuhl, indeed, maintains that the just price of anything is always measured by the privations undergone or the obligations undertaken by the seller.[10] But the traditional teaching no less than the prevailing usage is against him. St. Thomas would allow a merchant to sell his wares at a price which had increased merely through a difference of place or time.[11] This extra profit did not always represent privation or inconvenience on the part of the merchant. The seventeenth century writers permitted a similar gain which resulted from an increase in the number of buyers.[12] In fact, Lehmkuhl's rule is violated whenever a man obtains a profit from money or goods which he is unable to utilize by his own unaided labor, or for the immediate satisfaction of his own wants. It would logically condemn all rent, interest, and profit, make labor and risk the only just titles of income, and place its author in complete agreement with Hohoff's interpretation of the Scholastic and canonical teaching.[13] Lehmkuhl does not sufficiently explain what he means by the "obligation" assumed by the seller; but if it is not equivalent to an economic privation or inconvenience of some kind, it has no economic significance, and on his own principle cannot justly affect the price.

Nor does our reasoning justify the inference that men may always be required, either in the matter of loans, sales, or labor contracts, to pay the *full measure* of the subjective utilities obtained. It is right that a man who saves a millionaire from drowning should demand some compensation, but wrong that he should exact all that the latter would pay rather than drown. Whether a contract be extortionate, depends upon the conformity of its terms with the objective principles of justice, and not upon the mere fact that the buyer is compelled to pay for the benefits that he receives.

[9] *Op. cit.*, p. 324.
[10] *Theol. Moralis*, I, no. 1050.
[11] *Summa Theol.*, 2a 2ae, q. 77, a. 4, ad 3um.
[12] Cfr. De Lugo, *De Jure et Justitia*, disp. 26, nos. 41—44.
[13] *Die Bedeutung der Marxschen Kapitalkritik*, p. 68.

Most important of all, our argument does not commit us to the view that *some* interest is just on *every* unproductive loan, nor to the view that *any* interest is essentially just on *any* such loan. All we maintain is that interest on loans of this sort is no more opposed to the natural law than interest on loans that are employed in production. Furthermore, it is not contended that the latter kind of interest is essentially just, but merely that it is as fully justified as interest on *capital* or productive goods. Is interest on capital essentially just? Is it demanded by strict justice, by the very nature and equities of the transaction between the capitalist-employer on the one side, and the laborers, or the consumers, on the other? Is it as fully justified as wages? Next to the question concerning the attitude of the Church, this is the most important problem raised by Hohoff's book.[14] Its great importance and its connection with the question of interest on loans justifies, let us hope, our long discussion of the latter topic.

St. Paul Seminary JOHN A. RYAN, D. D.

Why Prohibition is Impracticable

Even if there were no valid objection on purely physiological grounds to the total prohibition of the manufacture and sale of alcoholic beverages for popular consumption, the liquor problem would still be an enormously complicated one, because of its economic bearings. Considered merely as a commercial industry, the liquor traffic ranks among the most important of business enterprises. Its diversified threads are woven everywhere into the fabric of modern social and industrial life. To remove them suddenly must result in serious injury to the fabric itself.

Metaphors aside, it requires no wide grasp of economic principles to comprehend that a business enterprise representing invested capital to the amount of more than a billion dollars, supplying government revenue by hundreds of millions, and furnishing the exclusive means of support to more than two million persons in America alone, could not be suddenly legislated out of existence without entailing the most serious and far-reaching financial consequences. The direct and obvious result would be that some thousands of costly factories would become valueless; that some hundreds of thousands of workmen would be suddenly thrown out of employment; and that new and exceptional means of taxation would have to be at once resorted to for the repletion of the national and local treasuries.

[14] *Die Bedeutung der Marxschen Kapitalkritik.* Paderborn. 1908. $1.45 net.

But this is only the beginning. The indirect but no less inevitable result of such sumptuary legislation would be that within a few months of the abolition of the distilleries and breweries, there would be scores of small illicit stills where now there is one legalized one. Within a few months of the abolition of the saloons, there would be scores of secret bars where now there is a single public one. Within a few months of the abolition of the distilleries and breyeries, there would be through a thousand channels, despite the efforts of a legion of revenue officers. Meanwhile hosts of hitherto law-abiding citizens would have become habitual law-breakers, and a severe correctional system would be at once required to render the new measures of repression other than openly farcial.

And in the end the liquor problem would still be with us.

Such, at least, as Dr. H. S. Williams has recently pointed out in *McClure's* (xxxii, 4), is the only justifiable inference from a study of the results attained by sumptuary laws in general in the past, and by prohibitory laws aimed at the liquor traffic in particular in the widest application by which they have anywhere been tested. The disappointing results of such laws, when applied beyond the bounds of local communities, are, indeed, no different from what might be expected. For, even if the economic difficulties just suggested could be overcome, there would still remain two seemingly insurmountable obstacles to the success of drastic prohibitory measures. These are, (1) the existence of a widely diffused appetite for intoxicants, amounting in thousands of individual cases to an imperative craving; and (2) the fact that the saloon, as it exists, is a highly developed institution catering to an all but universal social need.

The ostensible object of the saloon is to quench the thirst of its patrons; but the prime secret of its success is that it supplies companionship and promotes sociability in so doing. We cannot hope suddenly to legislate out of existence either the physical thirst or the social yearnings of the saloon patrons. And when we reflect that the daily visitants to the saloon have been proved by careful computation to exceed half the total population in the case of such widely different communities as Boston and Chicago, the share played by the "poor man's club" in the daily life of the people becomes clearly appreciable. Such an institution cannot be annihilated by the wave of a legislative wand.

New Light on the History of Indulgences

In the second "Quartalheft" for 1909 of the Innsbruck *Zeitschrift für katholische Theologie,* Msgr. Dr. N. Paulus summarizes the conclusions to be drawn from a series of valuable papers which he has lately contributed to that excellent quarterly on the beginnings of the practice of granting indulgences.

It has been said that Catholic theologians are intent, for dogmatical reasons, to trace the beginnings of indulgences as far back as possible. But Dr. Paulus rightly claims that no such dogmatic reasons exist.

The Tridentine Council, he says, merely defined (Sess. xxv, cap. 21) that the Church has power to grant indulgences. There is no dogmatic teaching as to *when* she began to exercise this power. (On the necessary and obvious distinction between the power to grant indulgences and the exercise of this power, see Palmieri, *De Poenitentia,* 501). True, the Council insists that the Church exercised her power of granting indulgences which she had received from Christ Himself, "antiquissimis etiam temporibus." But it does not define the term "antiquissima tempora." Dr. Paulus points out that the Fathers of a Council sitting about the middle of the sixteenth century, might well have referred to the eleventh century as a very ancient time. In canon law a period of one hundred years is sufficient to invest a custom with the dignity of having existed "from time immemorial." Then it must not be overlooked that the Tridentine phrase, "Cum huiusmodi potestate, divinitus sibi tradita, antiquissimis etiam temporibus illa [ecclesia[usa fuerit," forms no part of the dogmatic definition. It is merely adduced as a historical proof for the sentence which follows: "Synodus indulgentiarum usum, christiano populo maxime salutarem et sacrorum conciliorum auctoritate probatum, in ecclesia retinendum esse docet." It is theologically certain that such "proofs" attached to a dogmatic definition do not form part of that definition and need not therefore be accepted as necessarily binding and infallible. (Cfr. Scheeben, *Handbuch der katholischen Dogmatik,* I, 228). Dr. Paulus is inclined to hold that the Fathers of Trent, when they employed the phrase "antiquissima tempora" in connection with the granting of indulgences, had in mind the indulgences believed to have been attached to the stations of the Cross by Gregory the Great,—indulgences which since the twelfth century were generally believed to be genuine and had been ascribed to Pope Gregory I as early as 1297 by Boniface VIII. (*Collectio Bullarum Basilicae Vat.,* III, Romae 1752, App. 6).

But regardless of what view one may take of these historical questions, there are no dogmatic motives to compel us to assume that indulgences were granted before the eleventh century. The dogmatic

theologian finds no difficulty in accepting the fact that indulgences came to be granted quite suddenly in the course of the eleventh century. It is the critical historian who cannot rest satisfied with this theory, because he is inclined *a priori* to assume that, like other institutions of the Church, the practice of indulgences did not rise abruptly in the Middle Ages, but was gradually prepared in the centuries preceding. It is here that Dr. Paulus's researches have furnished new results, which may be briefly stated as follows:

Already in the very first centuries of Christianity bishops were wont to shorten the period of penance and to remit some of the penalties imposed upon penitents. At first this was done only now and then, in such individual cases in which the personal circumstances and the contrition manifested by a penitent seemed to warrant an exception. But by and bye these exceptions multiplied, individual remissions of penitential acts became more easily obtainable, and gradually made way for general indulgences granted to all the faithful alike under prescribed conditions. We have a characteristic example of this development in the indulgences granted to pilgrims who visited the Eternal City. The practice was further prepared and hastened on by the so-called redemptions, which, though not originally so intended, in practice really amounted to little less than reductions of temporal punishments imposed for sin.

Hence, though the practice of granting indulgences, as we now have it, sprang up as something new in the eleventh century, there can be no doubt that it was prepared by other previous practices and institutions, and with a view to these earlier institutions and practices it can truthfully be said that the granting of indulgences, essentially and in the widest acceptation of the term, was practiced in the Church from the beginning. Only we must not pretend to find in the earlier remissions the fully developed notion of indulgence that we find formulated in the writings of the thirteenth-century Schoolmen. This would be just as wrong as to conclude from certain characteristic marks which indulgences assume in the eleventh century, especially the mark of generality, and the furtherance of some good work in the interest of the Church, that the earlier practices of individual remission had nothing in common with indulgences as defined by the Schoolmen. Were we to take this unreasonable ground, we should have to reject, as lacking certain essential marks, not a few indulgences granted by succeeding pontiffs from the eleventh century up to the present day.

"More than any other ecclesiastical institution," concludes Dr. Paulus, "have indulgences been subject in the course of centuries to a process of gradual development, conditioned upon the ever changing circumstances of the times and the differences that mark the national life

of various peoples. What H. Koch has written of the penitential discipline in general, applies also to indulgences. "The penitential discipline of the Church has experienced a richer and more variegated development than most of us have been or are even now aware. It will be necessary that we accustom ourselves to many new facts, and especially that we learn to distinguish more clearly between the Orient and the Western World. Nor need this surprise us in an institution which beside its dogmatical has such strong disciplinary features, an institution which is dependent upon so many different cultural, ethnological, and psychological circumstances and needs, and which, in its turn, has reacted so powerfully upon all these agencies." (*Historisches Jahrbuch,* 1900, 78).

Curious Aspects of the "Miracle" of St. Januarius[1]

In earlier days those who in any way discussed the marvel might be divided into two classes, the sceptics, who declaerd it was a gross trick and imposture of the priests, the faithful, who unhesitatingly regarded it as an undoubted miracle. But of late years this simple classification will no longer serve. Agnostics and Protestants are prepared to admit the good faith of the Neapolitan clergy, Catholics have begun to be more doubtful of the really miraculous character of the occurrence, and have shown themselves ready to discuss various natural explanations.

The first and most obvious hypothesis is that of heat. In the fourteenth century, so the sceptics have suggested, some artful and ingenious person discovered a mixture which melted at a comparatively low temperature, and, this being colored red, was easily palmed off upon unsuspecting persons as blood possessing miraculous properties. According to this theory, when the phial is brought out from its comparatively cool place of custody and exposed to the heat created by the candles, the crowds, and the warm hands of the officiant who holds it up to view with a light behind the glass,[2] the liquefaction gradually takes place, and the fluid, becoming partially transparent, naturally shows a more brilliant red.

Now I think that it must be admitted that this solution, if taken by itself, is certainly quite inadequate. Assuming for the moment that the contents of the phial are really blood, the effect of heat would not

[1] Extracts from a paper by the Rev. Herbert Thurston, S. J., in the London *Tablet,* No. 3,603. Cfr. "Historical Difficulties Regarding the 'Miracle' of St. Januarius," in No. 17, pp. 493 sqq. of the CATHOLIC FORTNIGHTLY REVIEW.

[2] Since 1907 this candle, which used to be held near the glass, has been suppressed, and is not used, but the liquefaction occurs as before.

be to produce liquefaction. If, on the other hand, the black substance which is seen is an artificial compound, we should expect to find some uniformity about its behavior under the action of heat. This is certainly not the case. Even as far back as the end of the eighteenth century the heat theory had been propounded, and a series of careful observations were consequently made, of which the records still survive. Some of these have been transcribed and tabulated by Professor Cavène *(Le Célèbre Miracle de Saint Janvier,* etc. Paris 1909, pp. 235—241). Certainly there can be no manner of doubt that the liquefaction takes place at all sorts of temperatures. None the less, it is a curious fact that, while in the seventeen expositions which take place during the May and September of each year hardly a single instance can be cited in which the miracle has failed, it nevertheless fails repeatedly upon the December festival. In fact, during the whole course of the nineteenth century, the liquefaction has only been realized thirty-seven times upon the December feast, or, in other words, it failed to occur sixty times out of a hundred. I cannot but regret that this very important circumstance is generally passed over in silence in the controversial discussions of the miracle. If the liquefaction be simply due to the direct intervention of the Divine Omnipotence, one does not readily see why Almighty God should be less disposed to reward the faith of the Neapolitan people in winter than in summer, while, on the other hand, the only assignable difference in the conditions is that in December the temperature is low, while in May and September it is relatively high. Professor Cavène urges that the December festival is less important, because in May and September the expositions are continued during the whole Octave. To which it is natural to reply that the most probable reason why the celebrations are prolonged in May and September is because the miracle does take place then without difficulty, whereas, on the feast of the Patronage of St. Januarius, in December, the exposition is confined to a single day, simply because it so often happens that the liquefaction does not occur. Nevertheless, it is quite certain that heat alone cannot account for the phenomenon, and it is possible that it does not directly affect it in any way. I only insist here upon the frequent failure of these winter celebrations, because in any such discussion as the present it seems a plain duty to state the strong points for and against the miraculous explanation with equal candor.

And now we must notice a very curious circumstance about the liquefaction which has been under observation for more than two hundred years and which, so far as I know, none of those who profess to reproduce the miracle by the aid of some chemical mixture of low melting-point have ever attempted to imitate. When the blood, or

whatever the substance may be which is contained in the phial, liquefies, it usually expands considerably in bulk, but not according to any uniform rule. Sometimes it seems to fill the little vessel completely. Sometimes seven-eighths, sometimes two-thirds. But what is still more extraordinary, when it finally solidifies again, it by no means necessarily returns to its former dimensions. In other words there are carefully recorded instances when the blood in the solidified state has occupied three-quarters and even seven-eighths of the phial, while at normal times it does not fill much more than half.

In consequence of this curious behavior of the contents of the phial, an agnostic professor of the Naples University, Professor Albini, propounded a theory in a short memoir read before the Academy of Sciences, which some Catholic critics have been inclined to accept as pointing the way to the true explanation.[3] According to Professor Albini the unknown substance in the flask consists of some highly divided solid matter which is partly held in suspension by a disproportionately small quantity of liquid. When allowed to remain at rest the liquid sinks to the bottom of the phial, and as the solid particles greatly exceed the fluid in bulk they harden into a sort of crust which, owing to the shape of the little vessel, is not easily displaced when the reliquary is held upside down. The behavior of the viscous fluid, according to Professor Albini, is in some measure analogous to that of partly congealed honey. Moreover, as he contends, such a composition would be liable to cake upon the walls of the flask or at least to absorb large internal air bubbles which would easily mislead any casual observer as to the bulk of the liquid. The Professor maintained that he had himself reproduced all the phenomena in question by means of a syrup composed of chocolate reduced to a very fine and inpalpable powder, sugared water, caseine, or the serum of milk, and a little common salt. No doubt this all sounds very plausible, but although the theory was propounded as far back as 1890, I am bound to say that in the various attempts that have been made by anti-Catholic lecturers and others to reconstruct the phenomena no one seems to have attained any great measure of success. Those who have very closely and carefully studied the liquefaction of the substance in the phial, with every possible opportunity of observing it, resolutely declare that the increase in bulk could not possibly be due to mere caking upon the walls of the vessel and that no one who had watched the phenomenon of the liquefaction carefully could ever for a moment accept the viscous fluid theory of the Neapolitan Professor.

Another suggestion has also been made that the liquefaction is due

[3] *Rendiconti* of the Academy of Sciences, 1890.

to some form of psychic force.[4] The concentration of thought and will upon one object, a force exercised by an immense crowd of people, more particularly by the "aunts of St. Januarius," who are, as it were, officially recognised for that special function, is likely, according to some modern theories, to exercise a positive physical effect, the extent and nature of which are as yet too little known experimentally to justify any final conclusion. This again is an hypothesis which will probably not be considered so intrinsically absurd in the twentieth century as it would have been at the beginning of the nineteenth. Nevertheless it seems to have been ruled out of court by certain well authenticated instances of the liquefaction having taken place when there was no concourse of people present.[5] In one particular instance the ostensory was taken out to have some little operation performed upon the silver case by a working jeweler. Half an hour after the operation was over which had involved the use of a brazier and the production of considerable heat, the contents of the phial unexpectedly liquefied. On other occasions the blood has been shown privately to some royal visitor with a few attendants and the miracle has taken place while the relic was being venerated. There seems no reason to suppose that upon these occasions any great psychic force can have been brought to bear to influence the conditions.

The very fact that so many contradictory explanations have been propounded by scientists and rationalists, almost all determined to exclude the supernatural at any cost, makes it tolerably clear that, looking upon the liquefaction as a scientific problem, no satisfactory solution has yet been reached. But for the present writer the conclusive argument for regarding the phenomenon as either in a true sense miraculous, or at least as lying outside the range of the forces known to science, is furnished by certain observations which have only been made in the course of the last six or seven years. The observers who make themselves responsible for the accuracy of these experiments which they declare to have been very carefully carried out in the presence of several intelligent and competent assistants are Catholics, and most of them priests, so that their testimony is likely to be at once discounted and set aside by anticlerical fanatics. None the less, it is not possible for any reasonable Christian to doubt their good faith. Their statements are quite explicit, the experiments have been more than once repeated, and so far at least as one class of facts is concerned, they

[4] See, e. g., Di Pace, *Ipotesi scientifica sulla Liquefazione del Sangue di S. Gennaro.* Napoli, 1905.

[5] Last year on December 16, 1908, the liquefaction occurred just as the ostensory was about to be replaced in the shrine, and when almost all the crowd had left the church taking it for granted that the miracle would not take place at so late an hour.

involve no great delicacy of apparatus or technical skill.[6] The first results may be conveniently given as they are recorded in an article which was published in *The Month* for last October:

> On September 26, 1902, two eminent Neapolitan professors of physics—Januario, of the University, and Sperindeo—were authorized to take the reliquary quietly away during the sermon in the Cathedral, and to carry it to a place behind the high altar, where everything was in readiness for the experiment. Several other professors were also present as witnesses. The data before them were simple: when human blood has been exposed to the air, the haemoglobin (*i. e.*, the matter of red color contained in the red corpuscules, of the blood) is oxidised (oxihaemoglobin), and is known to give two peculiar dark bands between the two Fraunhofer lines D and E, in the yellow-green region of the spectrum. If therefore the contents of the phial are really human blood, they should give these bands through the spectroscope. The phial was therefore placed between a luminous source and the slit of the spectroscope, and, in the words of Professor Sperindeo "There was seen to appear immediately the spectrum peculiar to human blood, a dark band after the line D, followed by the other one in the green region, and a bright band between them." The logical conclusion proclaimed the contents of the phial to be real human blood.[7]

With regard to spectroscopic tests it must, I understand, be admitted that they are not always entirely satisfactory. A good deal of manipulative skill is required. The effect of possible impurities or of mere traces of organic matter is hard to calculate, and it is clear that in dealing with such an object as the St. Januarius ostensory in which the beam of light has to pass through four thicknesses of glass, two of them being the irregular walls of the phial, the practical difficulties must be very great. This experiment alone, therefore, startling as the results might seem, could not perhaps be deemed so very conclusive, were it not for an attendant phenomenon which was noticed about the same time, and which is more easy of observation.

The suggestion seems to have been made that in consequence of the change of volume observed in the contents of the phial, as described above, the whole ostensory should be accurately weighed on successive days to see whether the apparent change of volume was attended by any corresponding change of weight. The experiment was carried out by the Abbé Sperindeo in 1902. On May 12, when the apparent volume of the blood was such as almost entirely to fill the phial, the ostensory was carefully weighed in a delicate balance and found to amount to one kilogramme, 14 grammes. On September 26 of the same year, when the phial seemed hardly more than half full, the ostensory was weighed again and recorded only 987 grammes, a difference, it will be noted, of

[6] See the two articles of Padre Silva, S. J., and Abbé Sperindeo, in the *Omaggio della Rivista di Scienze e Lettere*, published for the St. Januarius Centenary in 1905.

[7] For a synopsis of the *Month* article see THE CATHOLIC FORTNIGHTLY REVIEW, Vol. xv, No. 24, pp. 746—749.

more than 26 grammes. This experience is certainly astounding, and it has since been renewed in the presence of many witnesses on a number of successive days. The phial of blood, we must remember, is hermetically sealed, and no possible explanation of the increase or diminution of weight can apparently be offered except the variation of the volume of blood in the phial. None the less it is curious that the change in weight does not always bear any direct ratio to that increase or diminution in volume. The Abbé Sperindeo was himself the first to call attention to this. On the other hand, it must be apparent to everyone that, unlike the use of the spectroscope, we have here an experiment of the very simplest character which could be carried out by a child. A delicate balance was used, but a delicate balance is hardly needed to detect a difference of several grammes, the extreme range of variation, as already noted, being as much as 27 grammes. Certainly such a setting aside of the laws of gravity seems in itself absolutely incredible and capable of no scientific explanation. But it is equally impossible to suppose bad faith on the part of so many observers of unblemished character.

If we give the phenomenon of the liquefaction no higher name, we may safely declare that it at least offers at present an unsolved problem of the most serious scientific interest.

Filling Out the Gaps in Our Historical Record

We have repeatedly called attention to the many gaps existing in the historical record of our country, especially of its colonization period, owing to the fact that many original documents have never been printed. A writer in the *Nation* says that a movement is new on foot for the express purpose of filling up these gaps.

From the time that Dr. Dunbar Rowland, director of the Department of Archives and History of the State of Mississippi, began his work in 1902, he cherished the hope of bringing the earliest records of the settlement of the Mississippi valley—records known to exist only in the archives of Europe—within the reach of historical students. Having obtained in 1907 from his State legislature an appropriation to cover the cost of transcribing such colonial documents as he could find, Dr. Rowland went to Europe at his own expense, investigated the great repositories in England, France, and Spain, and made arrangements for copying a large number of records bearing on the provincial history of Mississippi. This task has since been steadily progressing. At present the series of English transcripts is completed, and includes sixteen large volumes covering the English occupation of West Florida,

from 1763 to the conquest of the country by Spain in 1781. From the Paris Ministry of Colonies seven large bound volumes have been received, covering the period of 1678 to 1716, and as many more will be sent later. Of Spanish archives, the department now has thirteen volumes dealing with events beginning with the occupation of West Florida by Spain, and ending with the taking of Pensacola by Andrew Jackson. Five additional volumes will probably complete the series called for.

But these accomplished gains of the Mississippi Department are of far less importance than the results they are likely to bring about. At the meeting of the American Historical Association at Madison, Wis., December 27—31, 1907, Dr. Rowland read a paper on "The Coöperation of State Historical Societies and Departments in the Gathering of Material in Foreign Archives." The discussion of this paper led to the appointment of a committee of seven, charged with the duty of formulating a plan for the work of coöperation suggested, and of reporting it to the next annual meeting of the association. The committee met in Washington, D. C., April 16, 1908. After going over the ground, it decided that the most promising field for coöperative effort was offered by the States of the Mississippi valley, and that the richest return for work would be found in the French archives.

In offering the report of the committee's deliberations to the meeting of the American Historical Association at Richmond, in December, 1908, its chairman (Dr. Rowland) pointed out that at least fifteen States were directly interested in this historical material, a sufficient number to meet with comparative ease the great expense involved in the selection and transcribing of such material.

The recommendations of the committee were, in brief, that the historical agencies of the Mississippi valley should join in a coöperative search of the French archives, that a complete working calendar of all material there relating to the Mississippi basin should be made by a competent man sent by these agencies, this calendar to be printed and published as soon as prepared, and that the necessary money for the preparation and publication of this calendar should be raised by voluntary contributions from historical societies. To these recommendations the association fully agreed, and this important work is to be begun during the present year.—

It is not until the gaps in our records have all been properly filled in that we can expect to obtain a definitive and adequate history of the United States. Catholics should aid in this movement, for their share in the discovery and early settlement of America was as important as it was glorious. In fact it is the only really bright spot in a record that was later overshadowed by the dark cloud of a wholesale apostasy unheard of in ecclesiastical annals.

MINOR TOPICS

FOR SOCIAL JUSTICE

Archbishop Glennon, of St. Louis, visited Denver recently on his way to Salt Lake City. While there he was interviewed and among other things, in response to the query: "Will Socialism increase in the United States?" said:

"Yes. The increasing power of lawless wealth promotes Socialism. Unless you pull the teeth of the trusts, unless you curb them and make them as amenable to law as is the individual, you will foment a party of protest."

"And is that party Socialism?"

"A labor party or a Socialistic party would make a very strong party of protest. Socialists make of their doctrines a sort of religion. They are intensely enthusiastic. It requires a party with intense enthusiasm to fight against the growing power of corporate wealth. Therefore I think Socialism will grow." (Denver *Catholic Register*, Vol. v, No. 1).

Wherein, as the reader will note, His Grace agrees with the CATHOLIC FORTNIGHTLY REVIEW, as he likewise plainly does in the conviction that the only effective way of fighting Socialism is to reform the conditions that breed it. The latter aim, of course, is primary, while the first-mentioned, *viz.*, to combat Socialism, is merely secondary and incidental. To attain the primary aim of social reform there has recently been started in St. Louis, under Archbishop Glennon's eyes, and, we believe, with his approval, a Catholic society called "Arbeiterwohl." It has already four or five branches in as many German parishes and bids fair to grow into a powerful organization after the pattern of those which have accomplished so much for the betterment of social conditions in Germany and Belgium.

This movement is being conducted under the auspices of the German Catholic Central Verein, at the instigation and with the assistance of the Verein's social reform committee, who are publishing the *Centralblatt and Social Justice*, a monthly magazine which, with the movement of which it is the organ, has not yet received the attention it so richly merits from the non-German Catholic newspapers of the United States, and especially among purely English-speaking Catholics.

DEFENDING THE DUTCH

William Elliot Griffis, in his new book, *The Story of New Netherland*, (Houghton Mifflin Company), sets out in his introduction to clear up some common misapprehensions concerning the original Dutch settlers of Manhatan Island and elsewhere in New York State. Says he in an illuminating exposition of the Hollanders in America: "There was never any such place or State as New Netherlands, nor any Admiral named 'van' Tromp, nor any Dutch clergyman with the title of 'Dominie.'" He adds further: "The word 'schnapps' was not in the Dutchman's vocabulary, nor did Hollanders ever talk Pennsylvania German, as is represented in the stage dialect of 'Rip van Winkle.'

The earliest settlers of New Netherland did not smoke tobacco. * * * They did not associate Santa Claus with Christmas, but on the 6th of December they celebrated St. Nicholas's Day, and on the 25th of the same month the birthday of Christ." The settlers of New Netherland "were not fat or old or stupid; * * * they did not pronounce the syllable dam in Amsterdam as if swearing in English." Most of the grotesque stories about the Hollanders, says Mr. Griffis, "grew up in late times." British gibes and falsehoods about the Dutch "mar our speech and writing." Finally young Washington Irving "took the world-wide myth of Rip from the Shop, which has nothing in it peculiarly Dutch, out of its setting in Germany, located it in the Catskills and made a funny picture of New Netherland men and ways."

A POTSHERD BIBLE

Since the barren sands of Egypt have begun to yield a rich treasury of potsherds, every museum and university prides itself on possessing some of these "ostraca," as they are called. The scrawls which are found on them, are the reason why they are sought so eagerly.

As every school boy knows from the history of Pausanias, potsherds were used for writing purposes; and thus many bills, accounts, private letters, scraps of poetry and the like have been discovered on these strange writing tablets. But for a long time passages of Holy Writ were never met with; and it is only since a few years that we can speak of a potsherd Bible.

In Upper Egypt, in ancient Dyeme, west of Thebes, some Gospel texts were found. Gustave Lefèbvre published them ("Fragments Grecs des Evangiles sur Ostraka") in the *Bulletin de l'Institut français d'Archéologie Orientale,* t. iv. Le Caire. 1904).

Altogether there were twenty pieces of common pottery; the writing, on the convex side, is in ink and shows a regular uncial inclining somewhat towards the cursive, which points probably to the seventh century.

The passages are naturally very short, sometimes only one verse. Ten of the ostraca were numbered, and on inspection it was found that they contained the continuous text of Luke xxii, 40-71, the beginning of the passion of our Lord. The text is said to approach that of the Codex Sinaiticus.

At first even learned men did not know exactly what to make of these fragments of literature. Some thought they were amulets; others, school exercises; yet, though many spelling mistakes occur, the writing is good and regular. At last Prof. Deissmann declared them to be simply the writing material of the proletariat, of poor monks and scholars, who could thus acquire a cheap edition of some parts of the Bible.

Many more ostraca will probably be unearthed in the future, but whether we shall ever see even a potsherd Gospel is rather doubtful.

THOMISM AND THE STUDY OF ST. THOMAS

At the risk of adding to the refinements of scholastic subtlety, the Rev. W. H. Kent suggests in the *Tablet* (No. 3511) that it would be an advantage to make a distinction between "Thomist Theologians" and

"Students or Disciples of St. Thomas." Not that the Thomist writers have mistaken or distorted the teaching of St. Thomas. But, since a Thomist is one who adopts the whole system of St. Thomas, and maintains the views of the Angelic Doctor on the points freely disputed among the various schools of Catholic theology, it is plain that one may be a diligent student of St. Thomas and owe much to his teaching without laying any claim to the honorable title of Thomist.

Fr. Kent thinks that it may well be doubted whether some of those who would fain have us all accept the tenets of orthodox Thomism, have a sufficient sense of the real greatness of the Angelic Doctor. For, he says, while the veriest tyro may be too exacting in his insistence on the distinctive tenets of Thomism, it may be safely said that the true greatness of St. Thomas can only be appreciated by those who are fairly familiar with all his writings. The *Summa* itself, masterpiece though it may be, does not let us see the whole, and there are some of his powers that can only be appreciated by those who have gone farther afield in their study of the master. To take but a few points that readily rise in the memory, one naturally turns to the *Quaestiones Disputatae* to see the fuller treatment of problems but lightly touched in the great compendium; and it is here again that we can best see the working of the master's mind, his judicial balancing of opposing reasons, and his ready recognition of the elements of truth in the arguments urged on either side. To get a proper appreciation of his critical acumen and his mastery of the Peripatetic philosophy, the reader must needs turn to his luminous commentaries on the works of Aristotle. And, on the other hand, we must turn our attention to the commentaries on Dionysius and on the Neo-Platonic treatise *De Causis,* if we would rightly understand his attitude towards the Platonic philosophy. Powers of another order are best seen in the mystic beauty of the prologues to the Books of Sentences. And beyond the larger works there is much that must not be overlooked in the pages of the *Opuscula.* Fresh light on the deepest mysteries of Theology may be found in the admirable *Compendium ad Fratrem Reginaldum;* and homely lessons of sound common sense may be learnt from such light pieces as the answers to the Lector of Besançon.

"To form a just estimate of St. Thomas one must have some acquaintance with all these writings. But even this knowledge will scarcely suffice us, unless we also know something of the author's relations to the theological literature of his own age. And here the modern student is likely to be the victim of an illusion. In these degenerate days it is as much as many readers can do to make themselves acquainted with the *Summa* of St. Thomas, which is naturally regarded as a great original work, the source and foundation of all later theology. And as we go back to it from the lesser treatises of recent times, we can see that much that is best in these books has been taken from St. Thomas. But though there is undoubtedly a touch of original genius in the conception and the method of his masterpiece, it would be a strange mistake to suppose that the whole work is original. As a glance at the rich contemporary literature would suffice to show us, there was a large mass of theological thought and technical terminology which may be considered as the common property of all, and much that a simple

reader of the *Summa* might imagine to be the creation of St. Thomas may find its counterpart in the pages of Albertus Magnus, Alexander, or St. Bonaventure. Many readers have been struck by what may be called the family likeness between the *Summa* and the earlier work of Alexander, and there has even been an absurd suggestion of plagiarism. But these good people should read the caustic comments of Roger Bacon on the book that bears the name of his fellow-countryman."

THE MONEY STANDARD VS. THE STANDARD OF HUMAN LIFE AND SOCIAL JUSTICE

Charity-workers, in a mistaken desire to be practical, have fallen into the pernicious habit of estimating human life and human wretchedness in terms of pieces of silver. They are fond of telling us that every man who dies of tuberculosis in Pittsburg represents a loss of $2,412.65 to the community; that every underfed and neglected child in Chicago is sure to cost society, in the loss of productice labor and increased police protection, a sum equivalent to the annual interest on $50,000; that New York's wastrels and her fallen women consume enough social wealth to build a Panama Canal every five years. The philanthropists argue thus, because they imagine themselves hard-headed men of business appealing to a hard-headed, practical people which loves money and abhors waste. They fail to see that with us enormous waste is only the commonplace accompaniment of still more enormous profits. Throwing money away is the inalienable right of every American citizen. We may think much in money, but we think compartively little of it. And if we think comparatively little of human life, as well, it is precisely because we have been taught to think of life in terms of money. What the philanthropist should try to do is to reverse the process and make us think of money in human values. We shall not solve the questions at which our charity-workers and philanthropists are working, until we reduce dollars and cents to terms of human life, decency, and social justice.

ORIGIN OF THE DOLLAR SIGN

Several attempts have been made to explain the origin of the mark $ that is used as the sign of the dollar, and to show how it came into use. The principal explanations that have been given are these:

(1) That it is a combination of the initials of United States.

(2) That it is a union of the letters P and S, from the Spanish word pesos.

(3) That it is a modification of the figure 8, as the dollar is called a piece of eight.

(4) That it is derived from a representation of the Pillars of Hercules found on dollars once in common use.

(5) That it is a contraction of H. S., the mark of the Roman money unit.

Whatever resemblance there may be between our dollar mark and some of the characters that have been used before and elsewhere, it is clear that this mark is of American origin, and that it came into use after the adoption of the Federal currency.

Formerly and for a long time, all accounts in the United States were kept in sterling money. At the close of the Revolution the currency in use had become greatly depreciated, and the depreciation was different in different sections of the country. While no mint had been established in this country, the Spanish dollar and its subdivisions were in general use.

The word dollar was not coined in this country. It is the English equivalent of the German thaler, the unit of the German monetary system. It was in use in England as early as 1553. It varies at different times in these shapes: Dollar, dollor, daler, daldar, dolor, and dolloer.

CATHOLICITY AND SOCIALISM

The Church might endorse every concrete measure in the Socialistic program yet Catholics could not be Socialists.

It is not straightforward to say that Socialism is merely an economic movement. One of the writers in the Special Catholic Edition of the *Chicago* [*Christian*] *Socialist* says: "It must be borne in mind that the Catholic Socialist Society does not advocate a new brand of Socialism called 'Catholic Socialism.' It stands for the same principles as do the recognized Socialist bodies of the country, and seeks specially to propagate these principles among the Catholic population."

In other words, Catholic Socialism is the ordinary scientific Socialism and scientific Socialism is pre-eminently a philosophy of life, a theory of the world-riddle, in other words a religion.

The Catholic Socialist therefore wishes to propagate among the Catholic population a different religion from that which the Church propagates; he is a Catholic Protestant, a white blackbird.

The philosophy of Socialism is opposed at every point to the philosophy of Christ. It begins at the body while Christ begins at the soul. Its fundamental principle is: If all is well with the body all will be well with the soul. Remove poverty and you remove sin. Take away the tremendous temptations that the present social system presents to all men, high, low and middle, and you will abolish evil. Man is essentially good; he is made bad only by environment. Perfect the environment and you perfect man.

Socialism is a rebound from the Calvinistic heresy that human nature is essentially bad. It goes far beyond the conservative Catholic teaching that human nature is good though corrupted by Adam's fall. It knows nothing of the supernatural and cares less. It conceives of man as an animal reacting only to external stimuli and it would scientifically regulate those stimuli so that only beneficent reactions would occur. Thus, the golden age would be introduced as if by machinery and the visions of the poets reproduced as is a moving picture.

Christianity attacks the human problem from another side. "What doth it profit a man to gain the whole world and lose his soul?" "Consider the lilies of the field, they toil not, neither do they spin. Why are ye anxious concerning food, or clothes? Seek first the kingdom of God and His justice and all these things shall be added to you." The two philosophies cannot be reconciled.—Rev. Dr. P. C. Yorke in the *Leader,* Vol. viii, No. 14.

DECLINE OF THE "CONTINUITY" THEORY AMONG ANGLICANS

An English correspondent of the *America* (New York, Vol. I, No. 13) writes:

There are signs that the "continuity" theory is going out of fashion. The pageant of Fulham may well mark its culmination. It is perhaps a coincidence that during "pageant week" Messrs. Longmans issued *A History of the Church of England*, by the Rev. M. W. Patterson, Fellow and Tutor of Trinity College, Oxford, the Anglican Bishop of Exeter's examiner of candidates for ordination. He writes from the point of view of an educated Protestant, who is, for instance, sufficiently superior to old prejudices to consider St. Anselm "the greatest and saintliest figure that ever occupied the seat of St. Augustine." Holding that the Reformation was in the main a good work, he begs no Catholic sympathies; but looking at these facts of history he writes of the "continuity" theory as an exploded figment that has had its day. Here is one of his references to the subject: "There was a theory popular some little time ago, and backed by the authority of great names, which maintained that the Church of England during the Middle Ages was, relatively speaking, a national, anti-papal church. But this theory, in the light of fuller investigation, must be altogether discarded. The medieval Church of England was *Papalissima*. By the old theory it was maintained that the Church of England in its convocations felt itself free to pick and choose among the canons of the Western Church, to choose one and reject another; that in the English ecclesiastical courts the law administered was simply those canons which had been accepted by the English Church; the canons accepted were said to be comprised in the *Provinciale*, drawn up in 1430 by Lynwood, the chief legal officer of the Archbishop of Canterbury. But this view would seem to be quite mistaken..... The attempts by acts of premunire and provisors to limit the papal power were acts, not of the English Church, but of the English State, taken in defiance of the accredited organs of the Church —that is to say, the convocations of Canterbury and York, and the Parliamentary Bench of Bishops. The medieval Church of England was assuredly not national in the sense of anti-papal."

This is the view of nine out of every ten Englishmen, and of every non-English writer on the subject in the world. Yet the comparatively little group of High Churchmen cling to their delusion, and one of their leading papers amused itself but lately with a sneer about "those half-educated people who believe the Church of England began with Henry VIII.

NEW TESTAMENT QUOTATIONS IN THE WRITINGS OF THE FATHERS

People generally want figures; here they are, though not very accurate, because, on the one hand, it is very difficult to ascertain the real number of quotations, and on the other hand, because opinions vary on the nature of a quotation. Therefore I simply took the numbers as I found them or counted the quotations as they were marked in the text editions Probably, however, some of the authorities have also included allusions among the number of quotations given. This matters very little for our purpose, since allusions as well as quotations prove that the books of the New Testament were exceedingly familiar to the writers of the early centuries; in other words, the books of the New Testament are genuine, dating back to the early times to which they are ascribed.

According to Funk, *Die Apostolischen Väter* (Tübingen. Mohr. 2nd ed. 1906) I counted as follows:

Didache	(80—120)[1]	contains	53	N. T. quotations
Letter of Barnabas	(96—130)	"	32	"
Letter of Clement of Rome	(100)	"	56	"
So-called Second Letter of the same	(150)	"	32	"
Letters of St. Ignatius	(107)	"	70	"
Letter of St. Polycarp	(120)	"	76	"
Acta of St. Polycarp's Martyrdom	(155)	"	14	"
Letter to Diognetus	(150—250)	"	39	"
Pastor of Hermas	(150)	"	124	"

In the works of St. Cyprian († 258), including those of his time that are ascribed to him, I counted, according to the excellent edition of Hartel, a little over 1000 New Testament quotations; yet, not counting the numerous allusions, there are certainly many more.

The voluminous writings of St. Augustine († 430)—Professor de Lagarde of Göttingen has affirmed—contain no less than 29,540 quotations from the New Testament.

In regard to the writers who lived during the period that lies between the so-called Apostolic Fathers and St. Augustine, I simply reproduce the index of J. B. Burgon to be found in Kenyon's *Handbook to the Textual Criticism of the New Testament.* (London: MacMillan & Co. 1901. p. 224.)

St. Justin	(165)	has	330	N. T. quotations
St. Irenaeus	(202)	"	1819	"
Tertullian	(220)	"	7258	"
St. Hippolytus	(235)	"	1378	"
St. Clement of Alexandria	(215)	"	2406	"
Origen	(251)	"	17922	"
Eusebius	(340)	"	5176	"

St. Jerome († 420) has "quoted" the whole Bible, for we owe to him the Latin translation now in use, the Vulgate. Unhappily no data as to the great Greek Fathers of the fourth century, the Gregories, Basil and Athanasius, are at hand; but the figures given above show clearly that the New Testament was not an unknown quantity during the first centuries of the Church.

"HIGHER CRITICISM" AMONG THE MORMONS

The Mormon sect has been invaded by the problems of higher criticism. Until now Joseph Smith's own account of the origin of the *Book of Mormon* has been accepted by all Mormons without open question. The story which the "prophet" himself told was that he had found buried in a hill the golden plates on which the *Book of Mormon* was engraved in the "reformed Egyptian" language; that with these plates he found a pair of magic spectacles (called "Urim and Thummim"); that when he looked at the plates through these spectacles,

[1] The numbers in brackets show the probable date of the composition of the writings or the year of the writer's death.

English words appeared beneath them, instead of the "Egyptian" on the plates, and when he had read off these words, and an amanuensis had properly recorded them, the next words appeared in like manner, and remained in sight until they were correctly transcribed. Thus, according to Smith, the accuracy of the translation was miraculously authenticated.

In matter of fact, the translation was in barbarous English, and in the publication of subsequent editions the sect has been obliged to make a great number of corrections, particularly in grammar, though a multitude of solecisms yet remain. To explain these and other blemishes is the task which Mormon higher criticism has undertaken, and the critic who dares the venture is Elder B. H. Roberts, who is regarded as the most brilliant orator and preacher of Mormonism, and whom the people of the United States at large remember as the Mormon representative expelled from Congress years ago on account of his polygamy. Roberts, according to the *Interior,* has recently published a book, in which he says that it is futile to expect intelligent people to accept the story of the use of "Urim and Thummim" literally. The discovery of the golden plates he accepts as Smith reported it, but the translation was effected in a manner which is only figuratively represented by the magic spectacles. That Smith's mind was supernaturally enlightened to understand the plates, Roberts teaches, but when it came to writing the matter out in English, the translation was limited by the "prophet's" deficiencies of English education. The promulgation of this doctrine has greatly distressed and mystified old-fashioned implicit believers among the Mormons—the more so because the very fact that R.'s book has been printed is taken to indicate that it has received the approval of the heads of the church.

A Mother's Prayer

Her lips once dropped a prayer for me
Like roses from an angel's breast;
It blossomed in my grateful heart,—
How oft have I that flower caressed.

Through lips of hers I am redeemed,
Recalled from binding sin's disgrace:
The prayer she whispered for her child
God made the channel of His grace.

(Rev.) Henry B. Tierney
St. Joseph's Rectory, Trenton, Mo.

FLOTSAM AND JETSAM

In *Pearson's Magazine* there is a slashing attack upon prohibition by William A. Wasson, an Episcopalian clergyman. The article sums up very well the case against the total suppression of the liquor traffic from the standpoint of the temperance reformer. Mr. Wasson rehearses the failure of the great prohibition wave of fifty years ago, finds the reason therefor in the fact that the question of individual rights is the underlying issue and is not afraid to state categorically that, "the saloon fills a legitimate social need; that it is practically the only institution that does fill this need; that it is worse than useless to attempt to abolish the saloon until some suitable institution be established as a substitute."

*

No one can deny that Father Phelan, of the *Western Watchman,* is a wit of the first water. Recently Elbert Hubbard's *Philistine* told him "to take his bell, book and candle and go to hell." To which the priest at once responded: "We will not, Fra Elbertus; we will be damned if we do!" It is obviously true, and still it isn't swearing. —Syracuse *Catholic Sun,* Vol. xviii, No. 7.

One may be inclined to condone Father Phelan's infernal wit; but what about his grammar?

*

The "Knights of Columbus" have been criticized for a resolution, adopted at their Mobile convention, in which they requested the secular dailies to publish fewer details of horrible crimes and scandals, on the ground that such details move neurotic minds to commit similar deeds.

The Syracuse *Catholic Sun,* in rushing to the defense of the censorious "Knights," asserts (Vol. xviii, No. 8) that, in criticizing the public press, they are simply making use of a right:

> And as to criticizing the daily press, has not every American citizen that right if he sees proper to use it? Is it anywhere written that the secular daily press is a sacred thing? Most of us are quite willing to admit its many good and noble qualities; but doing this does not oblige us to shut our eyes to some of its flaws.

"Duo si faciunt idem, non est idem."—"Is it anywhere written that [the K. of C.] is a sacred thing?" And yet, when we refuse "to shut our eyes to some of its flaws," but venture to criticize them, as the "Knights" at Mobile criticized a flaw in the daily newspaper press, we are violently accused of impudence and injustice. A little more consistency, please!

*

Lately we saw a paper, which advertised a St. Patrick's Dance. St. Patrick, a saint, is not known for dancing. A venerable old missionary reading that paper, remarked: "I heard of a St. Vitus' dance, but never before heard of a St. Patrick's dance."—Rev. V. H. Krull, C. PP. S., in *Alphabetical Oddities,* Collegeville, Ind., 1909, p. 4.

*

The Rev. G. W. Mundelein, founder and editor of the *Tablet,* the new weekly organ of the diocese of Brooklyn, has just been named coadjutor of that see. It is a poor sanctum that can not supply at least one Bishop.—*Western Watchman.*

Lay editors must wait till eternity for their reward.—*Southern Messenger,* Vol. xviii, No. 25.

Is it not an altogether false notion that the episcopate comes to a man as the reward of merit, editorial or otherwise, or that a Catholic editor, lay or cleric, is entitled to a special reward either here below or in eternity? Let us think of our responsibility, brethren, and seek the kingdom of God and its justice,—*haec omnia adiicientur nobis!*

*

Pass-words [and, we may add, the secret doings they are designed to hide] are not known in such Church or State organizations as mean to do good. The great Center Party has no pass-word. According to the testimony of Pope Pius X, which I heard from the lips of Cardinal Vannutelli at Essen a few years ago, "Germania docet," Germany teaches. The Holy Father had reference to the Catholics in Germany. What they do is honestly done without any buffoonery or boyish tricks.—Rev. V. H. Krull, C. PP. S., in *Alphabetical Oddities,* p. 30.

*

The "graduation" of seventy-two students from the Salvation Army's Training College in New York City is significant. In the long run, every religious movement which expresses itself at first through the unconventional preaching of an untrained lay ministry, finds it necessary to have a system for educating its leaders. However bizarre seems the Army's six months' course in "sociology, mathematics, physiology, hygiene, music, elocution, first aid to the injured, the Bible, preaching, and selling the *War Cry,*" the recognition of the need of a standardized drill is the notable thing. It is impossible to keep up the first ebullition of religious enthusiasm, spontaneously. There must be careful organization, if it is not to subside or disappear. Sooner or later, even the most emotional movements find they must reckon upon employing methods and machinery which at their inception they would have rejected with scorn.

*

The need of an able and thoroughly reliable daily newspaper under Catholic management continues to be felt everywhere in the United States. Our dependence on the secular press for information of special interest and importance to us may be characterized as slavish. The inefficiency of Catholic weekly papers, most of which reproduce, without a word of intelligent comment, the foreign news found in the "great dailies," is shown on every occasion.—*Ave Maria,* Vol. lxix, No. 7.

*

What is the relation between ethics and sociology? Is ethical science a general science of which sociology is a branch? Or is sociology a distinct science from ethics? Ethics, of course, cannot be excluded from the region of political philosophy or sociology, since in political actions and systems there can be moral good and moral evil.

It is one thing, however, to say that sociology must be governed by ethics and another to hold that sociology is a branch of ethics, if by "branch" be meant a species of ethics. Since formal objects give their distinctive marks to sciences, it would seem that sociology as such is not a division of ethics, because the formal object of the former is confined within the limits of temporal happiness, while the latter is "the science of human conduct as according with human reason and as directed by reason towards man's final natural end."—Rev. Dr. J. M. Harty in the *Irish Theological Quarterly,* Vol. IV, No. 15, p. 352.

BOOK REVIEWS AND LITERARY NOTES

—"The St. Nicholas Series, Edited by the Rev. Dom Bede Camm, O. S. B.", offers in its pretty red dress a life of Cardinal Pole (*The Angelical Cardinal: Reginald Pole. By C. M. Antony. With a Preface by Father Robert Hugh Benson.* xxi & 229 pp. 16mo. Benziger Brothers. 80 cts. net). The author endeavors to outline on the background of contemporary history the personality and character of the gentle Cardinal, whose story is the story of the great schism and the reconciliation of England in the sixteenth century. In judging of her effort we must remember that the St. Nicholas Series is intended chiefly for the instruction and edification of youth. From this point of view we do not hesitate to say that the work is well done, though its final effect upon the reader's mind would be more satisfactory if Pope Paul IV were judged a little less harshly.

—It is a pity that the author of the "Dance of Death" article in the *Catholic Encyclopedia* was unable to use Dr. Künstle's learned volume on that and one or two allied subjects. It came out about simultaneouly with volume IV of our great Catholic reference work. (*Die Legende der drei Lebenden u. der drei Toten und der Totentanz: Nebst einem Exkurs über die Jakobslegende im Zusammenhang mit neueren Gemäldefunden aus dem badischen Oberland, untersucht von Dr. Karl Künstle, ord. Honorarprofessor an der Universität Freiburg i. Br. Mit einer farbigen und sechs schwarzen Tafeln sowie 17 Textabbildungen.* ii & 116 pp. royal 8vo. B. Herder. 1908. $2.45 net). Dr. Künstle not only has a full command of the widely scattered literature of the subject, but is likewise endowed with a wonderful gift of combination. It is more than likely that he has succeeded in solving the much-mooted question regarding the origin of the grewsome "dance macabre". The "Dance of Death," he convincingly shows, is a sort of instructive picture cycle, designed to warn the beholder against a sudden and unprovided death. It grew out of an ancient Arabic legend, which became popular in Europe during the eleventh century. In its original form it told merely of a meeting of the living with the dead on the same plane. The dance motive is a later accretion of French provenance. From the union of both motives arose the famous and oftentimes curious death dance pictures, of which Dr.

Künstle reproduces a number. The beautifully printed and sumptuously illustrated volume cannot be too highly recommended.

—*Offertoria et Motetta. Sieben Fest-Offertorien* [Christmas, Epiphany, Easter, Ascension, Pentecost, Feast of the Sacred Heart, the Immaculate Conception, etc., and a "Stabat Mater" and "O vos omnes"] for four mixed voices à capella, by Ludwig Bonvin, S. J., Opus 86. Score, M. 1.60., each voice part M. 0.25. Schwann, Düsseldorf, or Fischer & Bro., New York.—Some of these numbers are reprints of former editions, while others are new. For those who have not a choir of mixed voices at their disposal and are therefore deprived of hearing these works sung, it is nevertheless a pleasure to play them and study their interesting and beautiful voice leading, the rhythmical and melodic pliancy in the intimate and ardent interpretation of the text. In these works every measure and figure is alive. Besides serving as highly effective and devotional offertory pieces, these compositions will help to make the choir singers flexible and responsive and increase their technical ability.—Joseph Otten.

—A handy and much needed modern Greek dictionary has been issued by Dr. Karl Dieterich of the University of Leipzig, in his *Taschenwörterbuch der neugriechischen Umgangs- und Schriftsprache.* The second part, "Deutsch-Griechisch," has just appeared, and, notwithstanding the fact that it is modestly called a "pocket dictionary," is a solid work of more than eight hundred pages, and meets the needs of the student of modern Greek merely for practical use. The method is that of Toussaint-Langenscheidt. and the book is published by the Langenscheidt publication house in Berlin-Schöneberg at the remarkably low price of 3.50 marks.

—"Good taste in bookmaking," says the *Ecclesiastical Review,* Vol. xli, No. 2, "does much more to recommend the substance within pages than is generally allowed by publishers of Catholic literature." Many books "are read in the cars on short journeys or in the nooks of public resorts, by good people who want to improve their minds and hearts, or at least entertain themselves and friends with healthy food for imagination whence good comes somehow. Such people do not care to parade a cheap-looking book or brochure any more than they care to exhibit a bandanna or a soiled handkerchief, however useful either may be where the better article is not available."

—*Lauda Sion. A Collection of Hymns for Benediction for Three and Four Female Voices. By John Singenberger.* (Published by J. Singenberger, St. Francis, Wisconsin., 30 cts.) This collection contains eight numbers, all of an unusually devotional character, musical freshness and finish. Especially beautiful and interesting are numbers 5, 7, and 8, with their dialogues between the voices and the organ. The last number recalls vividly the sympathetic personality and manner of Carl Greith. Sisterhoods all over the land, for whose musical requirements the collection is best suited, will find in the performance of these pieces most excellent assistance in their devotions.—J. O.

—Reviewing *Catholic Churchmen and Science* (Second Series)

by Dr. James J. Walsh, the London *Catholic Book Notes* (Vol. xii, No. 141) censures its lack of accuracy: "In such a matter, more even than in most others, the strictest accuracy is desirable, and in too many instances Dr. Walsh's book lacks this essential quality. Thus we are told that by the equatorial mounting of telescopes —attributed to the Jesuit Clavius —they are 'turned about an axis parallel to the earth' (it should be 'that of the earth'). Fr. Hagen, the Jesuit astronomer of the Vatican, is in one place called Hagan (p. 215), and it is elsewhere said (p. 219) that he was born in 1887, and ordained priest in 1878. A French scientific journal is styled (209) 'Le Soliel,' and a German one, Astromische *(sic)* Nachrichten' (210). In one place we have the phonetic form 'diaphram' introduced (197), and so awkward a sentence as this, describing the experience of a scientific lady with a Leyden jar: 'It caused her to bleed at the nose only after taking it once,' the meaning doubtless being 'after taking it only once.' The bibliographical dictionaries of Fathers De Backer (called in the index 'De Becker') and Sommervogel (called Summervogel,' p. 211) are cited as if they were independent works, the latter being in fact an amended and amplified edition of the former. Professor Chrystal is described (160) as 'the Professor of Mathematics at the University of St. Andrews, Edinburgh.' More important still, it is difficult to understand the assertion (136) that Regiomontanus, in the 15th century, introduced the substitution of Venus for the moon as a connecting link between observations of the sun and of the stars, and some readers will doubtless gather that the observation of transits of the same planet dates from the same period, whereas the first was observed, by Horrocks, two centuries later (1639)."

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to us, for one reason or another, to call for special mention.*]

LATIN

Elementa Philosophiae Aristotelico-Thomisticae. Auctore P. Ios. Gredt O.S.B., in Collegio S. Anselmi de Urbe Philosophiae Professore. Volumen I: Logica. Philosophia Naturalis. Editio altera, aucta et emendata. xxv & 496 pp. 8vo. B. Herder. 1909. $2.45 net.

ENGLISH

A Paper on the Work for the Negroes. Read by the Rev. John E. Burke, Director-General of the "Catholic Board for Mission Work Among the Colored People," at the First American Catholic Missionary Congress, Held in Chicago, November, 1908. 8 pp. 8vo. New York: National Headquarters of the Bureau, 1 Madison Ave. Paper covers.

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The Holy Practices of a Divine Lover, or The Saintly Ideot's Devotions. By Dame Gertrude More, Nun of the Holy Order of St. Benedict of the English Congregation. Edited with an Introduction by Dom H. Lane Fox, Monk of the Same Holy Order. xx & 216 pp. 18mo. (without date and name of publisher). To be had from B. Herder, St. Louis, Mo. 75 cts. net.

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History of the German People at the Close of the Middle Ages. By Johannes Janssen. Translated by M. A. Christie. Vols. XIII & XIV: Schools and Universities, Science, Learning and Culture Down to the Beginning of the Thirty Years' War. xxiv & 573 pp. and xiv & 560 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co., Ltd.; St. Louis: B. Herder. 1909. $6.25 net for the two volumes.

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A Chameleon Apostate: "Professor Defamer. (Without the name of the *T. Augustine Dwyer, B. A." The Redolent Career of the Church's Latest* publisher or the place of publication). 21 pp. 16mo., with Dwyer's likeness.

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The Catholic Attitude on Secret Societies

TO this request from an anxious inquirer: "In the matter of the Catholic Church and secret societies, will you please say what is the Catholic attitude toward the M. W. A., the A. O. U. W., and others of that kind," the San Francisco *Monitor* replies in its "Answers for Askers" department (Vol. LI, No. 12):

There is no "Catholic attitude" on these societies. This is an age and a country of fraternal societies. New societies are coming and growing and going every year. If there had to be a Catholic attitude towards every one of these societies, the archbishops would be kept busy.

There are hundreds of Catholics in these orders, some of whom we know to be men who would be instant to resent the slightest anti-Catholic feature or tendency. No doubt, in dozens of small cities, the taste for fraternities is sufficiently met for all classes and creeds by a single organization. The Woodmen and the Workmen, whom you doubtless refer to above, claim to welcome all creeds; like the G. A. R., they have a ritual, and their form of initiation is more or less built on lines suggested by Free Masonry; but that, too, is said of our Knights of Columbus.

Is this not a wofully inadequate, not to say misleading way of meeting one of the most serious dangers that imperil the faith of Catholics?

Are American Catholics to believe that because the committee of archbishops has not yet seen fit nominally to condemn the Modern Woodmen of America and the Ancient Order of United Workmen, that these and similar secret societies are open to Catholics, and that there is "no Catholic attitude" with regard to them?

What did the Fathers of the Third Plenary Council of Baltimore mean when they solemnly warned "their clergy and faithful people" against each and every society which "enjoins upon its members something secret, that may not be revealed to the ecclesiastical authority; or which requires an oath or pledge of blind and absolute obedience from its members,"—as "forbidden" and as a society whose "members are to be refused absolution until they actually give up membership or seriously promise to renounce it at once"? (No. 247). Again, what does the Council mean when it says (No. 249): "If a society appoints for itself a priest or a minister of worship, who makes use of a ritual and special ceremonies, then the members incur the censures decreed against schismatics or heretics"?

While the Council, moved by a laudable desire to prevent injustice, has reserved the actual imposing of ecclesiastical penalties, yet its attitude, which is that of the Church herself, towards all secret societies is unmistakably definite and imposes itself so gravely upon every Catholic, ecclesiastic or lay, that one must needs wonder how a professedly

Catholic newspaper can be so forgetful of its duty as to assure its readers that the Church is quite indifferent in this important matter.

It is since we have in our own midst a secret society of Catholics which the authorities of the Church in this country (do not approve, but at least) tolerate,[1] that the traditional Catholic attitude towards secret societies has been obscured, disingenuously ignored, nay even purposely misrepresented. The key to the *Monitor's* unsatisfactory answer, and to the false view upon which this answer is bottomed, is to be sought in the last sentence, viz. that "our Knights of Columbus" too have a ritual, and forms of secret initiation, and are just as clearly and notoriously built on Masonic lines as, e. g., the Ancient Order of United Workmen, of which the *Cyclopedia of Fraternities* says (2nd ed., p. 129) that its "ritual and emblems... betray the Masonic influence which has presided at [its] birth."

Here lies our chief grievance against the "Knights of Columbus." Their very existence as a secret society built on Masonic lines and aping Masonic practices and methods, has led thousands of simple Catholics to think either that "there is no Catholic attitude" on the whole subject of secret societies, or, what is still worse, that the Church tolerates, nay, perhaps even approves, such approximation to and imitation of Masonic principles and practices as may be found in the Modern Woodmen, the Royal Arcanum, the Ancient Order of United Workmen, and others of the same kind. And for this reason, above all others, the "Knights of Columbus" must either cease to be a secret society and stop aping Freemasonry, or they will surely be condemned.

Protestantism and Divorce

While some of our orthodox Lutheran friends refuse to admit that divorce is a legitimate conclusion from the teachings of Luther, Liberal Protestants all see the connexion clearly.

"In the Western world," says e. g. Professor George Elliott Howard in the recently issued third volume of the *New Schaff-Herzog Encyclopedia of Religious Knowledge* (which may be called "the *Kirchenlexikon* of American Protestants"), "the extension of the sphere of secular legislation practically to the whole province—the whole outward or legal province—of marriage and divorce is a fact of transcendent interest. In this regard the Reformation marks the beginning of a social revolution. Luther's dictum that marriage is a worldly thing' contained within it the germ of more history than its author ever imagined. The real trend of evolution has not at all times been

[1] The Holy See has not yet pronounced a judgment.

clearly seen or frankly admitted; but from the days of Luther, however concealed in theological garb or forced under theological sanctions, however opposed by reactionary dogma, public opinion has more and more decidedly recognized the right of the temporal lawmaker in this field. As a result, in the United States, not less clearly than elsewhere in countries of Western civilization, marriage, divorce, and all the institutions of the family are emerging as purely social institutions, to be dealt with according to human needs. Definitively the State seems to have gained control of matrimonial administration."

Professor Howard, like most advanced Protestants, is well satisfied that it should be so. "Divorce," he says (p. 457), "is sanctioned by the State as an individual right; and there may be occasions when the exercise of that right becomes a social duty..... It is fallacious to represent the institution of divorce as in itself a menace to social morality. It is a result, and not a cause; a remedy, and not the disease."

That divorce is a result rather than a cause is quite true, and Professor Howard draws from it a correct conclusion when he says that "the fundamental causes of divorce lie far beyond the reach of the statute-maker..... Beyond question,"—he adds,—"the chief cause of divorce is bad marriage laws and bad marriages. The conviction is deepening that for the wise reformer, who would elevate and protect the family, the center of the problem is marriage and not divorce" (p. 458).

Professor Howard pleads for more uniform divorce laws in the States. But he is obliged to confess that "the influence of legislation in curing social disease is very restricted." Has he then, no remedy to offer? The only suggestion of a remedy which his article contains, lies in the phrase: "Apparently [!] if [!] there is to be salvation, it must come through the vitalizing, regenerative power of a more efficient moral, physical, and social training of the young" (p. 458).

But in what is this training to consist? How are we going to impress upon our young men and women that this "worldly business" of marriage, being a social contract of great importance, is sacred; and if we should find some means of impressing them with this truth, how are we going to induce them to live up to it?

In matter of fact the true, the only antidote to the abounding sexual license of our age is to re-assert and uphold in all its severity, the ideal of marriage, holy and indissoluble, which Christianity has impressed upon civilization. It was by exhibiting and enforcing, as much as she could, this ideal that the Church rescued society from a depth of foulness to which it has never since sunk. In this ideal and discipline, and nowhere else, is the norm and the condition of purity

throughout the ages. Protestantism is unable to grapple with the divorce evil which it has itself conjured; the Catholic Church alone can save modern society as it saved the society of two thousand years ago.

Is Interest on Capital Essentially Just?

The first point to be noted is that no conclusive answer to this question can be derived from the practice or the teaching of the Church. She has indeed, permitted and authorized (not merely "tolerated"), as we have seen in previous papers and herself accepted interest on capital; but this does not prove that the practice is directly justified by the principles of strict, or individual, justice. Neither implicitly nor explicitly has she ever laid down the latter doctrine. Scarcely anything can be clearer than the fact that she regards interest on capital, in some conditions at least, as right; but she has not told us authoritatively and definitively whether its justification is to be found in individual or in social considerations.

As for the current teaching of the theologians, which seems to be that the practice is valid on individual grounds, it is, if anything, less authoritative and conclusive than the earlier theological opinion that interest on loans is essentially wrong, which seems to be rejected by the majority of contemporary theologians.

The question, therefore, remains an open one, to be discussed and, if possible, solved on objective grounds.

In the February, 1909, issue of the *Irish Ecclesiastical Record,* the Rev. T. Slater, S. J., writes: "By the law of nature, by the very nature of the right of property, whatever a thing produces belongs to the rightful owner of that thing. When the produce is due partly to the natural or artificial fertility of the property and partly to human labor, both the owner of the property and the laborer have rights in the produce" (p. 141).

Like charity, the "law of nature" has for many centuries covered a multitude of sins, intellectual and polemical sins, indeed, but none the less demoralizing on that account. The "natural law," and *res fructificat domino,* are valid within their own sphere, but they too frequently function as substitutes for objective analysis.

An examination of the concrete facts fails to disclose any sufficient reason for the general assertion, that interest on capital is essentially just. All the arguments in its favor may be reduced to two, (1) the right of the capitalist to the product of his property, and (2) his sacrifices in saving.

The former is a pure assumption which from the nature of the case can never be proved. Why should a man, without working, get a part of the product which results from the operation of his capital by others? This is always the nature of pure interest, for, in so far as the capitalist is also a worker, he gets his remuneration in the form of profits or a salary. The question here raised can never be satisfactorily answered merely by reference to the principles of commutative justice. From the fact that private property is just it does not necessarily follow, "by the very nature of the right of property," that the receipt of interest on one's private property is just, any more than John Smith's right to own land implies the right, in opposition to the will of the nation, to become the proprietor of all the land of Great Britain. The right of private property exists because the institution of private property is essential to individual welfare; but who can prove that the receipt of interest on capital is essential to individual welfare, and therefore included in the right of ownership?[1]

Criticizing the second, or sacrifice-argument, the late Mr. Devas declared that the capitalist gets an ample reward "without any need of interest or dividends. For the workers with heads or hands keep the property intact, ready for the owner to consume whenever convenient."[2] To put the case in terms of commutative justice, the sacrifices of saving undergone and the useful services performed by the capitalist, would seem to be sufficiently offset, compensated, by the advantage which he receives when his property is kept in existence indefinitely in the only way in which it can obtain a perpetual existence, namely, by the labor of the workers and through the processes of production.

Yet the prevailing opinion today holds that interest on capital is right, and the prevailing opinion, the social estimate, is the subjective and proximate determinant of justice. While both these statements are true in a general way, it is also true that the view in question is by no means unanimous; that even when unanimous the social estimate may be wrong; and that its true function is to determine the *amount* of compensation that is practically fair in a given case, rather than the question whether *any* compensation is theoretically justified. Consequently an authoritative solution of the present problem can hardly be derived from the social estimate. Something more definite and helpful can be got from the attitude of certain savers of money toward the sacrifice that they undergo in the process. It is quite probable

[1] The extreme lengths to which the argument, or assumption, that we are now discussing is sometimes carried by even Catholic writers, is well illustrated by the contention of my friend, Dr. Harty of Maynooth, that the capitalist's right to some interest on his capital is superior to the laborer's right to the minimum wage that will suffice for decent living. See the *Irish Theological Quarterly*, Oct. 1907, p. 435.

[2] *Political Economy*, p. 507, 2nd ed.

that if all interest were abolished society would not be sufficiently provided with capital.[3]

This means that some of those who now save, and some of those whose saving would be necessary in a no-interest regime, would not regard their abstinence from consumption as sufficiently compensated without the receipt of interest. This attitude creates a strong presumption that in their case interest is just, being a fair compensation of sacrifices that are socially useful. It affords, however, no ground for the justification of interest in the case of those who save because they cannot consume all their income, nor of those who would save if no interest were possible.

To sum up the matter: None of the current arguments *proves conclusively* that interest on capital is required by the principles of strict justice in every case, nor in any case. Neither is there any argument sufficient to establish the contrary of these propositions, if we leave out of account cases involving extreme need.

With even less reason can it be asserted that interest on capital is generally right, or that it is generally wrong. Since it is not certainly wrong, and since it is probably necessary for social welfare, it may properly be permitted today by both Church and State.[4] When, on the other hand, interest on money was opposed to the social good, both Church and State could prohibit it without causing injustice to any individual. The presumption—there could be no certainty—that interest was right in some individual cases of that period, quite properly gave way before the certain claims and needs of the community. Finally, even if interest were certainly justified in the case of some capitalists, and certainly unjustified in the case of others, the practical impossibility of separating the two classes by any comprehensive rule, together with other reasons of a social nature, would justify both Church and State in making the permission universal: the interest obtained by the second class might be regarded as a gift which in the actual conditions society is morally empowered to make.

St. Paul Seminary JOHN A. RYAN, D. D.

A Philistine's View of Francis Thompson's Poetry

The "Philistine" is the Rev. Ernest R. Hull, S. J., and the issue raised is not whether Francis Thompson was a poet—for he certainly was, nor whether his written work is poetry—for it certainly is; but whether it is poetry of such high order as most of us have been led to believe.

[3] Cfr. Hobson, *The Economics of Distribution*, pp. 259—265.

[4] Not, as Hohoff maintains, *tolerated* as something surely unjust.

If asked to express my opinion about his work as it stands, and taken as a whole, says Fr. Hull, I simply consider it to be poetry run stark-staring-mad on the lines of a passing fashion which has captivated the aesthetic world for the time, just as high waists and clinging skirts and mammoth hats and dog-kennel sleeves have captivated the social world—a fashion which *may* be the stepping-stone to a new era after passing through a period of crudity, or which may die out and leave the cultured world ashamed of its own aberrations—just as the aforesaid high waists and clinging skirts and mammoth hats and dog-kennel sleeves will pass and become as repulsive and intolerable as they are now considered delightful.

The faults of Francis Thompson.... may be summed up as follows:—(1) Reckless lavishness in piling up words; (2) lawless coining of new words; (3) still more lawless use of words already in current use; (4) tricky and frivolous rhyming-feats; (5) incoherence of structure, phrase and sentence; (6) wild and far-fetched imagery; (7) obscurity of meaning, due to the above mentioned faults. Only the other day I saw a review which declared that it was still a dubious problem whether Thompson as a poet would live or not. 'He may, or he may not. But at any rate, all this is a sufficient justification for my verdict, that his poetry is poetry run mad. The faults indicated are faults of form rather than matter; but in poetry matter is presupposed, and form is the very essence of poetry as such.

I do not intend to discuss or illustrate these faults one by one. They will be obvious to any one who is sufficiently free from the fanaticism of hero-worship to observe and criticise as he reads. The outcome of these defects is that Francis Thompson is almost habitually unintelligible on first reading. One can get nothing definite out of him by once reading over—that is certain. The question therefore reduces itself to this; whether surface intelligibility is not one of the essential requirements of good poetic form—so that a person of ordinary culture and intelligence, reading a stanza deliberately for the first time, shall derive from the words as they stand a coherent result, be it a picture or a thought?

By surface intelligibility I do not mean that *all* the sense should be on the surface. There may be depths upon depths of sense below, which can only be fathomed by repeated reading and reflection. What I insist upon is that the words should possess on the face of them a clear and coherent significance which is obvious to the reader without effort on his part; and that any deeper meaning below the surface should be an amplification or intensification of this surface sense.

Whether this is a canon of poetic art or not, at least it has been respected in practice by every poet in western literature from Homer

down to Tennyson. In many authors there will be occasional obscure lines. But these obscurities can as a rule be accounted for, either by the fact that the language is not our own, or because we have lost the collateral knowledge necessary to understand a local allusion, or possibly because the surviving text is corrupt. In any case, no one would ever have considered the poet a finer poet because of these obscurities. Moreover, they are quite incidental. Taking the run of the stanzas the surface meaning in all the poets of the past is clear, so that each line conveys without ambiguity either a picture or a thought; and the sequence and connection of pictures or thoughts is equally clear.

The reason why this universal practice of all poets, from Homer to Tennyson, deserves to be counted as an essential constituent of true poetic art is obvious. The object of language is the manifestation, not the concealment of thought. In prose, no writer would be considered up to the mark if you required a specially tranquil mind, an easy chair, a cool verandah and four times reading over before you could make out what he means. And surely the same law applies to the poetic form—the object of which is not to create obscurity, to add to a clear expression of thought or feeling the charms of a choice vocabulary, and the music of rhyme and rhythm. Puzzling out what the words mean is all very well in acrostics and conundrums; but the pleasure of this kind of search is quite a different thing from the pleasure which is proper to poetry.....

There is a good deal of sense in this saying: "The obscurely written is the obscurely thought." Poets who exhibit the various faults pointed out in Francis Thompson's works are presumably suffering from a plethora of strong but incoherent emotion—something possibly too strong to take shape, and which can only be aptly expressed in the form of ravings. The ravings may be refined and infinitely clever; but ravings they are, because lawless in vocabulary and phrase and sentence. In one sense they have a surface meaning, though an indirect one. They show that the writer is in a stupendous state of stress, trying to get his feelings out, and managing to do so only in such questionable shape that one hardly knows what to make of them. In such cases a correspondent recommends to *the reader* a specially tranquil state of mind, an easy chair and a cool verandah. That is all very well. But would it not be better to tender this advice *to the poet?* An author would then first make quite clear to himself what he had to express, and then make sure of expressing it with sufficient clearness to establish an immediate communication with his readers—instead of all this groping in the dark before a mutual understanding can be arrived at.

The only objection which suggests itself it, that by making the

poetry clear on the surface it would be reduced to the commonplace. I answer: If the verses are poetry only because obscure and difficult to understand, then they ought never to have been written. True poetry is surely that which is at once *clearest,* sublimest and deepest. To make mystery by means of obscurity is jerry-building and bogus conundrum-work. The true mystery is that which remains mystery still, even when clearly expressed. And as for thought and feeling, what is incoherent must so far be irrational; and I have yet to be convinced that irrationality is any proper constituent of the sublime or of the beautiful. Even emotion, however intense, must at least be sane; and if it is to be expressed in verse, must also be restrained enough to find its equivalent in intelligible sentences instead of the incoherent slobberings of words.

Thus far Fr. Hull. What he says of the Thompson brand of poetry applies, *mutatis mutandis,* with equal force to such hazy essay-writing as that indulged in e. g. by Alice Meynell. (Cfr. *Cere's Runaway & Other Essays.* London 1909).

Messina's Buried Palladium

The letter supposed to have been written by our Blessed Lady to the citizens of Messina has not unfrequently figured in the accounts written of the appalling destruction of monuments and public buildings caused by last winter's earthquake. Correspondents have given us to understand that what purported to be the original letter was buried under the *débris* of Messina's ruined Cathedral. That this represents the belief of a large number of the more ignorant or credulous of the unfortunate Messinesi is probably true enough. For had not every one seen the picture of the "Madonna della Lettera," said to have been painted by St. Luke, hanging in the place of honor in the great church? And was not the text of the epistle inscribed in huge golden letters at the back of the reredos immediately beneath the picture? Nay more, are not the townsfolk so earnest in their devotion to this particular shrine that "Letterio" and "Letteria" have become the commonest of Christian names amongst them?

When we understand what the story is, it is not difficult to appreciate why the people of Messina should have been loath to abandon their claim to so remarkable a distinction. Rev. Herbert Thurston, S. J., gives the following account of it in No. 3,585 of the London *Tablet:*

In the year 42, when St. Paul was making his Apostolic journeys in the Mediterranean, he landed in Sicily, and the men of Messina hearing of his wonderful eloquence invited him to come and preach

in their city. St. Paul complied, and on the first day he preached to them of the passion of Our Lord and of His crucifixion by the Jews. Similarly on the second day he spoke to them "of the virginity of the Blessed Mary and of the mystery of the Word Incarnate." But when this discourse was heard, to quote the one primitive account from which alone we derive the legend, "the whole commonwealth of Messina demanded to know where the Queen of Heaven, the Mother of God, resided. To whom St. Paul replied: 'She dwells in Jerusalem and is still living.' At this the people of Messina were filled with joy, and they appointed envoys to make their way to Jerusalem on ship-board with Paul himself for a guide..... After first saying a prayer they took the Blessed Virgin for their liege lady, and this she ratified with her own hand, accepting and confirming everything in a certain charter and styling herself therein the perpetual patroness of her own Messina. This charter was by the blessed Paul translated from Hebrew into Greek, and I attest that in our own day it has been rendered into Latin by Constantine Lascaris, a most eminent scholar, and it is to the following effect." Then follows the text of the document which, until last December, could be read in golden characters upon the wall of the ill-fated Cathedral.

Mary the Virgin, the daughter of Joachim, the most lowly handmaid of God, the mother of Jesus Christ crucified, of the tribe of Juda and the family of David, sends to the people of Messina greeting and the blessing of God the Father Almighty.

By an open and public letter it is made clear that ye have dispatched to us envoys and messengers of approved fidelity. Moved by the preaching of Paul, the chosen apostle, and recognising the way of truth, ye confess that our Son, God's only begotten, is both God and man, and that He ascended into heaven after His Resurrection. For this reason we bless you and your city, whereof we consent to become perpetual patroness.

From Jerusalem, the year of our Son 42, in the first indiction, the third day before the nones of June (June 3), the 27th day of the moon, being Thursday.

Mary the Virgin, who has set her hand to the above-written instrument.

It must not be supposed that even in a comparatively unsuspicious age this startling document was accepted without question. The celebrated Cardinal Cesare Baronio in his great work on Church History (1588), delivered a summary verdict upon this and some other fictitious epistles. "There are," he says, "other letters, addressed to other cities," he means Messina and Florence, "all of which, since they have no evidence to substantiate them, can only be classed as apocryphal, as every one must see." A similar judgment was expressed about the same time by Father Christopher de Castro, S. J., and one or two other scholars. But in Sicily itself, and more especially in Messina, it is clear that violent feeling was evoked by any attempt to throw discredit upon

the Madonna's charter of patronage. In 1635 Rocco Pirri, the distinguished author of "Sicilia Sacra," was reluctantly compelled in the course of his great work to discuss the subject, because, as he explained, the whole question of the first preaching of the Gospel in Sicily was involved in it. Nothing could be more curious than the elaborate apologies he offers for touching upon this theme and still more for presuming to dissent from the popular view. He rejects the authenticity of the Madonna's letter with an imposing array of arguments, entering into long disquisitions upon the epistolary style of the ancients and the chronology of St. Paul's voyages. What he specially insists upon is the fact that, as was admitted by Father Inchofer, S. J., and other champions of the letter, neither the original in Hebrew, nor the Greek translation, nor even the autograph of Lascaris' own Latin version, though made not much more than a century before, was in existence. In fact, he roundly charges Lascaris, who as a Greek was open to grave suspicion, with having invented the whole story in order to curry favor with the people of Messina, among whom he had taken refuge. In any case it seems clear from what was stated on both sides of the animated controversy which went on for generations that there was then no question of any parchment or document which, properly speaking, claimed to be a relic. Lists of the Cathedral relics existed and had been published by Maurolycus, but though they included such improbable objects as a portion of the rod of Aaron and a spray of the palm-branch which the angel was said to have brought to the Blessed Virgin to warn her of her approaching death, there was no mention in these inventories of any sacred letter.[1] The only serious argument which the Messinese champions were able to put forward lay in an appeal to the supposed ancient chronicle of Fabius Dexter, in which the letter of the Blessed Virgin to Messina was more than once mentioned. It was perhaps excusable that they should be reluctant to accept the fact, which has been amply established since, that the so-called chronicle of Fabius Dexter was a peculiarly impudent fabrication of very recent date.[1] Meanwhile the Messinesi continued, and have continued down to the present day, to pay their devotions not so much to the letter as to a picture of the Madonna upon panel, ascribed, as already mentioned, to St. Luke, and known as the "Madonna della Lettera."

This possibly supplies a clue to the evolution of the whole story.

[1] We learn from the account of Abbé Sestini that in 1773 the principal relic carried in the procession upon the great feast of June 3 was one which purported to be the hat (*chapeau*) of our Blessed Lady. There is no mention of the letter in this connexion.

[1] We miss an article on Dexter and the forged *Chronicon Dextri* in our *Catholic Encyclopedia*. Cfr. Bardenhewer-Shahan, *Patrology*, 425 sq. For more detailed information see Gams, *Die Kirchengeschichte von Spanien*, II, 1, pp. 334 sqq., Regensburg 1864.—A. P.

The picture is certainly older than the days of Lascaris, who, being driven from the East at the time of the taking of Constantinople, became one of the founders of Greek scholarship in Italy during the second half of the fifteenth century, having Cardinal Bembo for one of his pupils. From the resemblance of the picture to another old picture formerly preserved in Messina, in which the Madonna is represented as holding a letter, it seems probable that the name "Madonna della Lettera" was applied of old to a whole class of pictures of similar type, and amongst others to one much venerated in the Cathedral. Given that there was an object of special devotion in the Cathedral which went by that name, the evolution of the rest of the story was easy. It seems by no means improbable that, the idea of a letter of Our Lady having once been started, Lascaris supplied the text. As every student of early history must be aware, the number of apocryphal letters which were fabricated in primitive or early mediaeval times is very great.

During the last decade of the fifteenth century there seems to have been much talk in Italy of a letter supposed to have been sent by the Blessed Virgin through Savonarola to the people of Florence. In a sermon preached on October 25, 1495, the great Dominican quotes it in the following form: "O Florence, dear to God and to our Lord Jesus Christ, my Son, and to me, do thou hold to the faith, persist in prayer, stand firm in patience, for by these things thou shalt win eternal salvation from God and glory among men."

It is quite conceivable that this may have suggested to Constantine Lascaris or to some other more unscrupulous person, the idea of supplying a concrete explanation of the name "Madonna della Lettera," a name already applied to the much venerated picture in the Cathedral attributed to St. Luke. Moreover, an actual deed upon parchment once in existence, it was almost inevitable that this sixteenth century copy of the letter, which seems to have been exhibited in a sort of reliquary, should have been mistaken for an original. Finally, let us note that although the celebration of a festival in honor of the letter was conceded to Messina by the Sacred Congregation of Rites, it is by no means necessary on that account to regard the document as immune from criticism. We can hardly adopt a wiser attitude than that of Father Christopher de Castro, who at the close of his Life of our Blessed Lady, written before 1599, after a careful examination of the various letters attributed to her, declares them all to be apocryphal and thus concludes his inquiry:

"Wonder not, gentle reader, nor think that by our scepticism we are detracting from Our Lady's glory, which throughout this work it has been our own aim to promote. For honor is paid to her not by

crediting her with figments, but rather by proving that she could never have uttered things which are untrue and self-contradictory. Let us rather conclude that in this as in other things she followed her Son's example and consequently left us nothing in writing; which, after all, was in no way necessary."

Seeing that apart from the already cited opinion of the great and holy Cardinal Baronius, Father de Castro's book bears every kind of ecclesiastical imprimatur, and that it was dedicated by its Jesuit author to Father Claudius Aquaviva, the General of his Order, we may fairly assume that notwithstanding the concession of a special Office by the Sacred Congregation of Rites, the Church has always wished to leave opinion perfectly free regarding the authenticity of such historical episodes as the alleged letter of Our Lady to the people of Messina.—

Thus far Father Thurston. There is a lesson in this story, which the over-zealous champions of the Holy House of Loreto ought to take to heart.

MINOR TOPICS

K. OF C. NOTES

According to the Milwaukee *Catholic Citizen* (Vol. xxxix, No. 44), the "Knights of Columbus" have been refused the privilege of entering three Canadian dioceses.

Several Mexican bishops have protested to Rome against their entering that country.[1]

In Argentina the first K. of C. council recently established has been formally dissolved by order of Archbishop Espinosa.[2]

In Brazil, Cardinal-Archbishop Arcovedere, whom the K. of C. had deceived by concealing from him their secret ritual and even the fact that they have a secret ritual, has forbidden them to go on with their propaganda until Rome has spoken.[3]

The S. Congregation of the Holy Office is now looking into the whole matter. The "Knights" are aware that the sword of Damocles is hanging over their Order, and we are informed on what we believe to be reliable authority, that they are "subsidizing" two Catholic newspapers published in Rome, which are now both exerting themselves in their favor, though at least one of them, *La Vera Roma*, has more than once in the past denounced and combated the K. of C. as Catholic Freemasons.

INTERNATIONAL FREEMASONRY

Here is an item which those who have our book *A Study in American Freemasonry* may want to paste into the flyleaves:

Some of our European ex-

[1] We had a talk with the bishops' representative on his way to Rome.

[2] See the article "La Masoneria Catolica: su Disolucion; Energica Actitud del Arzobispo," in *La Nacion* of Buenos-Aires, July 28, 1909. We are indebted to a friend in Buenos-Aires for an authentic copy of the order of dissolution.

[3] One of our correspondents in Rome has obtained this information from the mouth of His Eminence himself.

changes note with interest that, at their recent annual reunion, the eight grand lodges of German Freemasons determined to renew their friendly relations with the Grand Orient of France. These relations, sundered at the time of the Franco-Prussian war in 1870, remained sundered because both German and French Freemasons dared not incur the charge of anti-patriotism. Nowadays, the German lodges are said to be full of admiration for the success of French anti-clericalism, and, if they are not maligned, would not be averse to starting a new Kulturkampf against Catholics. A Roman paper recently warned Italian Catholics of the danger threatening from the alliance of the Italian anti-clerical *bloc* with the Freemasons of Paris, whose gold was lavishly used on the occasion of the last elections in Italy. International Freemasonry is undoubtedly active. — *Ave Maria,* Vol. lxix, No. 6.

WHY CATHOLIC COLLEGES ADVERTISE IN THE DAILY PRESS

The subjoined cutting is from the Milwaukee *Catholic Citizen,* Vol. xxxix, No. 41:

Sunday's [Aug. 15] *Chicago Record-Herald* contains advertisements of Catholic colleges to the extent of a page and a half—more than twice as much space as the Catholic paper of Chicago (owned by the Archbishop) is enabled to devote to Catholic college advertising. In other words these Catholic institutions give twice as much money to one daily for advertising as they do to the local Catholic paper. Why this should be, is a problem. The local Catholic paper strongly upholds Catholic education and undoubtedly reaches the best Catholic homes of Chicago. Its advertising rates are probably not higher (if as high) as the *Record-Herald's.* And no doubt His Grace the Archbishop would be pleased to have his Catholic paper patronized, other things being equal. There is here an opportunity to "support the Catholic press" in a manner more tangible than by passing resolutions; yet the opportunity is slighted.

The usual explanation is that these Catholic colleges are eager for Protestant pupils and reach out for them through the dailies. Here, too, is a problem. Does this spirit argue well for Catholic education? Is it not perchance interfering with the larger purpose?

But is "the usual explanation" correct? Do our Catholic colleges advertise in the daily newspapers because they "are eager for Protestant pupils"? We cannot believe it. There is a simpler and though distinctly unpalatable to more satisfactory explanation, Catholic editors.[1] It is that American Catholics generally cannot be reached by the Catholic press, because most of them read no newspapers except the dailies and, perhaps, a few secular magazines. Hence it is not to be wondered at if an advertisement inserted in the Chicago *Record-Herald,* or the *Tribune,* or the *Inter Ocean,* or any other large metropolitan daily, is read by a much greater number of Catholics than if it appeared in the Catholic *New World;* not to speak of thousands of non-Catholics, for whose sons our Catholic

[1] This does not, however, prevent at least some of them from frankly telling the truth. Thus, as we write, there comes to us No. 9 (Vol. 18) of the Syracuse (N. Y.) *Catholic Sun* with this editorial plaint: "...unquestionably a waking up is needed. If the Catholic publishers of this country could get together and compare notes, very probably they would be alarmed. We do not wish to be considered an alarmist, but we believe it true that they would find it a fact that, while we have millions more of Catholics in the country today than we had twenty-five years ago, our papers have far less circulation than they had then. If it were not revealing business secrets, a startling batch of statistics could be presented here. They would be amazing. Meanwhile, our people go on taking secular papers and imbibing secular notions."

colleges, even though they are not and cannot be "eager," yet may at times be tempted to "reach out," when suffering from the indifference that leads so many Catholics to neglect the opportunities offered them by Catholic institutions of learning.

DENIFLE'S "LUTHER UND LUTHERTUM"

is making its way among Protestant scholars, despite their deep-rooted aversion to its tone and its conclusions. Thus Wilhelm Braun confesses in the preface to his recently published volume *Die Bedeutung der Konkupiszenz in Luthers Leben und Lehre* (Berlin: Trowitzsch): "Nur wenn wir die Terminologie, die Methoden, die einzelnen Schulen der mittelalterlichen Theologen vollständig zu eigen haben, werden wir auch Urteile fällen dürfen und ein Verständnis für Luthers Entwicklung gewinnen. In dieser Beziehung war Denifle's *Luther und Lutherтum* eine heilsame, wenn auch schmerzliche Lehre für die protestantischen Theologen." Anglice: "We have no right to pronounce judgments, and we can not expect to acquire a true understanding of Luther's development, until we have familiarized ourselves thoroughly with the terminology, the methods, and the various schools of medieval theologians. In this regard Denifle's *Luther und Luthertüm* has proved a wholesome if painful lesson for Protestant theologians." (We are indebted for the quotation to Herder's *Jahrbuch der Zeit- und Kulturgeschichte,* Vol. II (1908), p. 168).

The fact that Braun himself fails to practice what he preaches does not lessen the value of his testimony.

As for the English translation of Denifle's epoch-making work, which the General of the Dominicans has entrusted to the Rev. Albert Reinhart, O. P., at present residing in Washington, D. C.; it is, we believe, well under way, though we have not yet learned when the first volume may be expected and whether the English edition is to comprise the "Quellenband", and the supplementary *Lutherpsychologie* by the Rev. A. M. Weiss, O. P.

NEW LIGHT ON THE ORIGIN OF THE SOCIETY OF JESUS

The July number of the London *Month* printed an article by Father Pollen, S. J., "Some New Lights about St. Ignatius of Loyola," on which the Rev. W. H. Kent comments entertainingly as follows in the *Tablet* (No. 3,608):

Readers who are apt to resent the changes which certain pedantic purists make in familiar names will be glad to learn that the superior persons who talk of the Saint as "Ignatius (or Inigo) Lopez de Recalde" are really the victims of an illusion. For it seems that the form "Lopez de Recalde," though it is adopted by such high authorities as the Bollandist Father Dupin and the compilers of the British Museum Catalogue, owes its origin to the blunder of a legal copyist. It is in fact a "conflation" of the names of two companions of St. Ignatius, to wit, Juan Lopez Arteaga and Juan Racalde.

On this point of the Saint's name, and the same may be said of some other matters, the effect of recent researches has been eminently conservative. But, as Father Pollen remarks, the analysis of the Founder's first idea of the Society leads to results somewhat more novel. "Our first ideas of the Society of Jesus must, of

course, be acquired by a method absolutely different from the way in which these same ideas came to Ignatius, and when we have realised this, we ought, no doubt, not wonder, however unusual the development may have been in the Founder's mind. Yet when we learn that he first conceived the body not as a religious order at all, and that he worked on for many years without thinking of obedience, rules, or superiors, we may, I think, well feel a little surprised."

Most readers will probably agree that a little surprise is allowable at this startling discovery.

In some respects it might well seem that this question of the original idea of the Society in the head of its founder would be an even more dangerous topic for discussion than that of the original form of the hood which enveloped the head of another great religious patriarch, albeit that once grew so warm (we mean the discussion, not the hood) that all books about it were forbidden by the ecclesiastical authorities. It may be hoped, however, that this new question may be discussed more calmly, if only by reason of its more strictly historical and academic character. For it may be safely said that there is no prospect of any practical attempt to reconstitute the Society on the lines of its primordial protoplasmic conception, without obedience or rules or superiors. However alluring to the imagination this vision may be, it is outside the range of practical politics.

ABOUT "PROMINENT CATHOLICS"

Here are some exceptionally sane and timely reflections from the Syracuse *Catholic Sun,* Vol. xviii, No. 7:

From time to time this journal has asserted that some of our papers are disposed to point with a little too much pride to a few gifted people who are nominally Catholic but whose actions are anything but Catholic. All honor to the Modjeskas, Mary Andersons, Margaret Anglins, Ethel Barrymores, James O'Neills, and similar, who not only profess the Catholic faith, but actually live like Christians in spite of temptation and good and ill report! But there are others—ah, so many others!—that are Catholics in name, but whose divorces, scandals and numerous escapades are constantly making decent Catholics blush. The *Sacred Heart Review* of Boston speaks our sentiments exactly in the following:

"After reading a rather gushing article on the number of actresses who have, at some time or other in their youth, attended Catholic convent schools, we are inclined to think that such articles had better remain unwritten. The lives of some of the women mentioned as having received convent training do not make a very enticing advertisement for Catholic convent education. The schools they attended are, of course, not to blame for their later lapses, but it is hardly something to shout about that a woman whose procession of husbands has been lengthy and swift, should once upon a time have attended a convent school. The fact is, we believe a large part of such articles are lies. Many women of notorious life who claim to have been convent-bred never were within the walls of any Catholic institution, save probably that of the Sisters of the Good Shepherd."

We are not so certain that the statements aforesaid are lies. The actresses, however, are not alone in giving scandal. Proof? Then look at Paderewski, whom we all rave over annually, married to a divorced woman. Look at Kubelik doing the same thing. And then there's Caruso, who has for years been living with another man's wife, although he has not gone through any marriage ceremony with her. Madame Schumann-Heink, too, is another "Catholic" with two living husbands...

We fear, however, that the poor stage sinners are not any worse than some of our Catholic millionaires who wring great wealth from the pockets of the toiling poor and then build churches and endow colleges. We should not laud such men as Ryan and Schwab and Kerens and similar. Do

we not know that there are queer tales going about as to how they got a portion of their wealth? We laud our big politicians, too, and we know that some of them are notoriously rotten. The actresses, unhappily, are not alone. We have a lot of gifted people who profess the Ancient Faith, but many of these seem to think that professing the faith is enough to save their souls.

BOGUS ANTIQUES

Bugus antiques (paintings, statuary, coins, vases, etc.) form the subject of Father Stephen Beissel's latest book, which B. Herder sends us for notice. *(Gefälschte Kunstwerke.* vii & 175 pp. 12mo. 85 cts. net). The author's purpose is to warn art collectors against, and to enlighten art connoisseurs with regard to, the innumerable forgeries with which the market overflows. In consequence of the high prices paid for genuine works of art valuable for their age, their authors or their associations, clever swindlers make it a business to imitate such productions and to sell their imitations—some of which even the keenest critic can hardly distinguish from the real thing—at prices far above their value.

Fr. Beissel's chapters on "Die Fälscher und ihre Künste" and "Die Händler und ihre Kniffe" are as instructive as they are amusing. Take for instance this dialogue between a deceived buyer and a trained connoisseur:

"But this painting is very old; see how rusty it looks."—Rust can be artificially induced. I knew an antiquary who always kept a few tubs of acid filled with bronzes; when these looked old enough, he took them out and sold them for antiques.

"But see the worm holes."—They are artificial; worms do not bore as straight as that.

"But if you will examine this board, on which the painting is mounted, you will admit that it shows real worm holes."—Yes, the board is old. Manifestly the forger bought an old worm-eaten board, from which the picture had faded away, and painted it over.

"But in that case the painting would appear fresh."—These forgers bake their paintings in ovens; which causes them to look cracked like real old ones; the finishing touches are put on with a needle and ashes.

"But observe the deep hue which can only be the effect of time."—No, it is the effect of licorice juice rubbed in by hand; try it yourself.

"But what about those deep stains and fly specks?"—They were squirted on with a paint brush.

"If alcohol is applied to fresh paint, it will dissolve. The colors in this painting are fast and hard."—Dealers give these bogus antiques a coat of liquid glue, which is impervious to alcohol.

Art collectors, however, are not entirely helpless. There are certain criteria by which genuine old masters can in most cases be distinguished from imitations with comparative ease. Father Beissel's description of them is alone worth ten times the price of his little book, which we heartily recommend.

MODERNISTIC SPIRITUALITY

Padre Rossa of the *Civiltà Cattolica* in his recently published work, *L'Enciclica "Pascendi" e il Modernismo* (2a ed. Rome 1909) has an instructive chapter on an aspect of Modernism which has not as yet been much adverted to by other writers; viz., the novel method of spirituality which it has deduced from its emotional theory of faith, and consequent false mysticism. A point which he labors well—and which needed laoring—is that of the theory of cravings (French *besoins* or Italian *bisogni)* which is so characteristic of Modernism. It is from the heart's experience of these cravings that it deduces—no, we must not say deduces, but derives—religion and all its dogmas and institutions, together with that

knowledge of God which underlies all else. A craving, welling up from the depths of subconsciousness, becomes, in some undefined way, a sentiment which is said to place man in that same intimate contact with God which one man has with another when the two meet. On the other hand, the traditional arguments from causality are tabooed as based on the false persuasion that the principles of causality can carry us beyond the world of phenomena. But, if so, how can we argue from the craving to its divine object or author? Or, if we cannot, how can the craving justify us in thinking that its object is present or existent? It is vain to say that the resultant sense of satisfaction when we believe in God, is proof that the craving has found in God its true object. The unsophisticated mind asks if this sense of satisfaction be not delusive, and is not convinced till some sufficient reasons of an objective order are supplied. So argues the author, and in doing so brings out the essential distinction between this modern doctrine of *besoins* and the traditional arguments for the divine existence based on the desire of happiness, or on the exigence of a personal lawgiver to account for our innate sense of duty and obligation. —Extracted from a notice of P. Rossa's book in *The Month,* No. 536..

"SEMI-SOCIALISM"

The Abbé Gayraud, in a recently published book called *Un Catholique, peut-il être socialiste,* points out that there are many different sorts of Socialism, and that, while some are obviously contradictory to Catholic belief, others are as certainly compatible with it;—a Socialism, such as that of M. Millerand or of M. Renard for example, which permits private property in everything except the means of production, and aims at a legal and peaceful transfer of capital to the State. The Abbé says this sort of Socialism (our own Dr. Ryan would call it Essential or Semi-Socialism), has never been condemned by the Church, and that consequently a Catholic can hold it with a clear conscience. It does no one an injustice, it violates no rights, it maintains all or nearly all the old incentives to labor. Within certain limits it even admits the right of testamentary succession.

The *Revue Neo-Scolastique* quite agrees with the Abbé Gayraud's contention. But it also agrees with the Abbé in thinking that this sort of Socialism, though it may not have been condemned by the Church, is as impractical as any other.

AS TO CONGREGATIONAL SINGING

Since Pius X has called attention to the desirability of the active participation of the faithful in the liturgy of the Mass, some efforts have been made in this direction. But the question has not received the amount of consideration it deserves.

In the earlier centuries the share of the people in the performance of the liturgy was considerable. They joined in the prayers of the celebrant by answering Amen, and in the psalm singing, at the Gradual in particular, by inserting the refrains. Then they sang the whole Ordinary alternately with the clergy, the Kyrie and Sanctus from the earliest times, the Agnus since the seventh century; also the Gloria and Credo, though these did not become regular parts

of the Mass in the Roman Rite until after the year 1000. The Introit, Offertory, and Communion belonged from their origin to the Schola, i. e., the select choir. The people could scarcely join in them now, except perhaps in the psalm verse of the Introit. The Gradual and Tract are now also beyond the reach of the congregation, and even the Alleluias could hardly be rendered by them except under particularly favorable circumstances. The Ordinary of the Mass, too, has long since passed from the people. There is not, however, in the opinion of such competent church music specialists as Dr. Bewerunge of Maynooth (cfr. *Report of the Nineteenth Eucharistic Congress,* p. 101), any insurmountable difficulty to prevent the people from resuming it again. The proper way to introduce the custom would naturally be to teach the melodies in the schools. Many, of course, are anxious to retain the Ordinary of the Mass, or part of it, in polyphonic composition, and it really would seem to be undesirable that the magnificent masses of Palestrina and others should be altogether excluded from liturgical use. But, as Dr. Bewerunge points out, there remains one portion of the music of the Mass which could and should be given to the people at once and everywhere; that is the short responses. When the celebrant turns round and salutes the people: "Dominus vobiscum," it must seem strange that they do not all answer with one voice: "Et cum spiritu tuo." And when he has offered to God prayers in his own name and theirs, ought they not express their agreement, manifest their communion with him, by crying out "Amen"? It is similar with the short responses before the Preface and in connection with the Pater noster. Even such moderate participation in the singing would give the people new interest in the solemn liturgy and make them realize that Holy Mass is a common prayer, the public worship of priest and people united.

The Bishop of Salford, England, has undertaken to introduce the practice of letting the laity make the responses at Mass into his diocese.

THE GREEK MANUSCRIPTS OF THE NEW TESTAMENT

Professor Caspar René Gregory of Leipzig, (by the way, a Philadelphian by birth) has published, a few months ago, an interesting book which bears the title: *Die griechischen Handschriften des Neuen Testaments* (Leipzig: Hinrichs. 1908). If Professor von Soden of Berlin (born in Cincinnati) had not already (in 1902) given us a most scientific and practical method of naming the Greek manuscripts of the New Testament, Professor Gregory's new plan, as presented in this book, might find more favor. Besides, von Soden's system is, without doubt, the better. For he classifies the codices according to contents and age, whilst Dr. Gregory divides the whole mass of manuscripts according to their accidental outward character into four classes: uncial manuscripts, papyri, cursive manuscripts, and lectionaries.

Yet Gregory's book is none the less valuable; for it gives us the latest account of the many existing Greek New Testament manuscripts. By taking in the lectionaries (i. e. liturgical books

which contain passages either of the gospels or the epistles of St. Paul, or of both) Professor Gregory has reached the fair number of 4007 MSS., divided as follows:

Uncial MSS.....	161
Papyri	14
Cursive MSS....	2292
Lectionaries	1540
Total number....	4007

As the distribution of these manuscripts among the different countries will certainly interest the reader, we have taken the trouble to count them, though only cursorily, so that we cannot vouch for the accuracy of each and every figure:

Belgium	2	MS
New Zealand ...	2	"
Rumania	2	"
Denmark	4	"
Ireland	6	"
Sweden	9	"
Holland	11	"
Scotland	12	"
Switzerland	15	"
U. S. of America	37	"
Spain	38	"
Austria	54	"
Germany	111	"
Russia	156	"
Greece	317	"
France	364	"
England	490	"
Italy	667	"
Turkey	1710	"

A larger number of N. T. manuscripts is listed in every new book that appears on the subject; so that with each new book the number of testimonies for the genuineness of the New Testament is increased.

It will be noted that the number of N. T. manuscripts in America has swelled considerably during the last few years; strange to say, however, all without exception seem to be in the possession of Protestant institutions and individuals, the most prominent owners being Harvard, Chicago University, Princeton, the University of Pennsylvania, Brown University, the Astor and Lenox Libraries in New York, Drew Theological Seminary, and Mr. Charles Lang Freer. When will Catholic names appear on this list?

A WRONG NOTION OF CHARITY AND CHARITY WORK

There are still some among us who think that if they subscribe to a fair number of charities, nothing further should be expected from them, and I cannot but think that a certain class of charity sermon is largely responsible for this inadequate view. How often are we not told from the pulpit that if we cannot give personal help, we always can give money, that all we are asked to do is to write a cheque, and so on. However true it may be in the individual case, it is certainly not true in its general application. At best, the belief produces what the Rev. C. Plater, S. J., terms "indolent philanthropy," and students of the *Graves de Communi* Encyclical will find in it no warrant for such a theory. The idea that we can contract out of our social and human obligations by money payments, large or small, is at the root not only of much misplaced charity and wasteful expenditure, but of the false relationship between rich and poor that frequently prevails. Individual thought and devotion are needed far more than money,—are, indeed, in the long run, the only things that will avail. It is a mere commonplace of philanthropic experience that the most successful ventures are not those founded and endowed with large sums and started with every ma-

terial advantage, but rather those that have begun in a very small way, and have struggled upwards through poverty and discouragement, thanks to the self-sacrificing labors of one or two. And yet we all talk at times as though money were the one thing needful.

What we have to aim at today is the cultivation of a broader outlook on social questions, and the bringing of a wider knowledge to the elucidation of specific problems. Inevitably in the past our efforts have been mainly parochial—the parish church and the parish schools have absorbed our energies.... We probably give less to foreign missions in proportion to our numbers than any Catholics in Europe. These characteristics, however, are but relics of a state of things now happily on the wane. Already there are signs that in the years to come there may grow up here, as in France, a veritable school of Catholic social science, which will not only urge upon us the duties of good citizenship, but will lay down for us the broad lines of social progress. From it we should gain insight into many of the perplexing problems of the moment—parental rights and where they begin and end, the effect on home life of the State-feeding of children, the probable influence of old age pensions on the promotion of thrift, and so on. Such a school would in time give rise to a Catholic social literature, not imported from abroad, but in touch with the special conditions of English industrial life. It would be the outcome at once of practical work among the poor, and of a clear apprehension of Christian principles, as distinct from the suggestions of political opportunism.

The foregoing quotation is from *Ideals of Charity by Virginia M. Crawford* (London: Sands & Co.; St. Louis: B. Herder. 1908. 75 cts. net), pp. 11—12. Mrs. Crawford has in mind English conditions. But do not her observations apply with equal truth to the status of the social reform movement among us American Catholics? Is it not time for us, too, to "be up and doing"?

THE RELATION OF THE JEWISH RELIGION TO THE BABILONIAN

In his latest work, *The Religion of Babylonia and Assyria,* (five lectures delivered at Harvard University),[1] Professor Robert William Rogers presents three tablets containing the name Yahawe or Yahveh. According to Professor Rogers's transliteration, the form of the sacred name known to us in the Hebrew Masoretic text was actually discovered on Babylonian tablets of 2000 B. C. *(Iaa've* or *Iave).* It appears, however, according to Rogers's transliteration on the third tablet, that the name should rather be read *Ian* or *Iaum.* Recent discoveries of Aramaic Jewish documents in Egypt and of Hebrew inscribed bowls at Gezer and Jericho would seem to show that Yahu *(Yhw,)* a trigram, not Yahweh, a tetragram, was the name of the divinity in actual use among the Hebrews until and after the Captivity. This is also the form in which the name occurs in composition in proper names, even in the Masoretic Hebrew text. The form Yaweh, or Yahaweh, seems to be a special differentiation adopted later, pos-

[1] xiv & 235 pp. 8vo. New York: Eaton & Mains. $2.

sibly to prevent confusion of the God of Israel with *Yahu,* or *Yahw,* of other kindred people.

Professor Rogers lays great emphasis on the similarity and relation of Jewish religion, Jewish myths, Jewish psalmody, and much more to the Babylonian, but at the same time warns the reader against the mistake which Delitzsch and his school have made in failing to note the still more important differences between the religious ideas and practices of Israel and those of Babylonia. In fact, he constantly reiterates the monotheistic, spiritual, and lofty character of Hebrew thought in contrast to the polytheism, materialism, and superstition of the Babylonian religion. In dealing with the relation of Hebrew psalmody to the old Babylonian songs and hymns, he enters what we think is a just protest against the present tendency of Old Testament critics to bring down all Hebrew literature, and especially the psalm literature, to a very late date.

A STARTLING FIND

In his three lectures published by the Oxford University Press under the title of *Modern Research as Illustrating the Bible* Professor Driver, among other interesting questions, discusses the startling find under the High Place at Gezer of quite a cemetery of new-born infants, each enclosed in an earthenware jar. Were the infants sacrificed to conciliate or appeaese some deity, were they first-born children offered to Yahweh, or were they foundation sacrifices, such as are known to have been offered in various parts of the world when the foundation of a new building was laid? — No certain answer can yet be given to these questions, but it is worthy of note that not only the remains discovered at Gezer, but others of a somewhat similar kind, unearthed at Ta'anach and Megiddo, were interred in close connection with a sacred place. At Gezer they were found under the High Place; at Ta'anach around a rock-altar; and at Megiddo beneath a corner of the temple. It is to be hoped that future discoveries may yet throw satisfactory light upon this interesting and obscure question.

On the excavations at Gezer, known from the Old Testament as a frontier fortress of the Philistines, the reader may profitably consult volume IV, just published, of the *New Schaff-Herzog Encyclopedia of Religious Knowledge.* (New York. Funk & Wagnalls Co.), *s. v.* "Gezer."

ROME AND THE DIVORCE EVIL

In the *Century* for May Edward Alsworth Ross treated of the frightful increase of divorce. Commenting upon his article the Pittsburgh *Chronicle and Telegraph* says:

> The tide of divorce is rising fast. Twenty years ago an investigation by the Department of Labor showed that 328,716 divorces had been granted in the United States between 1807 and 1886, and that divorces were increasing two and one-half times as fast as population. The recent census for 1887—1906 brings to light 945,625 divorces, and demonstrates that the movement constantly gains in velocity. At present probably one marriage in ten is broken. It has been calculated that if the movement toward divorces retains its present velocity in forty years one marriage in four will end by divorce, and in eighty years one marriage in two.

Commenting on this utterance, the *Lamp* (Anglo- Roman), to which (Vol. VII, No. 6) we are

indebted for the quotation, says:

"When we take into account how the Rock of Peter for nineteen centuries has stood as immovable as Gibraltar amid the successive assaults of innumerable heresies and is as undismayed today at Modernism as in the fourth century Rome was at Arianism, and when we think further what a bulwark the Apostolic See opposes to divorce, surely the words which Pusey wrote to Manning in 1845 have lost none of their original force and significance: 'We cannot but think, as the great struggle with unbelief comes on, we must be on the same side;' and again: 'I only desiderate more love for Rome. When the battle with infidelity comes, we must be on the same side.'"

AS WE GROW OLD

As we grow old we cannot help observing that life brings many sorrows; that to many it brings more sorrows than joys; but we can keep our hearts young if we have learned to cultivate a cheerful spirit, to accept the inevitable because it is inevitable; for as the *Autocrat* reminds us, "grow we must, if we outgrow all that we love." Holmes mastered the art of growing old gracefully, and he has in his "De Senectute" passages in the *Autocrat,* with a rare blend of humor, pathos, and analysis, pointed to what we must be prepared to surrender as the years multiply. Mere years, as he poetically reminds us, need not make us old:

Call him not old, whose visionary brain
Holds o'er the past its undivided reign.
For him in vain the envious seasons roll
Who bears eternal summer in his soul.
If yet the minstrel's song, the poet's lay,
Spring with her birds, or children with
their play,
Or maiden's smile, or heavenly dream
of art,
Stir the few life-drops creeping round
his heart,—
Turn to the record where his years are
told,—
Count his grey hairs,—they cannot
make him old.

—From an essay on "Oliver Wendell Holmes" in the *Month,* No. 542.

THE SPANISH INQUISITION AND ITS RECORDS

When Antonio Llorente, with the approbation of Joseph Buonaparte, burnt, as he relates, "all the criminal processes of the Spanish Inquisition save those which belonged to history by their importance"—documents which he had pillaged from the archives while Secretary-General at Madrid—he apparently overlooked the fact that other repositories existed which might some day yield evidence confuting the exaggerated statements of his one-sided and biassed history of that institution.

An impartial history of the Spanish Inquisition has yet to be written, and it was probably with such an end in view that the late Marquess of Bute accumulated his valuable collection of manuscripts which have been so ably calendared by Dr. de Gray Birch. A few extracts from these documents were contributed last year to the columns of the *Tablet* by Miss Leonora de Alberti, an expert in Spanish mediaeval records, and as the result of further research in the above collection an interesting paper prepared by her was recently read before the Royal Historical Society under the title of "English Traders and the Inquisition in the Canaries during the reign of Queen Elizabeth." We give a synopsis of this paper (Cfr. the London *Tablet,* No. 3,610):

It may be premised that a great number of the English prisoners at that time in Spanish gaols were not confined there primarily on the score of religion, their position, in numerous cases, being due to illicit trading or to participation in piratical expeditions, which were a constant source of international trouble at the period in question.

It has already been shown by many impartial writers that the prisons of the Inquisition would compare favorably, as far as material comfort was concerned, with those under royal and episcopal rule. The prison registers of the Canaries in Lord Bute's collection fully bear out this view, and prove that the treatment meted out to prisoners in the "secret cells" was less harsh and of a more enlightened character than that adopted in the gaols of other jurisdictions. Indeed, instances occur in which the discipline to modern ideas would suggest laxity rather than severity. The cells were inspected every fortnight by the Inquisitors in order to hear the complaints and satisfy the requests of the prisoners. The entries concerning the English prisoners are mostly to the effect that they are well treated and require nothing; occasionally they complain of a shortage of rations, or ask for some article of clothing, a change of companion or of cell; one is aggrieved that the wine supplied him is sometimes diluted with water. When a request is considered reasonable a marginal note is entered instructing the alcalde to comply with it. In cases of sickness the Inquisitors showed praiseworthy humanity, in some instances a special diet is ordered, and in more serious cases the prisoner is ordered to be removed to the hospital or to a private house for special care. The prisoners were sometimes allowed their liberty during the day to earn a livelihood in the town, and only returned to their cells at night. At other times it was considered advisable to support them if they were without means. A curious instance of the leniency of the system appears from the evidence of an English sailor, Hugh Wingfield, of the ship Gabriel, who recounts how, having found means of opening the doors, he, the witness and others, would issue invitations to their fellow prisoners to meet at meal-times in each other's cells. On one occasion as many as fourteen prisoners, including a friar, supped together, and the conviviality indulged in became so boisterous that the noise was heard by the alcalde, and their carousals disturbed. No special punishment appears to have followed this breach of discipline, the only anxiety of the Inquisition being to discover if any concerted plan of defence had been discussed by the prisoners, which Hugh Wingfield denied and stated that the prisoners had merely expressed their belief and hope that they would be treated with the leniency *for which the tribunal was famed in Spain.*

In most of the cases recorded in these volumes the men professed conversion. They were then admitted to reconciliation, which, however, did not preclude punishment, usually consisting of a term of years in the galleys, confiscation of property, and appearance at an "Auto da fé." Cases are rare of the condemned being handed over to the civil power to suffer death by burning, which, by the Spanish laws as by those of other European States, was the capital pun-

ishment for heresy and certain other offences.

The Spanish Inquisition (which must not be confounded with the Roman Inquisition, always noted for the comparative mildness of its sway) is to be judged by the ideas of the age to which it belonged. Methods of dealing with crime, which to us moderns appear harsh and revolting, were then everywhere prevalent, and the testimony of these Records goes to prove that the officials of the Spanish Inquisition were rather more humane and enlightened than those of the civil tribunals of the time.

3,610.

THE CAPTIVE

The jailor turned and closed the world on me:
How still it is beneath the surge and swell!
The key's quick grating, 'tis my passing bell
From bitter pain to hopeless misery.

Dark, oozing walls, bowed low with agony!
And silence from her corner in the cell
Starts as with spider-fangs to weave her spell
Around my heart, yet struggling to be free.

God, to be free once more, with wings unfurled
Beneath the boundless deep of wandering stars,
Among the unfettered creatures of the plain!

Ah, anywhere within the wide, wide world;
Yes, rather dead than here where rusty bars
Grant but a ray of light to mock my pain!

(Rev.) John Rothensteiner
Holy Ghost Rectory, St. Louis, Mo.

FLOTSAM AND JETSAM

The editor of this REVIEW would like to have a copy of *The Columbiad* for September.

*

The *Catholic Columbian* (xxxiv, 37) suggests that, like the Freemasons, the Odd Fellows, and the members of the G. A. R., "Catholics should all wear a badge." We prefer to leave this Masonic practice, with so many others of doubtful propriety, to the "Catholic Freemasons," as they are now called in Latin America;[1] viz.: the "Knights of Columbus."

*

A timely thought from a recent pastoral letter of the Bishop of Buffalo:

"If Catholic training is necessary for the child, for even stronger reason is it of importance in the education of the growing youth; since the more advanced the course of study followed, the more convincing is the need that it be pursued under the guidance of capable professors, thoroughly trained in the principles of philosophy and history, and loyal to the mind of the Church in all their teachings."

*

The story of the "return ticket to Venice" that Pius X did not use when he was elected Pope, and which he is alleged to have given as a souvenir to the King of Greece, has been wandering about in the press ever since the Patriarch of Venice became successor to Leo XIII. It has at length been spoiled by the Pope himself. At the recent election of the head of one of the religious orders in Rome the choice was a surprise to all and especially to the candidate who had started for the gathering with a return ticket. "Just like the Pope," said a chorus; but when this was repeated in the presence of Pius X, he at once added: "The fact is true in the case of your Father General, but when leaving Venice for Rome *my* ticket was taken from me and it was *not* a return one." The *America* (New York, i, 20, 545) gives this statement on the authority of one of those who heard the Pope himself make it.

*

Describing the "difference between emotionalman and emotional woman," the Jesuit review *America* in the course of an editorial article says (Vol. i, No. 20, p. 546):

> Men like ceremonial—witness the Masons, the Odd Fellows, the Elks, and hundreds of other societies for men, which *use ceremonial without fail as a bait for members.*" (Italics mine. —A. P.)

Here, as this *Review* has pointed out before, also lies the "secret" of the rapid growth of the "Order of the Knights of Columbus," which not without good reason impresses many careful observers both in this country and elsewhere as "Catholic Freemasonry."

*

Wilhelm Wund, the great Leipsic philosopher, who is surely not biased in favor of the Christian world-view, says in his lately published *Systematische Philosophie*, which forms part of the well-known "Kultur der Gegenwart" series, (i, b, p. 124), of the notorious Professor Haeckel: "In

[1] Cfr. the article "La Masoneria Catolica: su Dislucion," of which we shall have something more to say, in *La Nacion* of Buenos-Aires, Argentina, July 28, 1909.

spite of sundry modern allusions, in reading Haeckel's works one feels as if one were transported back to the time when the art of strictly logical thinking had not yet been invented and positive science was still in its swaddling clothes."

*

The Spanish Dominicans are paring to issue a new scientific and philosophical review under the title of *Ciencia Tomista*. Readers who are aware of the excellent work accomplished by the French Dominican Fathers in their *Revue Thomiste* will naturally welcome a new organ of this character in the Castilian tongue. They may remember, moreover, says Fr. Kent in the *Tablet* (No. 3,617), that the Spanish Dominicans have a special title to take a leading part in maintaining the tradition of Thomist science and philosophy. For though the scholars of France and Germany have been more to the front in later years, much of their best work arose in Spain in the sixteenth century; a literature largely written by Spanish Dominicans.

BOOK REVIEWS AND LITERARY NOTES

—In Vol. xiii, No. 12, pp. 370 sq., of the CATHOLIC FORTNIGHTLY REVIEW, shortly after the San Francisco earthquake, a Franciscan Father who had access to a manuscript life of Fr. Magin Catalá, called attention to the fact that Fr. Catalá, a saintly Franciscan of the later missionary period in California, is said to have predicted that awful catastrophe. Father Magin Catalá died in the odor of sanctity, A. D. 1830, after having been superior of the Santa Clara mission for thirty-four years. A canonical process looking to his ultimate canonization was instituted in 1884, but languished after the report of the ecclesiastical court appointed for the purpose had been sent to Rome and the S. Congregation of Rites had called for corroborative testimony. The case was taken up anew last year, and the promulgation of the process by the S. Congregation in February of the current year having released the members of the court from their oath of secrecy, the vice-postulator, Fr. Zephyrin Engelhardt, O. F. M., widely and favorably known as the historian of the early missions of California, Arizona, and New Mexico, arranged the data for a popular life of Fr. Catalá, which he has just published under the title *The Holy Man of Santa Clara, or Life, Virtues, and Miracles of Fr. Magin Catalá, O. F. M.* (199 & iii pp. 16mo. San Francisco, Cal.: The James H. Barry Co. 1909. 75 cts.) We have read the little work with profound sympathy. No doubt Fr. Magin Catalá was a man of extraordinary zeal and virtue. But we cannot help thinking that if Fr. Zephyrin's statement of the case is the strongest that can be made, the S. Congregation of Rites will re-affirm its former judgment, that the evidence is insufficient. Rome is troublesomely exigent in such matters. We of the Archdiocese of St. Louis have had an illustration of this in the De Andreis case, which to all appearances has been quietly pigeonholed. Such evidence as that upon which most of the data constituting Fr. Zephy-

rin's volume are based does not necessarily compel assent. In the case of Fr. De Andreis, e. g., there was apparently trustworthy testimony from eye-witnesses to the effect that all the while the holy priest's corpse lay in state in the St. Louis Cathedral, a brilliant star was seen to stand directly over the spot, which for several days formed the chief topic of conversation and inspired the whole populace with reverence and awe. A member of the ecclesiastical court took the trouble to examine the files of the newspapers—one of them a daily—published in St. Louis at the time of the alleged occurrence, and though they contained full reports of the death and burial of Fr. De Andreis, nowhere was there mention of the miraculous star. It is a pity there were no newspapers published in California in the early days of the nineteenth century.

—Volume four ("Sakrament" bis "Zurechtweisung." 1002 pp. 8vo. B. Herder. 1909. $3.60 net) completes the new edition of Scherer's *Exempel-Lexikon für Prediger und Katecheten,* edited by Dom J. B. Lampert, with the assistance of several other members of the Benedictine Order. It also contains a copious index to the whole work. As we have said repeatedly, on previous occasions, this *Exempel-Lexikon* is a veritable treasure-trove for preachers and catechists.

—*Missa in honorem S. Stanislai Kostkae, ad quatuor voces inaequales. Auctore P. Victor Eber, O. S. B.* (Score, 40 cts. Pustet & Co.)—This mass is written in homophonic style and is not difficult of execution. As the soprano part does not go beyond f, the work may be performed by boys and men. The paucity in modulatory, rhythmic, and melodic variety will necessitate the greatest care on the part of choirmaster and singers in order to maintain the interest on the part of all concerned by means of dynamic contrasts, etc. The work may serve as a good preparation for more ambitious choirs.—J. O.

—*They Must; or God and the Social Democracy. By Rev. Hermann Kutter, Zurich* (Co-operative Printing Co., Chicago. $1). It is hard to treat this book seriously unless one first place himself out of reach of the laws of thought. It seems to be a defence of "the Social Democracy" against the charges of being atheistic and anti-Christian. The argument—save the mark!—runs somewhat in this way: It is quite true that the Social Democracy is godless; but those who make the charge have only a belief in God, while the Social Democracy actually has God; therefore it matters not that the Social Democracy is godless. It is quite true that the Social Democracy is anti-Christian; but those who make the charge have only a system of the Gospel, while the Social Democracy has the Gospel itself; therefore it matters not that the Social Democracy is anti-Christian. It would seem that two hundred pages of this sort of reading would go begging; but some 1022 copies of the book were paid for at the time of its publication. So easily are we Americans gulled.

—*The Berlin Discussion of the Problem of Evolution. Full Report of the Lectures Given in February 1907, and of the Evening Discussion by Erich Wasmann, S. J. Authorized Translation.* (xiv & 266 pp. 8vo. London: Kegan

Paul, Trench, Trübner & Co., Ltd.; St. Louis, Mo.: B. Herder. 1909. $1.50 net). We published a notice of the original German edition of this interesting work in Vol. xiv, No. 22, pp. 700—701 of the CATHOLIC FORTNIGHTLY REVIEW. As indicated by the title, the volume contains the full text of Father Wasmann's famous Berlin lectures, with a brief but adequate account of what his opponents said against him, how he defended his theses victoriously, and how critics, both fair and unfair, judged of the whole interesting performance. The translation is well done, and we can repeat of the English what we said of the German edition: It is a most engaging and valuable work, which shows how the Catholic truth, defended by a keen modern mind, well versed in the natural sciences and having the further advantage of that splendid philosophical and theological training which the Jesuit order gives its members, is sure to come forth triumphantly from even the hottest engagement. *Tolle, lege!*

—Among the Louvain alumni who read this REVIEW many no doubt remember Paul Alberdingk Thijm, who for more than thirty years belonged to the teaching staff of that famous university and achieved international renown as an historian and art connoisseur. Leo van Heemstede presents a "Lebensbild" of this eminent professor and lovable character in *Paul Alberdingk Thijm: 1827—1904. Mit dem Bildnis Alberdingk Thijms* (viii & 243 pp. 12mo. B. Herder. 1909. 95 cts. net). Even those who, like the present reviewer, never saw Professor Alberdingk Thijm and scarcely knew of his existence, will read this volume with genuine sympathy and profit. It is the life of a true-blue Catholic savant, who devoted himself wholly and loyally to the highest ideals. The so-called Flemish movement, in particular, which aims at restoring to the Belgian people their own language and literature,—a movement so near and dear to the heart of the Irish, who are in a similar predicament,—owes Thijm a large debt of gratitude.

—*Alphabetical Oddities. By Rev. V. H. Krull, C.PP.S.* (St. Joseph's Printing Office, Collegeville, Ind. 10 cents.) — A series of paragraphs—one for each letter of the alphabet—on unrelated topics. The subjects cover a wide range and give the author the opportunity to administer advice, rebuke or information in places where they are often much needed. One could wish for a little more respect for the English language and a little more thorough knowledge of its peculiarities and also for a more temperate tone in treating of certain subjects.

—The third volume of the meditations of De Ponte (*Bibliotheca Ascetica Mystica. V. P. Ludovici de Ponte S.J. Meditationes de Praecipuis Fidei Nostrae Mysteriis.* Pars III. Herder 1909) recommends itself, as did the preceding two, as a rich mine of spirituality for the priest's own sanctification and a storehouse of abundant material for the instruction of the faithful.

—*Die Kirchenbauten der deutschen Jesuiten. Ein Beitrag zur Kultur- und Kunstgeschichte des 17. und 18. Jahrhunderts von Joseph Braun S. J. Erster Teil: Die Kirchen der ungeteilten rheinischen und der niederrheinischen*

Ordensprovinz. Mit 13 Tafeln und 22 Abbildungen im Text. (Ergänzungshefte zu den "Stimmen aus Maria-Laach."—99 u. 100). (xii & 276 pp. 8vo. B. Herder. 1908. $1.30 net in paper covers). This work, of which the second and concluding part is yet to appear, will, when finished, form a happy complement to the author's previous inquiry into the architecture of the Jesuit churches in Belgium, which was noticed in this REVIEW at the time of its appearance. Fr. Braun's thesis, or rather the upshot of his investigations, is that, as in Belgium so in Germany, the Jesuits had no church style (they have been accused of transplanting the baroque to these countries, and exerting all their influence to spread it); but, without adopting any particular style as their own, till far into the 18th century adhered to the Gothic because that was the prevailing style in those parts. Like its predecessor this work is a "Quellenwerk" in the best sense of the term, and one cannot but admire the diligence and impartiality displayed by the reverend author.

—*The Roman Breviary, its Sources and History. By Dom Jules Baudot, Benedictine of Farnborough. Translated from the French by a Priest of the Diocese of Westminster* (xi & 260 pp. 12mo. London: Catholic Truth Society; St. Louis: B. Herder. 1909. $1 net) is from the well-known French series "Science et Religion" (Paris: Bloud & Cie.) The author closely follows the arrangement and conclusions of Dom Suitbert Bäumer in his monumental *Geschichte des Breviers* (Freiburg 1895), though not without occasional references to Msgr. Batiffol's *Histoire du Bréviaire Romain* (Paris 1893). The translation is well done and the book as readable as a treatise on such a subject can well be made. The references to Duchesne's *Origines* should be to the *English* edition *(Christian Worship: Its Origin and Evolution,* London 1903).

—*Songs and Ballads. Walter and Lilian. By Edmund Basel.* (Nazareth Trade School, Printing Department, Farmingdale, L. J.) —Neither the form nor the subject matter of these effusions is poetical. It is hard to find an excuse for their publication. Even poets have no permission to practise on the public and even poets ought to see the incongruity of bays, ships, sails and like anomalies in the "tan Ohio."

—*Short Answers to Common Objections against Religion. By Ségur. Edited by Rev. L. A. Lambert, D. D.* (International Catholic Truth Society, No. 407 Bergen Street, Brooklyn, N. Y.)—These answers meet the average arguments in an uncompromising, yet unbiased and charitable, manner. They have stood the test of time and are compact and also comprehensive. The pamphlet should be in demand.

—*Priests and People in Ireland. A Critique of Mr. McCarthy's Book. By Ernest R. Hull, S. J.* (B. Herder, St. Louis. 5 cents.) —We do not suppose that Mr. J. T. McCarthy's vicious book has found many American readers. But Father Hull's brochure in protest, written in his usual clear, thorough, and vigorous style, and containing so much information in so few pages, will be welcomed by all.

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The Difficulty of Spiritual Communion

THE recent papal pronouncement (December 1905) on frequent and daily communion may be said to have revolutionized our Eucharistic practice. Holy communion henceforth must be viewed in the light of a remedy for human weakness and an antidote for sin. Thus once more that old saying: "Sacramenta sunt propter homines," receives confirmation from the lips of the illustriously reigning Pontiff. The matter is so obvious now that one wonders how it could have been the subject of heated controversy for such a long time past. Our shortcomings, of whatever kind or gravity they may be, are no longer to be dealt with as obstacles in the way of our daily approach to the sacred banquet. On the contrary, our very failings should drive us to our Blessed Lord for help in the daily struggle against spiritual foes. As we daily have to cope with a formidable enemy, so we daily need the "Bread of the Strong."—"Give us this day our daily bread."—It is not the saints or the sinless that the good Master invites to come to Him, and promises to refresh, but those "that labor and are burdened."

Consequent upon this radical change of view regarding the primary purpose of holy communion, there must be a change also in our practice of spiritual communion, as opposed to sacramental.

It is not the purpose of this paper to enlarge upon the nature or usefulness of spiritual communion. We all know what is meant by it. Briefly we may say with the Rev. Chr. Pesch *(Prael. Dogm.* VI, No. 826): "Spiritualis communio est desiderium suscipiendi Eucharistiam procedens ex fide viva. Ergo eius fundamentum est caritas, et eius terminus est Eucharistia. Quamvis autem hoc desiderium possit esse vel explicitum vel implicitum, quale in omni actu caritatis habetur, tamen hic solet intellegi desiderium explicitum."

Of course, the very best results must follow from such a salutary practice. But to effect them, it is essential that special attention be bestowed on the word: *desiderium,* as well as on its object: "eius terminus est Eucharistia." In other words: To communicate spiritually, there must be a desire of receiving the Eucharist. That desire should be sincere, if it is to have any effect at all, and the object of the desire should be sacramental communion, or Christ, not as He sitteth at the right hand of the Father, or in any other capacity, but as hidden under the appearance of bread in the Blessed Eucharist. These two elements are absolutely essential to spiritual communion as it is generally understood.

It is right here that many of us must henceforth change our attitude

towards the Blessed Sacrament, if we would keep up the practice of communicating spiritually. The reason is obvious. Owing to the liberal concession of the present Pope in the matter of daily communion, the requisites on the one hand for daily approach have been reduced to an absolute minimum, so that practically no one who is physically able to receive the sacrament, is excused from satisfying his desire *hic et nunc*. On the other hand, our Catholic lay people generally are not as yet awake to the need of daily communion as a necessary means of that holiness required of every Christian. Nor do all the members of the reverend clergy seem to see the duty incumbent upon them of opening to all the faithful the infinite treasures of the daily Eucharist. In view of these facts, one may safely doubt if all spiritual communions have a real merit in the eyes of God. For if the person entertaining a desire of approaching holy communion be in earenst, why does he not satisfy his desire whenever he has an opportunity of doing so? It would seem that one making a practice of spiritual communion must consistently be a frequent or daily communicant, and not be content with the desire, unless for some good reason actual reception be out of question.

By the latest papal decree the qualification for daily communicants have been brought within the reach of every man, woman and grown-up child. Practically nothing is required for "worthy" reception but the state of sanctifying grace. The "right intention" of the decree may be here neglected, as every sane man or woman may be supposed to have that.[1] Wherever this minimum of preparation is complied with, receiving communion is always better than abstaining from it, provided no other and more pressing duties be set aside on that account. This being the case, it follows that if I can bring myself to declare to our Lord in so many words that I earnestly desire to receive him under the appearance of bread, I must—if I am sincere—approach sacramental communion, when that is *hic et nunc* possible for me *sine gravi incommodo*. If you stand on the bank of a river, and express a desire of crossing, your words are meaningless if you be unwilling to step into the ferry boat and make for the other bank. Whoever desires some good end must be ready to take the necessary steps to gain that end, and even to remove whatever obstacle may be in the way of accomplishing it, or else his "desire" is a dream.

Let spiritual as well as sacramental daily communion be earnestly

[1] For a lucid treatment of this important subject the reader is referred to the excellent writings of the English Jesuit, Father de Zulueta: *Notes on Daily Communion; The Spouse of Christ and Daily Communion; Parent's and Children's Communion; Daily Communion even for Men; The Ministry of Daily Communion* (for priests)—all of which are for sale at B. Herder, St. Louis, Mo.

recommended by the pastor. To do this more heartily, he should bear in mind the primary purpose of communion. Until recently there might have been room for controversy on this point even among the learned. There is no room for it now. "Roma locuta, causa finita est."

The primary purpose of communion is remedial.[2] The Eucharist must be viewed in the light of a heavenly tonic, a universal remedy for all our spiritual ailments. It was the Jansenists that used to be scandalized at the frequent approach of the faithful to the sacred banquet. A remnant of that Jansenistic poison may still be found in many, priests as well as lay people. They do not know any better. Neither is holy communion principally a reward of virtue, so that the virtuous among us should have more easy access to it than the weak man or woman striving for ascendancy in a fierce struggle against overwhelming foes. When there are grave disorders in a congregation, the pastor must blame himself if he fails to urge daily or frequent communion. "Insta opportune importune." An awful responsibility he takes on himself, if contrary to the unmistabable law of the Church the holy Eucharist be reserved for the few, but withheld from the many. "Come to me *all* ye that *labor* and are burdened."

A constant practice of spiritual communion, if properly explained to the people, will help to realize the Pope's and the Church's desire as to daily communion. Sometimes the so-called acts of spiritual communion, as found in our prayer books, are misleading. There is one before me which runs thus: "O my God, I desire to receive Thee in holy Communion. *But as I am not worthy to do so, owing to my many sins,* I beg Thee to come to me spiritually." Such language might have been tolerable before December 1905. After that date it has an un-Catholic ring about it, or at any rate it needs explanation. No matter how many my sins since my last confession, if they are venial, they never constitute an obstacle to sacarmental communion. This is what many priests are slow to realize. As the decree expressly declares: It is precisely holy communion that is meant to cleanse the soul from its many daily faults. These therefore need not necessarily be cleansed by previous confession. But if they be grievous, one should blot them out by a sincere con-

[2] Here is the teaching of the Church. Says Pope Pius X: "It is the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet. This desire is chiefly directed to the end that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable. So that *its primary purpose* is not that the honor and reverence due to our Lord may be safeguarded (Jansenist view!), or that the sacrament may serve as a reward of virtue (the view of many theologians!) bestowed on the recipients. Hence the Holy Council of Trent calls the Eucharist the antidote whereby we are delivered from daily faults and preserved from deadly sins."

fession, and an act of perfect contrition would be more timely than an act of spiritual communion. It would be preferable to adopt some such mode of communicating spiritually as this: "O my God, I believe that Thou art present in the Blessed Eucharist. Because I am so sinful—because I labor and am burdened—because I am exposed to so many temptations to sin—because I feel my passions grow so strong and am so liable to fall, therefore I most earnestly desire to receive Thee now in holy Communion. But this is at present not in my power to do, so I humbly beg Thou wilt unite Thyself with me spiritually and pour out upon my troubled soul the oil of Thy holy love and the blessings of Thy grace."

Theologians are wont to attach much importance to spiritual communion. There are numerous occasions when we are unable to approach the sacrament. Then is the time for spiritual communion to exercise its loving function of uniting the soul with her Beloved. Spiritual communion should be an act of the tenderest love for the loving Heart of Jesus in the Eucharist. But let it be sincere. It was easy enough formerly to communicate spiritually, because even ordinarily good Catholics were not easily granted the privilege of daily communion. It is different now. The wall separating us from the Eucharist has been pulled down, and a glorious breach has been made in the stubborn masonry of the old Eucharistic practice. It is for us now to rush in eagerly at the breach and lovingly possess ourselves of Him that loves to be our Divine Prisoner in the Blessed Sacrament. But this very facility of communicating sacramentally, renders spiritual communion rather more difficult. Here the sincerity of our desire is brought to the test: spiritual communion is genuine and sincere only when it generally leads to a more frequent reception of the Blessed Sacrament. J. A. K.

The Dunwoodie Seminary Matter

The brief note in our No. 17, concerning the retirement of the late Rector of Dunwoodie (N. Y.) Seminary, has provoked *America* to declare in rather magisterial fashion (No. 22, p. 606) that our statement "is erroneous in every substantial point." In this sweeping condemnation our contemporary has overshot the mark and in its zeal to give a harmless coloring to the facts which we stated, has simply shown its skill in advocacy, or, what is more likely, allowed itself to be used as a catspaw to pull somebody else's chestnuts out of the fire.

In its own columns, under date of August 7 (p. 473), it announced with charming simplicity: "Archbishop Farley of New York has appointed Rev. John P. Chidwick, formerly Chaplain of the battleship

Maine, to be head of St. Joseph's Theological Seminary of Dunwoodie." Not a word concerning the retiring Rector, or that there was such a person, or of his relations to the Sulpicians, or his appointment as pastor to the very parish in the New York Archdiocese from which his successor, Father Chidwick, was taken. All these matters were referred to in the daily press of New York of August 1 and 2, as of public interest, and we may assume were well known to *America*—to be contradicted if untrue; yet it studiously refrained from mentioning any of them as one avoids speaking of a disagreeable subject. When *America* published its contradiction of our statement above noted, it knew or might have known what we find reported in the *Catholic News* (N. Y.) of September 18, viz., that on September 5 the faculty of Dunwoodie voted a set of commendatory resolutions to the Rev. James F. Driscoll, D. D., late President of the Seminary, and expressed their good wishes for his "successful future as pastor of the important parish of St. Ambrose, New York City."

It would appear, therefore, from these independent proofs, 1, that about the beginning of August last, the Rev. ex-Sulpician who up to that time had been president of Dunwoodie Seminary, ceased to hold that position; and 2, that he was at once provided with a place as pastor in the archdiocese. Now each of these was a "substantial point," and the REVIEW's statement of them was *not* "erroneous."

Again, *America* states, "It is wrong to say that the Sulpicians as a body were dismissed from Dunwoodie Seminary after the accession of Archbishop Farley." We do not believe our contemporary means to play upon words, or that it understands our remarks to mean that all the Sulpicians were called together and collectively told they must go, as a company of soldiers might be ordered out. What we asserted and now repeat is that, when the new policy of having none but secular clergy employed in the Seminary was inaugurated under the present Archbishop, the Sulpicians, one and all, had to choose between quitting the Seminary and quitting their Society. Some decided to return to their Community home at Ellicott City, near Baltimore, and did so; the others, choosing to remain in the Seminary, obtained release from their obedience and, to use the euphemism of *America,* passed "from the jurisdiction of their superiors to that of the ordinary of the New York Archdiocese." *America* calls this a "transition" and says it was "not a process of secularization;" but by whatever name it may be called, the fact is that these former Sulpicians renounced their allegiance to their late superiors and attached themselves to the Archdiocese of New York; they no longer wrote S. S. after their names; their former associates had gone home; they could not have stayed and remained members of St. Sulpice, and when these changes

were completed the Sulpicians as a body had disappeared from the Seminary.

The stress of *America's* accusation, however, is laid upon our statement that the displacement of the ex-Sulpician rector was one of the first-fruits of the recent decree excluding priests and clerics in sacred orders to whom perpetual or temporary secularization has been granted, from all teaching positions and all offices in ecclesiastical seminaries, etc. *America* says that this decree "concerns only religious in orders with solemn, or congregations with perpetual, vows" and it argues that "as the Sulpicians have neither, the decree has no application in their case." It adds that the late rector of Dunwoodie had "offered his resignation nearly a year ago." Possibly *America's* literal construction of the decree may be correct, although there is room for discussion on that point. But the nice discrimination which *America* now makes was not permitted to stand in the way of compliance with what is the *manifest spirit of the decree.* The order for the change of rectors was sent by Archbishop Farley from Rome prior to August 1. On that day the N. Y. *Sun,* announcing the change, said "the appointment emanated from Archbishop Farley who is in Rome and is executed by Msgr. Mooney who administers the diocese in the Bishop's absence." Now the decree in question was published at Rome in the *Acta Apostolicae Sedis* under date of July 1. At once the order for the change is sent home, and so unexpectedly does it come that the Vicar General permitted it to be made known that not he, but his absent superior, had directed the change. That Archbishop Farley acted advisedly and with knowledge of the decree can hardly be doubted. His presence in Rome enabled him to ascertain what the mind of the Church was and whether the spirit of the decree called for action on his part in the case of his own Seminary. The order followed. The resignation spoken of as having been offered nearly a year ago seems to have been only a polite form. It remained unacted upon for nearly a year, and until after the decree in question had been promulgated, and it is not made public until now when *America* suggests it as the inducing cause of the change. According to the date ascribed to it, it would seem to have been offered shortly after the demise of the unfortunate *New York Review,* which was started by the ex-Sulpicians at Dunwoodie in 1905 as the exponent of "Ancient Faith and Modern Thought" and which three years later (September 1908) suspended publication. During its brief career this periodical drew upon itself a great deal of criticism both in this country and at Rome owing to the character of the views expressed by some of its contributors, and occasioned no small anxiety to the Archbishop. The retirement of the ex-Sulpician rector was easily foreseen by all who noted the course of

events at Dunwoodie. That it was effected in the summary manner we have described and at the particular time and under the circumstances disclosed is not explained by the theory of a "resignation" which had already slumbered peacefully for nearly a year.

The Rev. Dr. P. C. Yorke, writing on the subject in the San Francisco *Leader* about the time when our article appeared[1] says: "The change [i. e., of rectorship at Dunwoodie] may be read too in connection with another drastic decree referring to religious who have been secularized, for, though the Sulpicians did not take solemn vows, *the principle is the same.*"[2] We are not singular therefore in the views we hold respecting this Dunwoodie matter, and if any "erroneous" statements have been made, the CATHOLIC FORTNIGHTLY REVIEW is not guilty of them.

The Message of Three Notable Sociological Works

Modern social, industrial, and economic conditions (in some cases almost completely reversing traditions of the past); the ever increasing facilities for trade and commerce; the rise of new political problems in connection with the growth of democracy; the development of popular education; the entrance of women into professions and spheres of activity formerly open only to men; the gains of Socialism; the rapid spread of child-labor and its consequent evils; the immense power of the press in forming public opinion; the far-reaching influence of labor unions and labor organizations; the evolution of the trust; novel methods of dealing with the delinquent, defective and dependent classes—these are all factors that have contributed to the birth of a new science, sociology.

Sociology, according to the *Standard Dictionary,* is "the science that treats of the origin and history of human society and social phenomena, the progress of civilization and the laws controlling human intercourse; the philosophical study of society." During the last quarter of a century its literature has become almost unwieldy. The immense field it covers has now been subdivided into sections. Its main divisions are clearly brought out in Volume VII of the *Congress of Arts and Science (Universal Exposition, 1904)* which is devoted the Social Science and contains papers on Economics, Politics, Jurisprudence, and Social Science, in the narrower sense. The last department was again divided into six sections: Section A. The Family: B. The Rural Community; C. The Urban Community; D. The Indus-

[1] We have mislaid the cutting from the *Leader* and quote from Vol. xi, No. 23, of the Wichita *Catholic Advance* (Sept. 11, 1909), where Fr. Yorke's article was reproduced *in toto.*

[2] Italics mine.—A. P.

trial Group; E. The Dependent Group; F. The Criminal Group. There are at present chairs of Sociology in nearly all American universities, and even Russia and Japan are sending students to European and American schools to take up special work in the subject.

While the science has steadily developed during the last half century, earnest efforts have been made by its exponents to perfect methods of social amelioration and to work out practical means for the cure of social ills. It would be wrong, therefore, to imagine that sociology is merely speculative. It is one of the most practical of modern sciences, its object being the discovery and widest possible application of principles which make for the well-being of the whole social body.

It is, however, worthy of note that a great deal of recent sociologic literature, especially American, is devoted to the study and exposition of conditions in our social and industrial life, which, if they do not cause alarm, at least bring home many unpleasant truths. One of these is that, in spite of State and private philanthropic effort for the alleviation of misery, especially in the cities and large industrial centers, much, very much, still remains to be done, and that our boasted commercial advance and industrial expansion have opened new sources of distress and hardship among the workers.

It is easy to cite in proof books and articles with such significant titles as "The Social Unrest," "The Present National Discontent," "The Menace of Privilege," etc. And if we confine this article to three works[1] chosen from the mass of recent sociologic writings, it is because each stands out prominently from other books of the same type, and because each one conveys a clear and definite message. The first two are at the same time models of patient investigation, sober and reliable in statement, both of them excellently "documented" works. The third is "absolutely a transcript from real life" and details the lot of the average woman-worker in the shops and factories of the greatest of American cities. Some readers may be inclined to listen more readily to the message of these three works when they learn that the authors are not university professors of sociology but, two of them at least, practical workers in the field of industrial reform.

Mr. Spargo's book, with thirty-three full-page illustrations (which really illustrate), treats of "the relation of poverty to the excessive infantile disease and mortality; the tragedy of attempting to educate illnourished children; the burden of the working-child in our in-

[1] *The Bitter Cry of the Children by John Spargo.* New York: The Macmillan Co. 1906.

[2] *Poverty by Robert Hunter. Ibid.* 1906.

[3] *The Long Day, The Story of a New York Working Girl as Told by Herself.* New York: The Century Co. 1905.

dustrial system; and, finally, remedial measures." The author writes out of a full heart and from intimate knowledge of his subject. For he has himself experienced poverty, the feeling of hunger, the hopelessness of the lot of the unskilled toiler. He discusses the topics outlined above, under five headings: I. The Blighting of the Babies, II. The School Child, III. The Working Child, IV. Remedial Measures, V. Blossoms and Babies.

The work, written after careful investigation, its statements supported by well-prepared official statistics and its more significant assertions at once referred to their sources (thus, for the first chapter alone upwards of forty detailed references are given), at once attracted the attention of all students of social science. Robert Hunter, the author of *Poverty,* wrote the Introduction, which begins as follows: "I count myself fortunate in having had a hand in bringing this remarkable and invaluable book into existence.... I am safe in saying that the book is truly a powerful one, destined, I believe, to become a mighty factor in awakening all classes of our people to the necessity of undertaking measures to remedy the conditions which exist. The appeal of adults in poverty is an old appeal, so old indeed that we have become in a measure hardened to its pathos and insensitive to its tragedy. But this book represents the cry of the child in distress and it will touch every human heart and even arouse to action the stolid and apathetic."

The first chapter contains perhaps the saddest of all the sad messages in which the book abounds. It tells of the plight of little ones in our great cities, who through want of care and through lack of sufficient and proper nourishment waste away, swelling the death-roll from year to year. And why are they deprived of the food and nursing due to them? In many cases it is because the mothers, for reasons too numerous to cite in detail, have become parts of the great industrial machine. They must, as a consequence, spend long days in mill or shop or factory, and have no time to attend to their maternal duties. Often, again, the mother is sickly and worn out by years of hard toil, or the father is a drunkard, or refuses to support wife and children. Small babes are frequently turned over for care-taking to older children, "little mothers," while the parent is at work. We are told that not unfrequently the mother is back at her place in shop or mill a few weeks after having given birth to the child. And who, in such a case, is to take the mother's place? We pride ourselves on our humanitarian spirit; yet there is no law protecting these tender children, whose mothers are employed away from home. Whereas "the English law forbids the employment of a mother within four weeks after she has given birth to a child, and the trend of public opinion seems to be in

favor of the extension of the period of exemption to the standard set by the Swiss law; ....there exists no legislation of this kind in the United States, in which respect we stand alone among the great nations, and behind the savage of all lands and ages" (page 45).

Mr. Spargo says that instances of working-women overcome by the pangs of maternity while surrounded by the roar and clatter of machinery are not uncommon. He tells of one who, for fear of not getting a full week's pay, continued working in a factory, where one day "in the presence of scores of workmen of both sexes, whose gay laughter and chatter her shrieks had stilled, she became a mother."—"Had she been a savage heathen," writes Mr. Spargo, "in the kraal of some Kaffir tribe in Africa, she would have been shielded, protected, and spared the peril; but she was in a civilized country, in the richest city of the world, and therefore unprotected!"

In such cases the child suffers equally with the mother the burden of poverty and privation. Spargo thinks that 80,000 children die annually in the United States owing to lack of care, proper nourishment or defective housing. That is, 80,000 deaths are due to preventible causes. Certainly a frightful holocaust!

Chapter II, "The School Child," shows how the blight of poverty follows thousands of children after they have begun to attend school. Spargo dwells especially on the underfed "breakfastless" child. "We have created a vast network of means, there is no lack of equipment, but we have largely neglected the human and most important factor, the child." The author had the advantage of consulting Mr. Hunter's book on *Poverty*, which was published a little before his own, and he thus summarizes certain conclusions of Mr. Hunter—conclusions which have caused much comment and, in some quarters, agitation: "In a careful analysis of the principal data available, Mr. Robert Hunter has attempted the difficult task of estimating the measure of privation, and his conclusion is that in normal times there are at least 10,000,000 persons in the United States in poverty" (p. 61). And this "poverty problem," adds Mr. Spargo, "is today the supreme challenge to our national conscience and instincts of self-preservation, and its saddest and most alarming feature is the suffering and doom it imposes upon the children" (p. 65).

Towards the end of this chapter Mr. Spargo summarizes the results of his investigation: "All the data available show that not less than 2,000,000 children of school age in the United States are the victims of poverty which denies them common necessities, particularly adequate nourishment. As a result of this privation they are inferior in physical development to their more fortunate fellows. This inferiority in physique is, in turn, responsible for much mental and moral

degeneration.... Here then is a problem of awful magnitude. In the richest country on earth hundreds of thousands of children are literally doomed to lifelong, debasing and helpless poverty."

The revelations of Chapter III, "The Working Child," are perhaps the most painful of all. By the time the child becomes a "worker" his moral sense has been to some extent developed. But it is well-known what stumbling blocks there are for the virtue of the young in the shops and factories of the land. This chapter drives home that bitter fact with telling truth. Spargo refers particularly to the occupations of news- and messenger-boys and shows the moral dangers that beset them, especially at night in the great cities. Before Mr. Spargo investigated conditions, these evils of child labor had already been clearly pointed out by Mr. Myron E. Adams in one of a series of Publications of the National Child Labor Committee of New York, entitled *Children in American Street Trades*. Mr. Edwin Markham in the series "The Hoeman in the Making," beginning in the *Cosmopolitan,* September 1906, devoted special attention to the juvenile workers in the textile industry of the South. Fifty thousand children, mostly girls, are employed in the mills. In the October number he studied the lot of the army of boy toilers in the glass factories of Indiana. A sentence or two from the opening article points out the moral peril to children toiling among grownups in mill and factory. "But worse than all the break-down of the body is the break-down of the soul in these God-forgetting mills. Here boys and girls are pushed into the company of coarse men who are glib with oaths and recking jests." (*Cosmopolitan,* Sept. 1906, p. 485). He quotes Elbert Hubbard who says: "I know the sweatshops of Hester Street, New York; I am familiar with the vice, depravity, and degradation of White Chapel, London; I have visited the Ghetto of Venice; I know the lot of the coal-miners of Pennsylvania; and I know somewhat of Siberian atrocities; but for misery, woe, and helpless suffering, I have never seen anything to equal the cotton-mill slavery of South Carolina." (*Ibid.* p. 484).

In the fifth chapter Mr. Spargo gives a pathetic account of poor children of the tenements who brought back once smiling blossoms but now withered and decayed to the "fine ladies" who had presented them. It was not flowers the children needed. They stood in want of decent homes, fresh air and sunshine, for in their environment neither they themselves could lead healthy lives nor could flowers be cultivated.

Mr. Spargo discusses poverty in relation to child-life. Mr. Hunter studies poverty in its effects on the family, on adults, and in its different manifestations as may be seen from these chapter headings: I. Poverty,

II. The Pauper, III. The Vagrant, IV. The Sick, V. The Child, VI. The Immigrant. And his main contention, as has been shown above in the quotation from Spargo, is that in normal times there are 10,000,000 of our people in poverty.[4]

The third work before us is *The Long Day*. It is the story of a New York working girl as told by herself. If it be said that the preceding books, despite the array of facts and official statistics which they present, are the work of men who know conditions only "theoretically," here you have grim reality, born of the dour, painful struggle for subsistence. Hence the book has vital interest as coming from one who has lived through the experiences described. Its scope may perhaps be better understood when it is said that it is to be classed with quasi-autobiographical works like Josiah Flynt's *Tramping with Tramps*, Walter Wykoff's *The Workers*, and Jack London's *People of the Abyss*. It is somewhat banal to refer to works of this type as of "compelling interest." Yet such are decidedly the three works under discussion. They grip the attention of the reader. He cannot escape from the hard facts which they boldly yet truthfully set forth nor from the conclusion to which the facts unmistakably point.

This is especially true of *The Long Day*. As "an absolutely true transcript from life" it merits the attention of all those who are interested in the many urgent problems that bear so directly upon the moral and physical well-being of a considerable number of our people. The writer is not only remarkably accurate in describing existing conditions in the working-woman's world, but at the same time points out remedial measures, worthy of consideration, based as they are on intimate knowledge of the most pressing needs of the women wage-earners of the land. Again, while showing under what bodily strain many of her sisters of the laboring class are plying their task, she does not overlook the many perils to the higher moral life which, frequently at least, follow them into the vocation they pursue. She refers too to the evils resulting from the promiscuous associations of good and bad in the workshops and thus sums up the situation in an "Epilogue": "That the responsibility for these conditions of moral as well as physical

[4] Both Mr. Spargo and Mr. Hunter have very recently published works in which they discuss more fully and from other view points the themes of their earlier books. One of Spargo's more recent works bears the somewhat prosaic title *The Common Sense of the Milk Question*, but, as has been said, "no man or woman... can fail to become interested in the facts, deductions and proposals of this earnest and admirable work." It is in brief a study of infant mortality of which an enormous percentage is traceable to impure milk. Hunter's *The Socialists at Work*, written after a careful study of the situation in this country and in Europe, contains a complete summary of what the Socialists have already done and what they are now doing. We shall analyze this notable contribution to Socialist literature in a forthcoming number of the REVIEW.

wretchedness is *fundamentally attributable to our present socio-economic system*[5] is a fact that has been stated so often before, and by writers who by right of specialized knowledge and scientific training are so much better equipped to discuss social economics than I may ever hope to be, that I need not repeat the axiom here" (p. 283).

These words contain the message of these three notable and carefully composed works, namely, that the responsibility of the present evils of the social order lies in the very social and economic structure. But it may be objected that it is useless to set a problem without offering principles for its solution. Our present social and economic conditions, you may say, are the result of forces working blindly and inevitably towards a certain goal. Yet we have already gained a great deal by pointing out that there are evils, many evils, that cry out for speedy removal. Some things are so true that it does no harm to repeat them again and again. But fortunately it may also be safely asserted that clear working principles for a satisfactory social reform—a reform which, if earnestly carried out with their aid bids fair to remedy many of the evils whose grim presence among us has called forth the three books—have been established. They were laid down by our late Pontiff, Leo XIII in his Encyclical "On the Condition of Labor." The concluding words of Preuss, *The Fundamental Fallacy of Socialism*, show why this document is so valuable to the student of social science: "Leo XIII was not satisfied with pointing out the true principles of social reform; in the second part of his Encyclical he also indicated practical ways and means for a solution of the social problem." Let us study and apply this means. The Central-Verein has put itself earnestly to the task. (Cfr. Rev. Dr. Ryan's paper in No. 5 of this REVIEW).[6] Let all good Catholics join their efforts with those of the leaders of this society, so that we may soon see the beginnings of a strong and enlightened social reform movement along Christian lines.

The Marxian Theory of Productivity and of Value

[*Apropos of Hohoff's "Die Bedeutung der Marxschen Kapitalkritik"*]

In his sensational book, *Die Bedeutung der Marxschen Kapitalkritik*,[1] to which we have already devoted a series of papers in this

[5] Italics ours.

[6] The headquarters of the social reform committee of the Catholic Central Verein are in St. Louis. Since April 1909 it publishes the *Centralblatt and Social Justice* in both English and German. Subscription price $1 a year. Address: "Amerika" Building, St. Louis, Mo.

[1] Paderborn 1908. Price $1.45 net.

REVIEW,[2] Father Hohoff declares that the Catholic position concerning value on the one side, and capital and labor on the other, is the same as that of Karl Marx, inasmuch as it denies the productivity of capital and holds that the true cause and producer of value is labor.

That the Church ever denied the productivity of capital in any vital or practical sense of that phrase, has been sufficiently refuted in our previous articles, in the discussion of rents, rent charges, partnerships, and the title of *lucrum cessans*. At present it is necessary only to say that Hohoff's arguments for this particular contention are mostly citations from other writers on the Church's teachings, and inferences by himself which are not strictly warranted.[3]

A typical example under the former head is his quotation from Ashley, that the medieval doctrine had a "close resemblance to that of modern Socialists: labor it regarded both as the sole [human] cause of wealth, and also as the only just claim to the possession of wealth."[4] But these words give no definite support to the thesis on behalf of which they are cited. On the same page on which they occur will be found the statement that in the Middle Ages *two* factors of production were recognized, labor and hand.[5]

In a preceding article of the present series, it has been admitted and shown that, at the time of which Ashley is speaking, labor or social service of some kind was, with the exception of risk, the only accepted title to gain or income; but this was very far from an acceptance of the Marxian theory of value. The theologians discussed very fully and formally the questions of profit, just price, and the productivity of money, and to some extent the productivity of capital; but they never treated of the genesis of value after the purely analytical and positive manner of the modern economist. Their primary concern was with the morality of concrete values, not with the determinants of value in general; with questions of distribution, not with those of production. Since they did not recognize productivity in general as the only just title of gain, they were not primarily interested in the relative contributions of the different factors to the joint product. To-day, however, the theologians generally adopt the conclusions and the language of the economists concerning the productivity of capital and the causes of value. As to the Church, we have already seen that for centuries she has permitted and taken interest on capital; yet she has no formal doctrine on the productivity of capital nor the manner in which value is determined.

[2] CATHOLIC FORTNIGHTLY REVIEW, xvi, Nos. 8 sqq. These papers, together with the present one, and another, which is to follow, will appear separately in pamphlet form.

[3] Hohoff, *op. cit.*, pp. 29, 38, 46, 49, 51, 52, 63, 116, 152.

[4] *English Economic History*, Vol. i, Part 2, p. 393.

[5] Cfr. Van Roey, *De Justo Auctario*, pp. 189 sqq.

She has no direct concern with these purely economic questions. She could either accept or reject the labor theory of value, and maintain her present attitude; for she might base the lawfulness of interest on other titles than that of productivity.

Of Father Hohoff's unwarranted inferences one representative instance will suffice. He declares (pp. 152, 153) that, according to St. Thomas and the Scholastics, value and just price are determined solely by labor and the other expenses of production, and that profit is therefore unlawful.

No doubt some of the statements of St. Thomas, when taken separately and interpreted narrowly, lend some color to this assertion; but when they are compared with other passages of his writings, they are capable of an entirely different interpretation.[6]

Hohoff's assertion that the Marxian theory of value, especially of surplus value, is the correct explanation of these phenomena, has in reality no direct bearing upon the ethical and historical problems which we have been discussing. Its importance relatively to the question of interest, is chiefly factitious—an outcome of the mistaken attitude of both the opponents and the defenders of Socialism. For this reason only is it worthy of attention.

The student of the Marxian theory of value is confronted at the outset by different interpretations of it from the pens of its own defenders. The one offered by Mr. John Spargo, who is one of the ablest and clearest of the American Socialists, would probably be accepted by any economist as substantially in harmony with the essential facts of industry.[7] According to him, the theory merely declares that the value of commodities is determined approximately and in general by the average labor at the time socially necessary for their production (p. 196). If the word "determined" be not taken exclusively, this account of the measure of value is correct as far as it goes. Indeed, Spargo tells us in another place that he sees no antagonism between the Marxian and the Austrian theories of value.[8] Nevertheless he ignores some important elements of the theory of Marx, as found in the first chapter

[6] The teaching of St. Thomas on value and just price is very meagre, general, and incidental. He declares that the price should equal the value of a thing, and also remunerate the seller for the inconvenience that he suffers (2a 2ae, q. 77, a. 1): that the merchant should seek gain only as the reward of his labor (q. 77, a. 4); and that the profits from borrowed money are to be attributed to the labor of the borrower (q. 78, a. 3, ad 3um). These statements do not clearly justify Hohoff's assertion. On the other hand, St. Thomas says that the price of a thing may be increased because of a change of place or time (q. 77, a. 4, ad 2um); that a non-working partner may share the profits of an enterprise (q. 78, a. 2, ad 5um); and that the usufruct of a house or a field belongs to the owner, and not to the user (q. 78, a. 3). All these are implicit declarations that labor is not the only determinant of value and price.

[7] *Socialism*, chap. viii.

[8] *Capitalist and Laborer: Modern Socialism*, p. 112.

of *Capital*. Marx asserted (pp. 2, 3) that the labor embodied in commodities is the only value-determining quality common to them all, and consequently that value is created by labor. Both the premise and the conclusion contained in this statement are false.

There is another common element in economic goods, one which is more general than labor, namely, utility; and it, despite the gratuitous assertion of Marx, does serve as the third term by which men compare the values of commodities. Utility means simply the capacity to satisfy wants, and men do compare goods with one another on the basis of this capacity. One man buys a hat rather than a pair of shoes, because he regards the former as the more useful in his present circumstances: another chooses the shoes for the very same reason. In making their respective choices, neither uses the element of labor as a term of comparison. Women pay more for the current style of millinery than for the one that prevailed last year, although both may embody the same amount of socially necessary labor, because they regard the former as more useful, as satisfying more present wants than last year's models.

These illustrations might be multiplied indefinitely, and are substantially typical of social as well as of individual valuations. The community is willing to pay a higher price for a box of cigars than for a loaf of bread, because that part of it which is able and wishes to buy the former knows that the cigars satisfy more important actual wants than would an additional loaf of bread. To be sure, the cost of production, including labor-cost, prevents the cigar buyers from getting them cheaper, but it does not explain why they are *willing* to pay more for cigars than for bread. That is explained by the relative amounts of utility or satisfaction which they see in these goods.

St. Paul Seminary JOHN A. RYAN, D. D.

(TO BE CONCLUDED)

Apropos of the Scapular

According to the tradition of the Carmelite Order, the Blessed Virgin Mary appeared to Blessed Simon Stock and promised him that not only all Carmelites, but in general all Christians who would devoutly wear the Scapular in her honor up to the hour of their death, would be saved from hell. In making this promise, far from constituting an external symbol the medium of salvation, she merely promised that whoever wore this external symbol as a token of internal love, and lived in a manner becoming her servants, should be saved. Such a promise is not surprising when we remember that practically every

one of the great orders received at one time or another some sort of assurance that all those among its members who would remain faithful to the end, would attain eternal salvation. There is this important difference, of course, that the promise given to Blessed Simon extends to all persons who, like the secular tertiaries of the great mendicant orders, enter into relations with the Order of Our Lady of Mount Carmel. If we probe the matter to the bottom we shall find that we have here substantially but a new form of the old dictum, that all zealous devotees of Mary may reckon on her assistance in the hour of death, inasmuch as she will not permit such to die outside the state of sanctifying grace. That this promise was conditioned upon the constant wearing of a distinct Scapular or shoulder-cloth, is due to certain ancient practices that had not yet fallen into desuetude. In the first place, innumerable bishops, priests, and laymen both of the higher and the lower classes, had for a long time been in the habit of donning shortly before death the garb of St. Benedict or some other religious founder, thereby signifying a desire to become affiliated with the Order and to receive a share in its prayers. The Scapular, which was the most essential part of the distinctive habit of the Carmelites, in course of time assumed smaller and more comfortable shapes for the laity. In the second place, the demand never to doff the Scapular was in line with the thirteenth century custom of religious to wear their habit day and night and never even to sleep without it.

In regard to the so-called Sabbatine indulgence mentioned in the spurious Bull of John XXII, it is well to remember that Pope Benedict XIV discredited the claim that no one who wears the Scapular will be lost, but that all who die with it will be rescued from Purgatory on the first Saturday following their demise. That great Pontiff emphasized the wise decree of Paul V, which put an end to the controversies regarding the Scapular and its effects, by permitting the Carmelites to preach that the Christian people might confidently hope that the Blessed Virgin would assist those who had worn the Scapular, after their death in Purgatory, and especially on Saturdays, provided they died in the state of grace, had preserved the chastity proper to their state of life, and had regularly said the Little Office, or, if unable to do this, had observed the fasts of the Church and abstained from flesh meat on Wednesdays and Saturdays.

If understood in this sense, the wearing of the Scapular is both a result of, and a means of advancing, that devotion to the Blessed Virgin which has been popular among pious Christians from the early days. It is a sound form of the devotion rendered to Jesus

Christ, for it is He whom we serve when we honor His mother, and it is from Him that we hope to receive the reward of Heaven through her intercession.—

The above paragraphs are translated from the Jesuit Father Stephan Beissel's lately published *Geschichte der Verehrung Marias in Deutschland während des Mittelalters* (xii & 678 pp. 8vo. B. Herder. 1909: $5 net), pp. 267—268. They are based on Benedict XIV's famous treatise *De Festis,* lib. 2, c. 6, and cannot be too often repeated in view of a certain contemptuous scepticism on the one hand and certain ludicrous, not to say superstitious, abuses on the other.

MINOR TOPICS

CATHOLIC MEETINGS IN MASONIC LODGE HALLS

Some of the Italian residents in Philadelphia, desiring to give a dinner to the officers and crew of the warship Etruria now in that port, engaged Lulu Temple, a Masonic building, for the occasion. When Count Angelo Leonardi di Casalino, the commander of the vessel, received the invitation, he sent word to the dinner committee that as a Catholic he did not think it proper for him to attend a function held with Masonic surroundings, nor would he allow any of his officers or crew to do so either. It is stated that Count di Casalino's action has caused much local commotion, because some Catholic societies and festive committees have not had so nice a sense of the proprieties and have been using this building for their assemblages.

The above-quoted item is reproduced from *America* (New York, Vol. i, No. 20, p. 531). The "Catholic societies" guilty of the impropriety thus mildly censured, in Philadelphia and elsewhere, are, we believe, chiefly "councils" of the "Knights of Columbus," some of which to our knowledge have not only borrowed lodge halls, but even the Masonic paraphernalia appertaining thereto, for their secret "initiations." We trust *America* will succeed in putting a stop to this decidedly unbecoming practice, against which the CATHOLIC FORTNIGHTLY REVIEW has been vainly inveighing for many a weary moon.

A TIMELY WARNING

The subjoined timely and significant note appeared lately in the Rome correspondence of the Salzburg (Austria) *Katholische Kirchenzeitung* (1909, No. 61):

"The ecclesiastical authorities here are very sensibly taking measures against the mania of shouting 'Miracle!' every time an alleged cure is reported from Lourdes, even in cases where there is not the least reason to suppose that a miracle has occurred. Lately several Italian newspapers commented on the miraculous cure at Lourdes of two women named Casalegno (from Chieri) and Ferrini (from Messina). Now two Catholic papers, one of them the *Unione* of Signor Meda, report that P. Gemelli is protesting publicly against these so-called miracles, declaring that neither of the two women named have been cured, and that false reports of the kind censured are apt

to work most serious injury to the cause of Lourdes and to the Church in general."

This is on all fours with our own position. We trust some Padre Gemelli will soon arise to set our American Catholic press to rights in this matter of unproved cures reported from Lourdes.

THE CLERGY AND SOCIAL REFORM

The necessity for both social teaching and social works by our American clergy is very great and very urgent.... There is a very real danger that large masses of our workingmen will, before many years have gone by, have accepted unchristian views concerning social and industrial institutions, and will have come to look upon the Church as indifferent to human rights and careful only about the rights of property. Let any one who doubts this statement take the trouble to get the confidence and the opinions of a considerable number of intelligent Catholic trade unionists, and to become a regular reader of one or two representative labor journals.

We are now discussing things as they are, not things as we should like to see them, nor yet things as they were fifteen or twenty-five years ago. Persons who are unable to see the possibility of an estrangement, such as has occurred in Europe, between the people and the clergy in America, forget that modern democracy is twofold, political and economic, and that the latter form has become much the more important. By economic democracy is meant the movement toward a more general and more equitable distribution of economic power and goods and opportunities. At present this economic democracy shows, even in our country, a strong tendency to become secular if not anti-Christian. Here we are dealing with the actual facts of to-day.

Consequently, unless the clergy shall be able and willing to understand, appreciate, and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more unchristian, and pervert all too rapidly a larger and larger proportion of our Catholic population.—Rev. Dr. John A. Ryan in the *Catholic World,* No. 534.

A POCKET EDITION OF THE "MISSALE ROMANUM"

The Rev. Father F. G. Holweck, editor of the *Pastoralblatt,* who recently returned from a trip through various countries of Europe, told us that in Germany he was particularly edified by the large attendance of the Catholic people, including the cultured classes, at Mass. "And," he added, "what pleased me just as much was that so many followed the ceremonies of the Holy Sacrifice with a copy of the Roman Missal in their hands." The cultured Catholics use the Latin original, while those unfamiliar with the language of the Church employ a German translation. The practice is no doubt most commendable; in fact to us it has always seemed the only correct thing for the layman to unite himself as nearly as may be with the celebrant by the use of the Missal, a volume infinitely superior to any and all of the innumerable prayer books with which the market is flooded.

In English there does not exist, so far as the writer is aware, a satisfactory vernacular version of the Missal, though we have of late years noticed a tendency among educated American Catholics to make use of one of the smaller

editions of the *Missale Romanum* which Pustet and one or two French or Belgian publishers have supplied. We ourselves have for the past nine or ten years used Pustet's 18mo edition, despite its bulkiness the best so far available. (The smaller Tournay edition of Desclée, Lefebvre & Cie. is too finely printed to be legible in church on a dim day). Lately Pustet has issued an edition in a *format* somewhat smaller than 32mo (3x5 in.) which in its beautiful black letterpress and its handsome Turkish morocco binding makes an ideal manual. The little volume has over twelve hundred pages, but the paper is so thin that the bulk does not exceed that of a prayer book of the ordinary pocket type. (It is considerably thinner than the Tournay missal of the same *format*). We have fondled the copy which the publishers sent us with unalloyed pleasure and substituted it for the somewhat worn copy of the 18mo edition which we had used for the past decade. No one who has sufficient command of the "Holy Latin Tongue" to understand the simple prayers of the Mass—and how easily a reading knowledge of Church Latin can be acquired!—ought to use any other book at Mass than the *Missale Romanum;* and those who must perforce confine themselves to the vernacular ought to raise a vociferous demand for an English edition of the Missal as pleasing to the eye and as convenient for both the hand and the pocket as Pustet's new edition of the original *Missale.* Besides the Turkish morocco binding above mentioned, which costs two dollars, this edition can also be had in cloth binding, gilt-edged, for one dollar and fifty cents. (Fr. Pustet & Co., New York and Cincinnati.)

CLERICAL REBATING

Much has been written for and against retaining the custom of giving discounts in trade and transportation to the clergy; but it remained for the Rev. Mr. Kenneth Ripley Forbes to denounce it as a pernicious survival from the Middle Ages, an embodiment of class favoritism which "stands as a barrier between the priest and his people." Writing in the Milwaukee *Living Church* (Protestant Episcopalian), he urges that this form of clerical rebating "is, in its small way, a denial of democracy," and that "in principle it is even more obnoxious than the commercial rebate." He says that in the Middle Ages, under the law of "benefit of clergy," no member of the clerical order could be held accountable even for high crimes and misdemeanors before the courts of the State, and that they were in many other respects a supremely privileged class. In the still prevailing custom of granting discounts to clergymen Mr. Forbes sees and deplores the last surviving trace of that old law. (Cfr. *Literary Digest,* No. 1031, p. 436).

We think it is Father Thebaud who says in his memoirs that it was the general poverty of the American clergy and the recognition of their valuable public services which led to the granting of rebates and other similar privileges in their favor. The Rev. Mr. Forbes would find it difficult to prove his odd thesis by the historical method. It certainly does not "impose itself," as our French friends would say. Whether the custom had better be discontinued is a question on which we have not formed an opinion. Among the Catholic clergy opinions on this head are, we believe, pretty evenly divided.

"NON-NATIVE STOCK" SOCIALISTS

A little over a year ago the New York *Call*, a Socialist Party daily, began publication after several years of preliminary labor. First, as a penny evening newspaper, and later as a 2-cent morning paper, the *Call* has maintained itself to the present day, largely because of the devotion and self-sacrifice of its readers. Its columns, almost from the beginning, have been filled with calls for contributions, and those who know the cost of running a metropolitan daily, even on a humble scale, will realize how largely the Socialists of New York city have responded. But who are supporting the first important English Socialist daily in the East? The list of contributors to the *Call's* "one-day wage fund," which it has been printing for two months on its front page, is instructive. Probably five out of every six contributors, judging by their names, are Jewish or German. Probably three out of every four are Jewish. There is a fair sprinkling of Anglo-Saxon nomenclature. A Celtic name turns up occasionally.

The inference suggests itself to the N. Y. *Evening Post* (Sept. 17), that "the bulk of the Socialist Party is still what it was ten years ago, of non-native stock."

This inference is clearly too broad. New York City is not the United States; and then, is a man with a Jewish or a German name necessarily "of non-native stock"? What does the *Evening Post* mean by "native stock"? Dozens of Socialist newspapers and magazines in the English language have sprung up in different parts of the country during the past few years, and most of them, if they do not flourish, at least manage to live. Is it only foreigners who read them? Are the 300,000 men and women, for instance, who support the notorious *Appeal to Reason*, foreigners? Not a few of the Socialist leaders of the present day bear Anglo-Saxon or Celtic names; it would be interesting to learn whether they and the Socialist flock that supports them are of native or non-native stock.

A MEMENTO FOR CATHOLIC EDITORS

Dr. Orestes A. Brownson, in announcing the discontinuance of his *Review*, which bore so much of his personal character and was so completely the expression of his mind, wrote:

> I have recently received a letter signed "A Catholic," telling me that the bishops and clergy have no confidence in me, and, when they can no longer use me, they will repudiate me, knowing that I am too independent, when brought to the test, to submit to their tyranny. The letter goes on and exhorts me to open a correspondence with Dr. Döllinger, to repudiate the Council of the Vatican, and to turn the *Review* to the defence of the "Old Catholics." By so doing, it assures me I may become immensely popular, and gain for the *Review* an almost unlimited circulation,—and, it might have added, belie all my convictions and the whole Catholic Faith, and damn my own soul. If suggestions such as this could ever have moved me, I should never have become a Catholic. I did not seek admission into the Church for the sake of wealth, honors, or popularity. *If I am—as I know I am—measurably unpopular even with Catholics, I can say truly that I have never sought popularity, but have rather despised it.* Yet I have received more marks of confidence from our venerable bishops and clergy than I have deserved, more honor than I desired, and have been even more popular with Catholics than I ever expected to be. Speak of wealth? Why, what could I do with it if I had it, standing as I do on the brink of my grave? The generosity of Catholics, in an annuity reasonably secure, has provided for my few personal wants.... *What do I want of wealth?. What do I care for popularity, which I never sought, and on*

which I turned my back when not yet of age? I have and I desire to have, no home out of the Catholic Church, with which I am more than satisfied, and which I love as the dearest, tenderest, and most affectionate mother. *My only ambition is to live and die in her communion.*

We have underscored the italicized passages. Was there ever a truly great Catholic editor who was not "measurably unpopular even with Catholics"? Can a Catholic editor be truly great unless, like Brownson, McMaster, Veuillot, Görres, and the rest of them, he sacrifices wealth and contemns popularity?

THE NEED OF A CATHOLIC DAILY

The note in your mid-September issue, that the Catholics of the United States need an able and thoroughly reliable daily newspaper under competent Catholic management, deserves more than passing notice.

In looking over the statistics of our Catholic newspapers in this country, what a surprise for the uninformed! Seven French daily newspapers, three Polish, three German and one Bohemian. *English none!* There are French, German, Polish, and Bohemian bi-weeklies—in vain do we look for an English bi-weekly! For a Catholic English speaking population of eight to ten millions no other but weekly newspapers! Of these, it is true, there is a host, but to one that reads the "great daily" papers (and who does not?) what place do these weekly papers take? They are dished up as a dessert. Often one subscribes to them through courtesy, for the news they contain is old. How often does it not happen that one finds certain news articles making the round in our Catholic weeklies for a month or more after they had appeared in the daily papers.

Who can deny that there is a great, very great gap in our Catholic newspaper literature? Where lies the fault? Whose is the fault? If the Catholic French-Canadians of the U. S. can issue seven daily papers, the Poles three, the Germans three, and the Bohemians one, who will say that an English Catholic daily could not exist, nay prosper, and confer untold benefits upon our Catholic population?

No one need be told that the daily press is wellnigh omnipotent, that the Socialist press has a most sweeping influence over our working people. What have we to counteract the baneful influence?

Are we always to creep along with our weekly (weakly) papers with their petrified news, ever on the defensive? Why not start a great national Catholic daily under competent Catholic management that would fill the need of our ever increasing Catholic population, that would be the voice of truth and reliability! — (Rev.) Peter P. Roesch, California, Mo.

"YELLOW KID" ART

Blue Sunday is not the proper color term to describe the American idea of the Sabbath as opposed to the so-called "Continental" day of rest. The American Sunday is now become a blue, red, green, yellow, and purple Sunday, testifying, by the litter of comic-supplement lithography which overflows from the sitting room to the sidewalk and from the porch to the lawn, how a great Christian nation spends its Sabbath. Fortunately, there are signs of growing opposition to the pictorial vulgarities on which our children have been fed. The Boston *Herald,* which last year abolished its Sunday comic supplement, has

found no reason to repent its action; far from it. At the recent national convention of the Catholic Educational Association, the Parish School Department entered heartily into the campaign against the Yellow Kid art, and called upon Catholic parents "to cooperate by word and example in the extermination of the evil." The diocese of Philadelphia is preparing to take up the fight against the "scandalous evil which corrupts manners, language, filial respect, and the sense of reverence for age and suffering."

To us the æsthetic implications of the comic supplement have been as poignant as the ethical. That a nation exceptionally gifted with the sense of humor should be brutalized down to the level of the horse laugh, is a sad thing indeed.—N. Y. *Evening Post,* Sept, 18.

SOCIALIST PROPAGANDA AMONG STUDENTS

Dr. Karl Sonnenschein in a brochure entitled *Die sozialstudentische Bewegung* (Paderborn: Schoeningh 1909. 24 pp. 20 Pfg.) among other things reports on the results so far achieved by the social movement among the Catholic students at the German high schools, notably the universities. Though naturally much remains to be done, the results already obtained are substantial and promising. We in this country leave social reform work among students to the Socialists, who have an "Intercollegiate Socialist Society," from whose monthly bulletins (which we receive regularly) it appears that Socialist lecturers are constantly busy addressing college and university audiences all over the country and that Socialist clubs exist in a number of American universities. The *Bulletin* is a small sheet, but besides the news of the movement it manages to print in each number the titles of important new Socialist books and the headlines of Socialist and sociological articles in the current magazines. Not without some reason the editors boast in the May number that "because of the strategy of our Society's general plan our Society is big with possibilities for the Socialist movement." Many signs indicate that we shall soon have in this country a band of university-trained Socialist agitators who will prove far more subtle and dangerous than the stump speakers and editors that now carry on the work. The Central Verein is wise in undertaking to train competent Catholic sociologists to counteract the Socialist propaganda.

THE REFORM OF THE BREVIARY

Dom Jules Baudot, O.S.B., in his valuable compilation, *The Roman Breviary: Its Sources and History* (xi & 260 pp. 12mo. London: Catholic Truth Society; St. Louis: B. Herder. 1909. $ 1 net) makes use of an article by Dom Morin on "Les Leçons apocryphes du Bréviaire Romain" in the *Revue Benedictine* a few years ago. Father Kent (The *Tablet,* No. 3,607) suggests that that article be re-issued, possibly with some additions. "One is so accustomed to the notion," he says, "that critical scholarship is something specially modern, and that earlier ages were without criticism, that it is something of a surprise to find that in some respects those who were at work on the Breviary three centuries since have been more careful and critical than some of their successors. Thus it is remarkable that though the earlier revisers had to work without the help of critical edi-

tions of the Fathers, nevertheless, as Dom Morin observes, 'the magnificent editions of the Benedictines of St. Maur have classed as apocryphal only a comparatively small number of the passages admitted by Gavanti under Clement VIII'.

Unfortunately, as Dom Morin is constrained to add, 'in the majority of the offices added in our own days, it does not seem as if great care had been taken to select from sermons and homilies only such passages as are authentic. Thus, for example, in spite of its repeated revisions, the office, dogmatically so important, of the Immaculate Conception, has for the lessons of its second nocturn a passage from the famous composition *Cogitis me,* attributed to St. Jerome, although the learned of the ninth century had already entertained doubts of its authenticity, and all critics without exception, from Baronius' time, have rejected it as manifestly apocryphal. It is, in fact, a pious fraud of the learned Abbot Ambrosius Autpert[1], one of the writers who have had the greatest influence on the development of Marian doctrine before Charlemagne."

"This singularly unfortunate example" continues Fr. Kent, "shows the need of greater care in these matters. But it may be well to add that, however regretable the blunder may be, it is not always necessary to assume fraud, whether pious or impious, as its explanation. This may be seen by the curious case of Josse Clichtove[2] and St. Cyril of Alexandria. The French theologian published a Latin edition of St. Cyril's commentary on St. John's Gospel. And since at that time a part of the text was missing, the good man made bold to fill up the gap with some original comments of his own.[3] There was no fraudulent intention on the part of Clichtove, for he took care to print his own name instead of St. Cyril's at the top of these interpolated pages. But, unfortunately, he was not taking into account the carelessness of some readers and their curiously loose methods of quotation. For, as a passage of the French theologian taught the doctrine of the Immaculate Conception, some heedless and hasty divine cited it as the testimony of the Alexandrian Father—a slight anachronism of about a thousand years. And though the blunder was exposed by Suarez, the venerable misquotation may still be met with at the present day. Happily, this blunder has not found its way into the Breviary."

[1] On Autpert and his writings cfr. Hurter, *Nomenclator Literarius Theologiae Catholicae*, Vol. i, 3rd ed., Oenip. 1906, coll. 676 sq.—A. P.

[2] Jodocus Clichtovaeus. For a brief sketch of his life see the *Catholic Encyclopedia,* Vol. iv, p. 58.

THE CAESAREAN OPERATION

In connection with a recent article published in this magazine,

[3] Clichtove did *not* fill the gaps in St. Cyril's Commentary on the Johannine Gospel "with some original comments of his own," but with quotations from the writings of others of the early Fathers. His first edition (Latin) of the works of St. Cyril appeared at Paris in 1508. The interpolated passages, including that on the Immaculate Conception, were attributed to St. Cyril up to the year 1638, when Jean Aubert published his great edition of the original Greek text of St. Cyril's works in seven folio volumes, which is still considered "the best and most complete edition" in existence. Cfr. Joseph Kopallik, *Cyrillus von Alexandrien. Eine Biographie nach den Quellen gearbeitet.* Mainz 1881. pp. 337, 373. (Kopallik's is "the standard life" of St. Cyril. Cfr. Fortescue, *The Greek Fathers.* London 1908. p. 201).—A. P.

the subjoined extract from the *Ecclesiastical Review* (Vol. xli, No. 1) may prove of interest to our readers:—

The *New York Medical Journal* prints a paper (reprinted in pamphlet form) on "Caesarean Operation" by Dr. William L. Harris, Surgeon of St. Joseph's Hospital, Providence, Rhode Island, which is instructive not only for the practising physician for whom it was intended in the first instance, but also for the student of pastoral theology. The author answers the question: What is the surgeon to do when he finds it impossible to deliver the mother in the normal way owing to the fact that nature blocks the ordinary exit of the child? There are various operations — symphyseotomy, pubiotomy, craniotomy, the induction of premature labor, and Caesarean section. In respect of the first two methods he says: "The virtue of these operations is no longer admitted. We have no security that they will not require supplementary section. Moreover, they are fully as difficult as Caesarean section, and convalescence from them is slower, while the mortality of the mother and child is high."

Shall we resort to craniotomy? he asks; and with uncompromising directness he answers: "Certainly not, unless the child is dead, or we desire to kill it; and in fact, since it may be difficult to answer whether the child is alive or not, craniotomy requires a willingness to perpetrate infanticide."

We wish that all physicians would be taught such ethics of their profession; for it is the position which the Catholic Church has maintained with unvarying consistency in the medical schools in which her moral code has directed and accompanied the practice of the operating-room in the interests of humaneness and for the conservation of life.

Regarding the resort to the inducing of premature labor Dr. Harris likewise keeps in mind the obligation of the physician to preserve life, never to take it. "If we could *be sure of the correct time* to precipitate labor," he says, the operation might be advised; "but if brought about too soon, we imperil the infant's life; if too late, we have to face the original danger of a difficult labor."

The one resort that is not subject to any of the above-named risks is Caesarean operation, when performed in time; that is, either before or as soon as labor begins. The operation takes only from ten to twenty minutes, and statistics which the writer gives show that the danger involved is a minimum compared with that incurred by the use of forceps. He gives explicit directions as to the time and manner of performing the Caesarean section; but these concern, of course, only the physician.

Thus far the *Ecclesiastical Review*. It may be noted that Dr. Harris agrees with Dr. Austin O'Malley, who in the Essays in *Pastoral Medicine* which he has recently published in conjunction with Dr. James J. Walsh,[1] says that "at present on an average less than 10 per centum of the women [that undergo Caesarean section] are lost, and expert surgeons have [even] better results." We believe intelligent and upright physicians are unanimous in preferring Caesarean section to craniotomy and embryotomy.

The crux of the matter lies in the advocacy of craniotomy and embryotomy in cases where the

[1] *Essays in Pastoral Medicine*. Longmans, Green, and Co. 1906. $2.50.

woman is so infected that Caesarean section is dangerous; or where an after-coming head is jammed; or in the practice of a country physician, who cannot in an emergency get an assistant to do a Ceasarean section. (One man can perform craniotomy, but it requires three to do the Caesarean section).

Yet even in such cases craniotomy and embryotomy on the living or moribund child are not permissible under any possible circumstances, as the very definition of these operation shows. "Craniotomy is an operation wherein the head of the child is reduced in size to render delivery possible. The skull is perforated and the brain is broken up and removed or crushed out. Embryotomy is a similar operation wherein the viscera of the child are removed through an incision made in its thorax or belly (evisceration), or the head of the child is cut off (decapitation). There are numerous instruments and methods for performing craniotomy and embryotomy, but they all open the skull or belly, remove the brain or viscera, and then extract the child's body." It is never lawful directly or indirectly to kill an innocent man. *"Insontem..... non occides"* (Exod. xxiii, 7). A foetus in the womb is as much a human being as a man fifty years of age.

FLOTSAM AND JETSAM

Galignani's Messenger (Paris) tells a good story at the expense of a very wealthy American who, coming to the conclusion that he needed a coat of arms, ordered one. The person to whom he gave the order was a wag and suggested as a motto the words, "Semper nobilis omnibus benignus," which he translated freely, "Always noble and kind to everybody." His patron was pleased with it and readily agreed to the suggestion that on his coat of arms the motto should be represented by the initials of the words, as the "Senatus Populusque Romanus" of the Roman Republic was represented on its banners by the initials S. P. Q. R. It was some time before Mr. Moneybags discovered that the beautiful stationery on which he and his family were writing their epistles bore the caption of S N O B.

*

Is there any authority for the statement made by a writer in the *North American Review* (Vol. 190, No. 3, p. 344) that "Hume left money to be spent on masses for his soul, agnostic that he was, on the chance that the Catholic religion might prove to be the true one"?

*

In an editorial criticism of a recent celebration in New York, the *Evening Post* of that city (Sept. 20) says:

> The police did their best to preserve the balance between merry-making and ruffianism. But the best police on earth can check only the actions, not the impulses of a crowd. Many shirk the problem by averring that the large "foreign element" was responsible. The native-born American is fond of saying this. It seems to him that he gains a sort of personal credit thereby. In this case there is probably little truth in it. The foreigner, particularly the Latin races, knows how to take his pleasure lightly and by means of his

own high spirits, not through the discomfiture of others. The brand of certain Anglo-Saxon traits is upon us still. When your phlegmatic Englishman gets excited he is apt to run amuck—at least mentally. The Anglo-Saxon does not know how to frolic; becomes ursine and vulpine. The trait has become inbred in this country and apparently self-perpetuating.

*

The *Ave Maria* is right in bewailing the incompetency of our Catholic weekly press. Even when they undertake to correct the errors of secular newspapers, our Catholic editors blunder piteously. Thus, when it was reported the other week that Pope Pius X would "score President Eliot's new religion scheme in the *Civiltà Cattolica,*" the San Francisco *Monitor* hastened to declare (Vol. li, No. 15): "Mark down another fablegram: the *Civiltà Cattolica* suspended three months ago." This wise and witty refutation was reproduced without a word of comment or correction by the Salt Lake City *Intermountain Catholic* (Vol. x, No. 46), the Cleveland *Catholic Universe* (No. 1831), and the Milwaukee *Catholic Citizen* (Vol. xxxix, No. 44). So here we had four of the "leading" Catholic weeklies in the land testifying to the untimely demise of what is perhaps the leading Catholic magazine of the entire world, a magazine which should be read in every Catholic editorial office and which *never suspended publication at all!* How must such ridiculous blunders impress intelligent non-Catholics?

*

The Milwaukee *Catholic Citizen* (Vol. xxxix, No. 43) says that "perhaps some good results" from "Brother Preuss' attack on the Knights of Columbus." (Out of consideration for the rules of English grammar we suppress the remainder of the *Citizen's* paragraph). If Brother Desmond had stricken out the word "perhaps" and substituted "criticism" for "attack," he would have stated a manifest and notorious truth. We have it "black on white" from the K. of C.'s themselves—that is from a number of prominent members—that, to quote the exact words of one of them, "nothing that has appeared in any other Catholic paper or magazine anywhere has been so helpful to the Order as the frank and honest criticisms of the CATHOLIC FORTNIGHTLY REVIEW, and I can assure you that many of the most enlightened members look upon Arthur Preuss as one of the best and most sincere friends of the K. of C."

*

One of the evils of the American public school system is, according to the head of the Girls' High School in Brooklyn, Mr. William L. Felter, that there are too many women teachers and not enough men teachers. Mr. Felter has been to England, and his talk with educators there has confirmed his belief that American youth is being "feminized" through the preponderance of the female element among the teachers.

*

The subjoined communication should have appeared in our first September issue, but got lost temporarily in a stack of correspondence.

The Mid-August issue of the CATHOLIC FORTNIGHTLY REVIEW (p. 474) under the heading, 'Why is the Motu Proprio on Church Music disregarded in America?' quotes Mr. William F. Markoe, choirmaster, from the *Freeman's Journal* as saying, 'Can any one explain why it is that we American Catholics.... after five years....: cannot observe the simple rules of the Church or have congregational singing

etc.?' The explanation is this: American Catholics insist on keeping women singers in the choirs. All other suggested reasons are not needed while this cancer is retained.—(Rev.) JOHN MCBRIDE, *Moundsville, W. Va.*

*

Apropos of the investment with the pallium of the new Archbishop of Santa Fe, N. Mex., Msgr. Pitaval, the Wichita (Kansas) *Catholic Advance* (Vol. xi, No. 21) says:

Fifty years ago Santa Fe was the most promising city in the Rocky Mountain region. The great Santa Fe trail brought every traveler to its hospitable precincts. It was important enough then to be made a metropolitan city with an archbishop; today its location is off the railroad and the people live with no hope except that which awaits them in eternity. There is no prospect of increase in population and there is no attractive industry. The coming city now is Denver, and we believe the Holy See, recognizing its importance as an industrial center, its great population, its splendid Catholic institutions, and its beautiful cathedral now approaching completion, will make it a metropolitan city with probably Wyoming, Utah, Arizona and New Mexico as suffragan dioceses.

*

For sale: Vols. III, V, VI, VII, VIII, IX, and XI of the CATHOLIC FORTNIGHTLY REVIEW, bound, and Vols XII, XIII, XIV, and XV, unbound. Also ten numbers of the *Globe Review* by W. H. Thorne (4, 5, 6, 7, 8, 9, 10, 11, 12, and 13) bound in cloth. Likewise ten volumes of the *American Ecclesiastical Review* (18, 19, 20, 21, 22, 23, 24, 25, 26, 27), bound in cloth with leather back. Also the *Stimmen aus Maria-Laach* from 1871 to 1892, complete, bound in 32 cloth volumes. Address M. B., care of Mr. Arthur Preuss, Bridgeton, Mo.

*

Frequently a paragraph in the news points to the "breaking up of a happy home" through the influence of what is called religion. The other day we learned that theosophy is to blame for the separation of a husband and wife. One of the best of modern French writers has recently published a novel the artistic purpose of which is to show how piousness may nullify the best human relations and lead to worldly tragedy. William James has pointed out the possible immorality of the "God-drunk" man, in the sense that absorption in religion may turn one's thoughts and interests away from his fellow men and his relations to them. And one of the daily papers that comes to our desk lately remarked that "Religion may cause the fanatic to lose all interest in man's immediate fate, for the sake of his ultimate fate in the hereafter. It may lead to the intensest cruelty."

This foolish talk springs from the fallacy that all religions are equally true (or equally untrue!) and that religion is at bottom a species of insanity. Real religion implies true culture and insures intellectual and moral balance.

*

Maurice Maeterlinck's translation into French of "Macbeth" has the following felicitous bit, from the witches' incantation:

> Tout autour du chaudron tourne,
> Pour y jeter tour à tour
> Intestins empoisonnées,
> Crapaud qui trente et un jours
> Sous la pierre a séjourné;
> Qu'il bouille, bouille,
> Double, double, puis redouble,
> Le feu chante au chaudron trouble.

This, as a writer in the *Nation* points out, is in striking contrast to the general rule applicable to French translation of English poetry, which is that it has an element of the ridiculous; as, for

instance, the well-known translation of Milton's lines, "Hail, horrors, hail," to "Comment vous portez-vous, messieurs les horreurs, comment vous portez-vous."

*

There are four negro priests in the United States at present. The Milwaukee *Catholic Citizen* (Vol. xxxix, No. 44) gives the names as follows: John Henry Dorsey, Montgomery, Ala.; J. Plantvigne, St. Joseph's Seminary, Baltimore, Md.; Joseph Burgess, Cornwells, Pa. (the *Catholic Directory* says he is a member of the Congregation of the Holy Ghost and gives his address as Maud P.O., Pa.); C. R. Uncles, Epiphany College, Baltimore, Md.

*

The Newark *Monitor* (Vol. x, No. 39) inveighs against "German learning," which, it says, is mostly "learned infidelity." But German learning is not all vain and useless. Our esteemed confrère might profitably absorb at least so much of it as would enable him to spell the names of such eminent German scholars as Janssen and Denifle correctly. He spells them "Janssens" and "Denefle"!

*

The editor of *Christian Work* lately told his readers of "a woman who was so cross-eyed that when she cried her tears ran down her back." That woman could perhaps be cured by a simple treatment with an antiseptic which destroys backtearia.

BOOK REVIEWS AND LITERARY NOTES

—*Holy Water and Its Significance for Catholics. From the German of Rev. Henry Theiler, S. O. Cist., by Rev. J. F. Lang* (63 pp. 16mo. Fr. Pustet & Co. 50 cts.) —*The Candle as a Symbol and Sacramental in the Catholic Church. From the German of Rev. Henry Theiler, S. O. Cist., by Rev. J. F. Lang* (64 pp. 16mo. Fr. Pustet & Co. 50 cts.)—Two short, but complete manuals dealing with the origin and significance of these sacramentals and the benefits conveyed by the devout use of the same. After reading Father Theiler's explanations we are sure to be more attentive and precise in taking advantage of these means offered us by the Church for expressing love and reverence and simultaneously receiving grace.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

LATIN

Missale Romanum in 32mo. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1909. Bound in cloth, gilt edges, $1.50; bound in red Turkish morocco, gilt edges, $2.

ENGLISH

Blessed Edmund Campion. By Louise Imogen Guiney. (The St. Nicholas Series, Edited by the Rev. Dom Bede Camm, O. S. B.) 183 pp. 12mo., with six colored pictures. New York, Cincinnati, and Chicago: Benziger Brothers. 80 cts. net.

Sermons and Moral Discourses for all the Sundays of the Year, on the Important Truths of the Gospel. Edited, and in Part Written, by the Rev.

Francis X. McGowan, O. S. A. 2 vols. vii & 621; v & 654 pp. 8vo. (The second volume is entitled: *Sermons for the Holy-Days and Feasts of Our Lord, the Blessed Virgin, and the Saints. With Discourses for Particular Devotions and a Short Retreat for a Young Men's Sodality.*) New York and Cincinnati: Fr. Pustet & Co. $3 net.

The Candle as a Symbol and Sacramental in the Catholic Church. From the German of Rev. Henry Theiler, S. O. Cist. By Rev. J. F. Lang. 93 pp. 16mo. New York and Cincinnati: Fr. Pustet & Co. 1909. 50 cts.

The Catholic Church in Utah. Including an Exposition of Catholic Faith by Bishop Scanlan.... By V. Rev. W. R. Harris, DD., LL. D. iii & 350 pp. royal 8vo. Salt Lake City, Utah: The Intermountain Catholic Press. (1909).

Songs and Ballads. Walter and Lilian. By Edmund Basel. 53 pp. 5½x6½ in. Farmingdale, L. I.: Nazareth Trade School Printing Department. (1909).

The Life of Christ. Course of Lectures Combining the Principal Events in the Life of Our Lord With the Catechism. By Mary Virginia Merrick. With a Foreword by H. E. James Card. Gibbons. xi & 67 pp. crown 8vo. St. Louis, Mo.: B. Herder. 1909. 50 cts. net.

The Life of the Venerable Father Colin, Founder and First Superior General of the Society of Mary. Translated from the French by a Religious of the same Society. (vi &) 366 pp. crown 8vo. B. Herder. 1909. $1.25 net.

New Series of Homilies for the Whole Year. By Rt. Rev. Jeremias Bonomelli, D. D., Bishop of Cremona. Translated by Rt. Rev. Thomas Sebastian Byrne, D. D., Bishop of Nashville. Four Volumes (313, 334, 383, and 412 pp.) 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1909. $5 net.

The Holy Man of Santa Clara; or Life, Virtues, and Miracles of Fr. Magin Català, O. F. M. By Fr. Zephyrin Engelhardt, O. F. M. iii & 200 pp. 12mo. Illustrated. San Francisco, Cal.: The James H. Barry Company. 1909. 75 cts.

The Holy Sacrifice and its Ceremonies. An Explanation of its Mystical and Liturgical Meaning by M. C. Nieuwbarn, O. P., S. T. L. Translated from the Revised Edition by L. M. Bouman. xiii & 111 pp. 12mo. Illustrated. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1909. 70 cts. net.

The Necromancers. By Robert Hugh Benson. 374 pp. 12mo. St. Louis, Mo.: B. Herder. 1909. $1.50 retail.

Gianella. By Mrs. Hugh Fraser. 355 pp. 8vo. B. Herder. 1909. $1.50 retail.

A Short History of Moral Theology by Rev. Thomas Slater, S. J., Author of "A Manual of Moral Theology." 53 pp. 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1909. 50 cts. net.

French Catholics in the United States. Reprinted from the Catholic Encyclopedia, Volume VI. 7 pp. royal 8vo. New York: Robert Appleton Company. 1909. (Pamphlet).

FRENCH

Les Premières Pages du Pontificat du Pape Pie IX. Par le P. Raffaele Ballerini S. J. Ouvrage Posthume. 224 pp. royal 8vo. Rome: M. Bretschneider, Éditeur. Via del Tritone, 60. 1909. Frs. 4,50 (plus foreign postage). Paper covers.

GERMAN

Kirchliches Handbuch für das katholische Deutschland. In Verbindung mit Domvikar P. Weber, Dr. theol. W. Liese, P. A. Huonder S. J., G. Reinhold and Professor Dr. N. Hilling herausgegeben von H. A. Krose S. J. Zweiter Band: 1908—1909. xvi & 456 pp. 8vo. B. Herder. 1909. $1.70 net.

Staatslexikon. Dritte, neubearbeitete Auflage. Unter Mitwirkung von Fachmännern herausgegeben im Auftrag der Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland von Dr. Julius Bachem in Köln. Zweiter Band: Eltern bis Kant. vi pp. & 1608 cols. royal 8vo. B. Herder. 1909. $5.15 net.

Die katholische Heidenmission der Gegenwart im Zusammenhang mit ihrer grossen Vergangenheit dargestellt von Friedrich Schwager, Priester der Gesellschaft des Göttlichen Wortes. IV. *Vorderindien und Britisch-Hinter-*

indien. 129 pp. 8vo. Steyl, Post Kaldenkirchen (Rheinland): Druck und Verlag der Missionsdruckerei. 1909. (Wrapper).

Die Menschenopfer der alten Hebräer und der benachbarten Völker. Ein Beitrag zur alttestamentlichen Religionsgeschichte. Von P. Dr. Evaristus Mader S. D. S., Professor der Exegese am Priesterseminar zu Tivoli (Rom). (Biblische Studien herausgegeben von Prof. Dr. O. Bardenhewer in München.) XIV. Band, 5. und 6. Heft. xx & 188 pp. 8vo. Freiburg und St. Louis: B. Herder. 1909. Net $1.55 in paper covers.

ALMANACS FOR 1910

St. Michael's Almanac for 1910. 12th Year. 122 pp. 10x7¾ in. Illustrated. Published by the Society of the Divine Word, Techny, Ill. Proceeds for St. Joseph's Technical School. 25 cts.

St. Michael's Kalender für 1910. 31th Year. 114 pp., same size as St. Michael's Almanac. Illustrated. Same publishers. 25 cts.

Der Familienfreund, Katholischer Wegweiser für das Jahr 1910. 25th Year. 112 pp. 10x7¾ in. Illustrated. Published by the Herold des Glaubens. Sold by B. Herder, 17 S. Broadway, St. Louis, Mo. 25 cts.

Ohio Waisenfreund-Kalender für das Jahr 1910. 4th Year. 136 pp. 11¼x8¼ in. Illustrated. Published by the Papal College Josephinum, Columbus, O. 35 cts.

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Stylites

EVEN those who are not familiar with Condé B. Pallen's poem "The Feast of Thalarchus" will be glad to learn that modern hagiographical science has at last given us a reliable life of that most wonderful of the many wonderful ancient "pillar saints," Symeon Stylites. The work is titled, *Das Leben des heiligen Symeon Stylites; in Gemeinschaft mit den Mitgliedern des kirchenhistorischen Seminars der Universität Jena bearbeitet von Hans Lietzmann. Mit einer deutschen Übersetzung der syrischen Lebensbeschreibung und der Briefe von Heinrich Hilgenfeld.* (viii & 257 pp. 8vo. Leipzig: J. C. Hinrichs. 1908. Price 9 marks).

Lietzmann's chief aim is to supply a critical edition of the meagre sources from which we derive all our information concerning the life of St. Symeon. There are three of these: (1) Theodoret's *Historia Religiosa,*[1] chapter xxvi, composed about 440, nearly twenty years before the Saint's death. Besides Sirmond's edition of this work (reprinted in Migne's Patrology), Lietzmann collated five manuscript versions. (2) The Greek *Vita* of the Saint, written by his pupil Antony. This *Vita* was formerly known only in a Latin translation made by the Bollandists (Jan., I, 264 sqq.). In 1907 Papadopulos-Kerameus published a Greek recension, based on a St. Petersburg MS., together with a Russian translation. Lietzmann was able to consult no less than nine Greek and two Latin MSS., besides the version in the *Acta Sanctorum,* which was made from a Greek MS. preserved at Munich. The various MSS. of Antony's *Vita* differ widely, so much so that Lietzmann was able to record only the more important variants. (3) A Syriac life, preserved in two sixth-century MSS. and edited by Assemanni in his *Acta SS.,* pars ii (Rome, 1748). Of this last-mentioned life Lietzmann gives a German translation made by Hilgenfeld.

It seems Antony used Theodoret in compiling the first thirteen paragraphs of his *Vita.* Aside from this, the three documents mentioned are distinct and independent sources, drawn from the monastic tradition of Telneschin. They agree as to most of the main facts of St. Symeon's life, but vary in a number of details. Lietzmann makes it appear probable that Theodoret is the most reliable of the three writers.

The chief data of the Stylite's earthly career, as evolved from a comparative study of the most authentic recensions of these documents,

[1] This "History of the Monks" (*Philótheos historia,* etc.) must not be confounded with the same author's famous "Church History" (*Ekklesiastikè Historia*), written about a decade later. (Cfr. Bardenhewer-Shahan, *Patrology.* B. Herder. 1908. p. 373).

are: He was born in 390, led the simple life of a shepherd in his boyhood, then entered a monastery, where he soon became noted for his austerity. In 412 he removed to the village of Telneschin, (about sixty miles from Antioch), the ruins of which are still in evidence. There he spent ten years fasting in a deserted monastery, which at times he exchanged for a corner in an ensconced space on a hill top. The following seven years he lived on a platform, which was gradually raised higher and higher; the remaining thirty years of his life he spent on a pillar sixty feet in hight. He died Sept. 2, 459.

Lietzmann gives the facts without any comment, which is gratifying, for such comments as he, a Protestant, might make, would probably not prove acceptable to those who view the conduct of the early recluses in the light of contemporary church history. To the modern Protestant, and much more to the infidel, mind they must and do appear as absurd vagaries of fanatics actively engaged in an endeavor to outstrip one another in their absurdities. "Some shut themselves up in dens, wherein they could neither stand nor sit upright, nor lie with any comfort. Others abode in rocks, in hollow trees, or upon the tops of high columns, exposed to all the variations of climate, refusing meat, drink, and sleep save the morsel absolutely necessary to ward off actual death. Others again lay motionless day and night upon narrow planks, half naked, and loathsome from dirt and disease, for they esteemed the body only as a target for torture and penitential practices."

To the Catholic mind there is some justification in what they did, seeing it was a means —odd enough, though not *per se* illicit— to a noble end—the conversion of a world utterly gone astray. Mr. Pallen brings this out well in his "Feast of Thalarchus." Consider the state of the period,—a period of high art and civilization. "The population of the cities, sunk in the lowest depths of sensualism, lived only for pleasure. Having exhausted all the refinements of luxury and sensuality, they were greedy and eager for any novelty which might arise. That opportunity presented itself in the painful austerities of many of the ascetics, and, as a natural result, the attention of these exquisites was arrested, and they stood and wondered, flocking to visit these wonderful specimens of humanity, who, without pity or mercy for themselves, were ever ready to participate in the suffering of others, consoling the sorrowful, and interceding at request for the recovery of the sick and afflicted. The result was at once apparent. Their goodness won many, and the mighty force of their example was more eloquent than the burning words which they addressed to the assembled crowds on the vanity of pleasure and the capabilities of their immortal souls for a higher destiny in a better world, where eternal happiness was to

be gained by the exercise here of Christian virtues. Thus, both by word of mouth and the attractive power of their example, they in reality preached the Gospel. Drawn at first by curiosity to gaze at these men and be amused, they [people] became converted, and, from admiration, imitation became the order of the day." (H. J. Feasey, *Monasticism: What Is It? A Forgotten Chapter in the History of Labour.* London 1898. pp. 29 sqq.)

We may note in conclusion that the conduct of Symeon the Stylite and other saintly hermits who followed his example was not as extravagant, nor perhaps quite as heroic as legendary accounts have led many of us to suppose. As Dr. Ehrhard points out in the *Kirchenlexikon* (XI, 921—922), this species of asceticism cannot be fairly judged by the standards of the Western world, but must be viewed in the light of Oriental notions of piety and mysticism. Furthermore, from the detailed life stories of such later Stylites as Daniel (d. 493), Symeon the younger (d. 596), Alypius (who lived during the reign of the Emperor Hadrian), the younger Luke (about the middle of the tenth century), we know that the columns on which these men lived were capped by small cells or screened enclosures, connected with the earth below by a ladder, on which visitors of every rank and class (among them emperors, patriarchs, and bishops) would ascend to consult the saintly ascetics, and by means of which their scholars, who usually lived near by, would supply them with such meagre food as they required to sustain life. "In the light of these facts and of the circumstance that the Stylites, especially their founder, took an active interest in the great religious and political happenings of their time,[2] (Symeon the younger even wrote books and treatises), their mode of living loses that extravagant and unnatural aspect which strikes one at first blush." (Ehrhard, *l. c.*)

In the Western world there is on record but one attempt to introduce the manner of life of the Oriental Stylites. Gregory of Tours in his *Historia Francorum,* VIII, 15, tells of a Langobardian deacon named Wulflaicus (Vulfilaich), in Gaul, who about the year 585 got up on a pillar and attempted to imitate St. Symeon. "I erected a column," Wulflaicus himself told Gregory, "on which I stood unshod in great pain. When winter set in, the icy cold splintered off my toe-nails and the frozen water hung down my beard in icicles.... I lived on a little bread and cabbage and my only drink was water." One day his bishop commanded him to go into the country, and while

[2] If Hilgenfeld interprets correctly a certain passage of the precepts and admonitions ascribed to the older Symeon in the Syriac *Vita,* the Saint took a hand even in the solution of social and economic questions: he would not permit people who had loaned out money to take more than 6% interest per annum.

he was away had his pillar demolished. The motive for this measure lay in the warning which "the bishops" had previously addressed to him: "The way you have chosen is not right. You are a man of inferior virtue who cannot be compared with Symeon the Stylite of Antioch; furthermore, the nature of this country [climate] will not permit you to torture yourself in such fashion." (We have used *Gregor's von Tours kirchliche Geschichte der Franken in zehn Büchern. Zum erstenmale mit Benutzung sämmtlicher Hülfsmittel vollständig aus dem Lateinischen übersetzt. Neue Ausgabe.* Würzburg: H. Goldstein'sche Buchhandlung. 1853. pp. 429 sqq.)

The best treatise on the subject is *Les Stylites,* by the famous Bollandist Hippolyte Delehaye, S. J., originally published in the *Comte Rendu* of the third Catholic Scientific Congress held at Brussels in 1894, and later re-issued as a separate pamphlet. For a briefer sketch see Heimbucher, *Die Orden und Kongregationen der katholischen Kirche.* Second edition. Vol. I, pp. 142 sqq. It is to be hoped that either Fr. Delehaye or Professor Heimbucher will treat this intersting subject for our *Catholic Encyclopedia.*

The Marxian Theory of Productivity and of Value

II *(Conclusion)*

A commodity has value whenever it possesses the two conditions of utility and scarcity. In a general way demand corresponds to the former and supply to the latter.

The *amount* of value that a thing will have in the market—in other words, its market price—is immediately determined, regulated, measured, by the relations between supply and demand; but these forces are themselves the resultants of more remote forces.

Hence value is determined from the side of supply by the resources of nature and the cost of production, in which labor has a large place; and from the side of demand by the desires and the purchasing power of the consumers.

Each of these four factors is a distinct cause and determinant of value or price.[1]

An examination of the concrete facts will show that these statements represent objective reality, while the assertion that labor is the sole determinant of value, or that utility is only a condition of value, or that men do not compare goods with one another by reference to the common element of concrete and present utility,—is true only in an artificial and unreal acceptation of these terms.

Wilhelm Hohoff is clearly right in saying that Marx did not use

[1] Cfr. Ryan, *A Living Wage,* chap. x.

his theory of value to prove the justice of Socialism.[2] He could not have done so, since he was a materialist, and believed that Socialism would come as the *necessary* product of economic forces. In the mind of Marx the theory of value and the theory of surplus value were *explanations* of what actually happens in capitalist society, not justifications of some ideal order. They showed, as he thought, why Socialism is inevitable, not why it is right.

Yet Catholics, as well as other writers, constantly assure us (sometimes without having read a line of Marx) that he believed labor ought to have the full product of industry, because it creates all value.[3] One cannot refuse a certain amount of sympathy with Father Hohoff's assertion that many Catholics attack the Marxian theory of value merely because of their opposition to Socialism.[4] They assume that if they can demolish the labor theory of value the whole superstructure of Socialism will necessarily topple over. Now this conception of the matter is pitifully simple, naïve, and *a priori*.

In the first place, there are hundreds of thousands of Socialists who have never accepted, or who no longer accept, the Marxian theory of value, and who look with indifference upon this futile "foundation-destroying" exercise.

In the second place, those Socialists who regard the theory of value as important, can see it refuted and still believe that the present system is wrong. For the vital and decisive fact remains that labor of some sort produces, in conjunction with capital, all wealth, and that the capitalist as such, as mere owner of the instruments of production, produces nothing. In the minds of the overwhelming majority of men this obvious fact is obscured rather than illuminated when it is presented in the misleading and mystifying terminology of the Marxian theory of value. "Socialism"—says Professor Ely—"does not depend upon a law of value; and the refutation of any particular Socialistic law of value leaves Socialism, as a practical force, as strong as before."[5]

On the other hand, the case against Socialism remains quite as strong ethically and economically on the supposition that the Marxian theory of value is true, as in the contrary hypothesis. Private capital and interest can be justified, nay, must be justified on other grounds than a mere theory of value. For the latter is, after all, only an attempt to describe the forces which underlie actual values and the actual distribution; it tells us nothing concerning ideal values or the ideal distribution.

[2] *Die Bedeutung der Marxschen Kapitalkritik.* Paderborn 1908. pp. 32—33.

[3] Popular Socialist writers sometimes speak in this way, but they have no warrant for it in the works of Marx.

[4] Hohoff, *op. cit.*, pp. 25—26.

[5] *Socialism and Social Reform*, pp. 177, 178.

According to Hohoff (pp. 22—23), the Marxian theory of surplus value is more important than his theory of value simply, and more important than his theory of economic determinism. Neither of these views seems to be beyond question. While the theory of economic determinism, as stated by Marx, is crude in form and exaggerated in content, it contains much valuable truth, and has been very effective in attracting the attention of the world to the great part which economic factors have played in history. His theory of surplus value is as useless and almost as false as his theory of value simply. It is a clumsy, pedantic, exaggerated, and misleading way of stating the very obvious truth that the laborer can live on less than the full product that results from his work, and that, through his ownership of the tools, the capitalist takes the surplus in the form of interest.

As in the case of the labor theory of value, Marx employed the theory of surplus value to explain positive facts, namely, the existence of interest and the rise of capitalism. He never laid it down as the basis of any assertion to the effect that the capitalist is a thief, or that Socialism is just. Assume the theory of surplus value to be true, and you can still contend that the system of private capital is substantially just, because it is the only one that harmonizes with human nature and human needs. Assume it to be false, and you can still contend that the capitalist gets surplus value, or interest, without working, and that this is unnatural and unjust. Industrial facts and relations do not undergo a moral transformation when they are forced into a framework of artificial and inadequate theory. According to Engels, the Marxian theory of surplus value was one of the two doctrines which converted Socialism from a utopia into a science; but, like Marx, he regarded Socialism as a positive not an ethical science. In all probability the majority of Socialists now accept the theory and its deductions in a considerably modified form; but they are none the less firm believers in Socialism. Hence the futility of spending so much time and effort, as many Catholic writers do, in refuting the surplus value theory. Even Cathrein[6] does not avoid this mistake. Moreover, he exaggerates the defects of the theory by minimizing the extent to which wages are determined by the costs and standards of living among the laborers. He rightly asserts that Marx generalized from a one-sided view of industry, but he commits the same fault when he lays too much stress upon the other, the demand side of industry and exchange. In fact, his treatment of the value theory is the weakest part of his book.

Despite the unsoundness of its main theie, and despite its exaggerations, Hohoff's book *Die Bedeutung der Marxschen Kapital-*

[6] *Socialism*, pp. 157, 158.

kritik is well worth reading. It calls attention forcibly to the medieval conceptions of labor and wealth, and compels us to realize that the spirit and traditions of the Church are much less favorable to the current claims and pretensions of wealth and of capitalism than the uninformed reader would be likely to infer from a study of many contemporary Catholic writers. The latter are so preoccupied refuting Socialism and defending the present order, that they go to the opposite extreme, understating the amount of truth in the claims of the Socialists and overstating the rights of property and the advantages of the present system. They forget that the Catholic teaching on wealth and property is, as Abbot Gasquet has said, collectivistic rather than individualistic.[7] And those of us who cannot agree with Hohoff's view that interest ought to be abolished (pp. 57—59), or that Socialism is such a beautiful ideal (pp. 127, 128), but who believe, nevertheless, that the existing system must be considerably, even fundamentally, reformed, and that many Catholic writers today devote too much attention to refutation and too little to constructive teaching,—cannot but feel grateful for this book. At the same time, its serious defects in method, form, and tone are much to be regretted. It is unnecessarily diffuse, contains too many long quotations of little or no relevancy, embraces too many appendices and supplements (203 out of 331 pages), is not divided into chapters, and is too often extreme and abusive in its criticisms of other authors. To call the *Political Economy* of Devas "absolut wertlos" (p. 68) is unpardonable, and cannot but react upon the author. Some of his references to Cathrein and others among the Jesuits are likewise wanting in moderation.

St. Paul Seminary JOHN A. RYAN, D. D.

"Anima Humana Naturaliter Christiana"

Some time ago the writer fell in with a young Protestant lawyer, the son of a noble Dutch family, who was in his way a religiously minded man.

Now, Protestantism is not what it used to be in the days of Martin Luther. In the course of the last centuries, time has been most destructively at work. The originators of Protestantism had apparently reared a "monumentum aere perennius." There was all the promise of intrinsic excellence and abiding worth. Its broad foundations were laid in human nature's love for freedom from moral and intellectual restraint. Its towering walls were braced with such strong trusses as princely power and the humanistic tendencies of the age could furnish. But slowly stone after stone crumbled off; doctrine after doctrine, that

[7] Cfr. *Christian Democracy in Pre-Reformation Times*, p. 8.

originally human hands had taken over from the Church, slipped away from their never too firm grasp; and now we witness the abomination of desolation which was spoken of by Daniel the prophet standing in the holy place (Mt. xxiv, 15). The temple of Jerusalem was reared at God's command, but it was brought low and stone was not left upon stone. Protestantism, which was reared in protest against the Church of Christ, has had a similar fate. The continuity with apostolic times was interrupted, the stream of divine life intercepted, there were dry bones enough but no breath of the holy Spirit to breathe life into them. Small wonder, then, that in this twentieth century Protestantism has but few features left distinct enough to mark it even as a Christian sect. The names, of course, of Christian institutions have been carefully preserved, but they are empty shells without a substance.

One need but call to mind the change which the doctrine of biblical inspiration has undergone at the hands of modern Protestants. To many the inspiration of Scripture is of a kind with that divine frenzy which poets claim for their immortal verse. The Eucharist, that life-giving bread from Heaven, has come to be a symbol, a mere memorial of the love of Him that gave it. The divinity of Christ, that corner stone of the Church as it was planned in the mind of its heavenly Architect, has dwindled down to mere natural goodness and virtue of the man Jesus. Especially, according to Protestant theory, do the Sacraments lack a soul-saving, sanctifying force.

The gentleman above referred to agreed with the writer that there was such a thing as a "sacrament" of Penance. But oh, how little his idea of it was in harmony with that which prompted the Divine Redeemer to breathe upon his Apostles, thus giving them the Holy Ghost, and to say: "Whatever sins you shall forgive, they shall be forgiven them, and whatever sins you shall retain, they shall be retained." When told of the happiness which Catholics experience in the confessional, the lawyer declared that he too had made a "confession" twice in his life and drawn from it immense spiritual consolation. His first confession, he said, he made to his mother. He realized at one time that he had not lived up to his Christian duties, and feeling the burden more and more heavily, he saw no other way of shaking it off than by making a clean breast to his beloved mother of all that he had done. Into her kindly ear he poured his trouble, and lo! he felt relieved and like a holier man. Another time he fell in with some one who impressed him deeply as a thoroughly respectable man. Being asked by him to accept his friendship, he felt a thrill of shame run through his frame, because his moral wretchedness stood between him and his would-be friend. What was he to do? Summoning all the courage at his command, he refused to accept the offer of intimate friendship,

unless it was at the cost of a sincere confession to his newly-made friend of all his wickedness.

The discussion that ensued between this Protestant lawyer and myself on the true sacramental character of confession, as practised in the Church, was of no avail. The lawyer was convinced that his two confessions were truly "religious" acts, no less than those made by Catholics to their priests. At any rate, he said they stirred up deep religious emotions in his breast, and were instrumental in making him a better man.

Looking at Protestantism as it surrounds us today, it may be truly said that under Protestant influence even fundamental truths of Christianity have changed color since Reformation times. How ill has the deposit of faith on which St. Paul (1 Tim. vi, 20) once laid such stress, fared at the hands of Protestants; even distinctive features of the Church of Christ have been distorted, nay obliterated by ruthless "critics;" almost nothing of the Christian heritage has remained with Protestants except empty names.

As for the sacrament of penance, in particular, we have in the above a confirmation of Tertullian's famous word of the "anima humana naturaliter Christiana." The human soul, when oppressed with sin, seeks relief in the confession of its guilt. Out of the deepest folds of the heart, human sinfulness strives upward and struggles for an outlet. How wisely, then, the Divine Teacher of mankind has left to his Church the tribunal of penance! How kindly he that "knoweth our frame" (Ps. cii, 13) has dealt with weak human nature when he enriched the Church with the seven sacraments as with so many means of sanctification! Even as he raised the natural sympathy of the sexes unto the dignity of a "sacred thing," so in like manner was the natural craving of sinful man for confession invested with a sacramental power. Some fitting external sign is made the channel of that grace without which we can do nothing, but by means of which we can do all things in him that strengthens us.

Unabridged Christianity alone satisfies all the cravings of the human heart. Human nature finds no adequate complement anywhere except in the religion of Christ, and that religion is found nowhere but in the Catholic Church. "Anima humana naturaliter Christiana"! J. A. K.

Teaching Philosophy in the Vernacular

It has been asked: How are we neo-Scholastics to win the ear of the world? How are we to make our philosophy known to, and appreciated by Catholic and non-Catholic men of science? Experience

attests that the most effective way is to explain it fully and ably in the language of our contemporaries, and then to let it stand on its merits. The neo-Scholastic school of Louvain has blazed the way. Its publications are today recognized as standard by scientists of very dissimilar philosophic creeds. The men who brought about this success; after laying down a solid foundation for the Scholastic principles,—such of them, at least, as can be shown to harmonize with undisputed modern discoveries,—have taken other great systems of thought at their face-value, contrasted them with the Scholastic world-view, and shown how much better the latter satisfies common sense and how much fewer are the difficulties it involves.

From its very foundation the Louvain school had a double end in view: to break down the barrier of prejudice that for several centuries had made the Scholastic philosophy a butt for ridicule, and to conquer for the neo-Scholastic system a place on a plane at least with other systems by bringing out its vital principles and proving that those principles are in full accord with the discoveries of modern science; secondly, to train an army of men who should develop and spread these doctrines, and to revivify them by keeping pace with the analytical and synthetical evolutions of present-day thought and speculation. The means towards this end have been simple but effective.

In order to be understood by our contemporaries, it is necessary to speak their language, to submit our philosophy to them not in the terms of medieval Latin, but in the parlance of today. Few will dispute the fact that our training from this point of view has been sadly lacking in effectiveness. Generally a course of philosophy in our seminaries is looked back upon as a waste of time, having left nothing in the mind to build upon; nay, having rather succeeded in inspiring the pupil with a positive and strong aversion for futile speculations. He may have committed some demonstrations to memory, but what he holds he holds mostly on faith, and it has not become part and parcel of himself.

Is not the reason very often to be found in the fact that the young man has been unable to grasp the meaning and the import of the abstruse problems presented to him in a technical language that had no connection with his every-day life? In order to obviate this difficulty, Cardinal Mercier, the founder of the Louvain school, has made a strong plea for the teaching of a complete course of philosophy in the vernacular. What he says of French in the following quotation, may be equally applied to English:

"No doubt the Latin language is the liturgical and canonical language of the Church. It is, besides, the language of St. Thomas, to whom we are indebted for our philosophical principles, and whose

works every priest ought to be able to read in the original. But is it absolutely necessary to explain St. Thomas in Latin? Is the Latin language essential in explaining Scholastic philosophy, on the plea that that philosophy was originally written in Latin? We do not think so. Do the professors of Greek and Latin speak the language of Homer in explaining the Iliad, or the language of Cicero in explaining the Pro Archia? Do the professors of Scripture explain Genesis in Hebrew, or the Acts of the Apostles in Greek? The very masters of Scholastic philosophy readily consult St. Thomas for a clearer understanding of Aristotle; yet it is most probable that St. Thomas read Aristotle only in a Latin version. It is, then to be taken for granted that we can teach an author in another language than his own. What is more, we are firmly convinced that the teaching of Scholastic philosophy in the vernacular is the best preparation for the study of St. Thomas' philosophical and theological works in their original Latin text. This may seem paradoxical, but I base the assertion on a long experience. For five years I taught Scholastic philosophy in the Seminary in Mechlin. I helped the students as well as I could to understand the manual, by means of summaries in the form of questions and answers in Latin. I was ill rewarded for my work. I was forced to explain in French the manual and the summary. I took up for a while the method used by the most decided partisans of the 'exclusive' use of Latin: I gave my lessons twice over: the subject matter of the lesson was first set forth in Latin, and then in French. It did not take me long to realise that, if the first part of my lesson left my hearers cold and indifferent, the second part excited eager interest. One should have thought that the students waited for the second half hour to listen. Consequently, I began the lesson in French, and as soon as the lively interest manifested by my pupils showed that they understood me, I took advantage of their good disposition to explain over again in Latin, in a few well chosen words, the thesis I had just developed and proved in French. This time the Latin of St. Thomas was understood, and, what is more, it was appreciated. Before this, the texts of St. Thomas had seemed mere empty words, but now they became the terse expression of his thought, and soon also a precious help for the memory. I take the liberty to ask my colleagues in the chairs of philosophy to make the same double experiment, and I dare foretell with confidence that they will arrive at the same result.

"I went through the same experience in 1882 before a new audience, at the University of Louvain. Many young laymen, from the faculties of letters, of laws and of sciences, came to hear my lectures. These were altogether given in French, but the substance of the Scholastic doctrine was regularly reproduced in Latin.

For this purpose I used a few choice texts from the two *Summae,* and the *Opuscula* of St. Thomas; some quotations from Cajetan and Suarez completed and explained, wherever necessary, the thought of the Master. Today the courses at the 'École St. Thomas' are also given according to this method. The result has been twofold: the Scholastic philosophy is loved, because its spirit is better mastered. The young men, after three or four years, are able to read St. Thomas and his commentators in the original Latin. These are facts, attested by a long experience."[1]

After all, is not this the natural way along which the human mind develops? Is not this the method by which the child learns to speak on the knees of his mother? When by means of his senses the child has apprehended, in the world around him, the component elements of an idea, his mother will tell him the word, and the meaning of that word will be understood. To give the child the word before it has the idea, is a meaningless proceeding.

This natural method of teaching will also prevent the student, whose knowledge of Latin on leaving college is at best superficial, from losing interest in philosophical discussions. Philosophy opens a new field to him. In dealing with abstract concepts, mind and will must be concentrated to grasp their full meaning. The classical Latin, of which the student has comparatively limited knowledge, is not the language of the philosopher or the theologian. The Latins had no philosophers, and left no technical philosophical vocabulary. Besides, while the student has translated, he has not to any great extent spoken, or heard spoken, the Latin language, and he is consequently unable to follow with ease a connected exposition of abstract truths. Explain these truths in his mother tongue, and the student is at once enabled to center his efforts on the thought, unembarrassed by an unfamiliar phraseology. What is more important even, later in life, if he takes any interest at all in philosophical studies, he will find them in books written in a living language. And is it not reasonable and logical to train him in the use of this language, instead of forcing him to do the same work over again later on, if indeed it is done at all; if he has not completely foregone studies that were made so uninteresting from the very beginning? Teaching philosophy in the vernacular is one of the causes of the success of the Louvain school; so much so, that when (from 1895 to 1898) the professors were obliged to give their courses in Latin, the attendance dwindled to almost nothing, and the school was brought to the brink of ruin.

Another cause of its success is to be found in the fact that the

[1] Cfr. *Traité Elémentaire de Philosophie,—Institut Supérieur de Philosophie, Louvain.* Préface, pp. 6, 7, 8.

Louvain school gives a thorough and complete course, logically carried out on the basis of the data of modern psychology regarding the development of the human mind. But of this in another paper.

Moline, Ill. (Rev.) J. B. CEULEMANS, Ph.D.

An Unpublished Account of Voltaire's Terrible Death

Under the heading "The Death of Voltaire," the CATHOLIC FORTNIGHTLY REVIEW (Vol. xvi, No. 1, page 20) referred briefly to an important and hitherto unknown document, published by M. Frédéric Lachèvre and entitled *Voltaire: Enquête faite en 1778 sur les circonstances de sa dernière maladie: publiée sur le manuscrit inédit et annotée.*"

The publication of this manuscript definitively removes the uncertainty that hitherto shrouded the death of the "Philosopher" 'who gave out the terrible war-cry: "Écrasez l'infâme." The present paper, based on M. Lachèvre's work, presents a fuller account than we were able to give in our note of last January, of the last days of the "Patriarch of Ferney."[1]

On page 5 of his lengthy "Avant-Propos", Lachèvre states that this is a "true inquiry made between the month of June 1778 (the day following the decease of the Philosopher) and the first of December following," that it bears a "caractère sérieux," and that its author is reliable in his statements. It is doubtful who the writer was, though some believe that he was a prelate who desired to have an authentic account of Voltaire's death for use in combating his irreligious teachings. This uncertainty as to the personality of the writer does not, however, diminish the value of his testimony, for the simple reason that we know and are able to control the sources from which he drew.

From letters and other evidence adduced in the "Enquête" it may be inferred that the author had direct relations—whence the value of the account—with the Abbé Gaultier, who came to hear the confession of Voltaire, and with M. de Tersac, curé of Saint-Sulpice, Voltaire's parish priest. He also had "rapports directs" with M. Try, the surgeon, his pupil Brizard, who daily waited upon the sick man, and with the two nurses, Roger and Bardy.

"Our manuscript, therefore," continues Lachèvre (page XIV), "is a faithful reproduction of answers to inquiries, from persons who had been with Voltaire. It has not the appearance of a hasty compilation made up of clippings from newspapers..." The question: "Did

[1] An excellent review of Lachèvre's book has also appeared in the Paris *Études*, Vol. 118, No. 5. The publisher of the work is Honoré Champion, Paris.

the great enemy of Christianity pass away peacefully and like a philosopher?" is answered by Lachèvre as follows: "By connecting the testimony already known—and some of it is crushing—with the facts brought to light in our MS., we may affirm that Voltaire ended his life in despair, cursing God and nature. From the moment he realized that he was in danger of death, his one care was to prevent his remains from being cast into the *voirie* [sewer or dumping-ground]. This fear always haunted him." His manifestations of religious fervor during the progress of the malady were prompted solely by the dread, that if he were to die an open enemy of Christian faith, his remains would be thus dishonored. A dialogue (Lachèvre, p, xvi) between Dr. Lorry and Voltaire, which took place some three months before the latter's death, gives clear proof of this.

People had long speculated as to what would be the end of Voltaire. "If he dies gaily, as he has promised," wrote his physician Tronchin in 1773, "I shall be much mistaken."

According to our MS. (Lachèvre, page 5), Voltaire arrived in Paris February 10, 1778. His coming caused a great stir in the capital. Deputations came to offer greetings. The proud old scoffer was delighted. Benjamin Franklin, who was in Paris at the time, brought his grandson and made him kneel down before Voltaire and ask him for his blessing.

Not long afterwards Voltaire was seized with a sudden and dangerous illness. M. de Tersac, curé of Saint-Sulpice, called at his house and was received. Encouraged by his first success, he repeated his visits and believed that his efforts were not fruitless. Finally he succeeded in convincing the sick man that a public reparation of the scandal he had given, must form a necessary preliminary for the reception of the sacraments. But how was this reparation to be made? What kind of publicity was to be given to it? The cunning philosopher, versed in duplicity, gained time by insisting on trifling details. Still the dread of being buried without the usual honors and ceremonies, did not cease to torment him. His physician once heard him shout in a dream: "No, I do not wish to be cast into the *voirie* like la Le Couvreur." (This was the name of a famous comédienne to whom the Curé of Saint-Sulpice had refused Christian burial.)

But when the matter of a public retractation was definitely proposed, Voltaire and his friends rejected the services of the Curé of Saint-Sulpice. The Abbé Gaultier was invited to come, the philosophers thinking that they would find him more "tractable" than the Curé. The Abbé immediately responded to the summons, Voltaire made the sign of the cross and recited the "Confiteor," preparatory to Confession. The Abbé reminded him of his duty of making public reparation for the

terrible scandal he had given. In order to save time and annoyance he had prepared a formula, which he drew from his pocket and asked the philosopher to sign. Voltaire refused even to look at this instrument and composed another which he handed to the priest. The latter thought it was not "assez ample", that it was "équivoque et non suffisante." He deemed it necessary to refer the matter to the Archbishop before taking any further steps.

The Archbishop at once detected the well-known duplicity of the man in this document, "habile et tellement attenué," so skillfully and shrewdly worded that it was meaningless. In the language of our memoir, the confessor "is excused on account of his good intentions and receives some good advice becoming his simple character, and which should be followed especially in dealing with a penitent like Voltaire who is not simple." But when the priest comes again, now thoroughly instructed as to how he is to deal with the penitent, he is refused admission to the room of the philosopher. The door-keeper evidently acted on orders received from Voltaire himself.

In the meantime a change for the better took place in the condition of the invalid. "Voltaire was cured, everything was forgotten, both promises and gratitude; the Abbé did not even receive an answer to a letter in which he begged the Patriarch for permission to call again. But another attack strikes down the invalid, and it is the more dangerous on account of his advanced age of eighty-four years. The doctors found that the seat of the disease was in the abdomen." Its progress was rapid and the pain so violent, that the medical men declared his days were numbered. Our "Inquiry" shows that in his malady, Voltaire behaved "neither like a Christian nor like a philosopher." At intervals he was seized by fits of fury and despair which it is impossible to describe. Frequently he cried out "Je brûle," "I am burning." He struck out with his hands, he swore, he uttered frightful threats, chiefly against his attendants. All that medical skill could do availed not to allay the interior fire that consumed him. "Finally", states our document (p. 57), "the taste of this unfortunate chief of miscreants manifested itself in a manner as strange as it was novel." Those who have read authentic accounts concerning the death of the unfortunate man know of the shocking and hideous incident to which reference is made.[2] The details were known before, but they had not been told with the accuracy and trustworthiness of this document. Voltaire had

[2] In the excellent work of Wilhelm Kreiten, S. J., the reader will find, besides an interesting study of the life and influence of Voltaire, an accurate account, based on the sources then known, of his death. See especially page 552 and the "Kritischer Ueberblick über die Quellen bezüglich der Todesumstände Voltaires," page 567. (*Voltaire: ein Charakterbild, 2te vermehrte Auflage.* B. Herder. 1885.)

once said with the mockery that characterized his treatment of matters of Christian belief: "Whoever loves the prophecies of Ezechiel, ought to dine with him" (*Dictionnaire Philosophique*, art. "Ezechiel"). In verse 12, chapter iv, of the prophecy of Ezechiel, the seer describes the horrible chastisement that was to fall upon the people during the siege of Jerusalem. This prophecy was literally fulfilled in Voltaire. For according to the account before us "il (Voltaire) portroit a la bouche son urinal, ou il y avoit autant de pus que d'urine; ne pouvant l'avaler, il y mettoit les doigts et les léchoit ensuite." What a strange fulfilment of the command given to Ezechiel, whom Voltaire reviled: "and thou shalt cover it [thy bread] in their sight, with the dung that cometh out of a man!" The account continues: "sans cesse il mettoit les mains dans sa fange, puis les portoit à sa bouche."

The Curé of Saint-Sulpice and the Abbé Gaultier made another attempt to reconcile the sick man with God. Voltaire made several threatening gestures to the Curé and looked at him with "regards de fureur." At the same time he pronounced some words which could not be understood, but which might easily be interpreted by the menacing gestures. The Curé made room for the Abbé Gaultier. The latter's voice calmed the fury of the enraged patient, who made some ridiculous proposals, which were suspected to be witticisms. Seeing the uselessness of further effort, the two priests withdrew.

Lorry, regent of the Paris Faculty of Medicine, and Tronchin went to see the patient. Tronchin, with another physician, was present in the death-chamber on the day of his death. Saturday, ten o'clock at night, when they examined the sick man, they found him "sans pouls et sans mouvement" and believed him dead. One of them, with a candle in his hand, happened to touch the forehead of the dying man. He opened his eyes and in the words of the two doctors, cast upon them "un regard farouche" and said in a terrifying tone, "Let me die!" A few moments before expiring he uttered a terrible cry and his face assumed such fearful contortions that the bystanders were horrified. The daughter of one of the nurses, who had been in continual attendance, afterwards said of that scene: "Il [Voltaire] est mort comme un chien, il semblait à un damné."

The "Enquête" continues: "Tronchin, a Protestant physician whose testimony cannot be suspected, Tronchin who did not leave his patient for a moment, touched by his awful death, cried out immediately afterwards: 'The picture of Voltaire pursues me everywhere.... I can not drive it away and I can not recall it without a shudder. What a death! How it is to be wished that the unbelievers of Paris might have witnessed it! What a striking lesson they would have perceived!' In a letter written in October, 1778, based on con-

versations with the same Tronchin, we read: ...."Voltaire died not with sentiments of salutary sorrow, but in horrible despair, repeating that he was abandoned by God and man and that this was his just desert."

The manuscript further recounts the sad and fruitless attempts made by Voltaire's friends to obtain for him the honors of a Christian burial at Scellières.

M. Lachèvre states in his preface that in editing this "Inquiry" it was his sole purpose to "produce indisputable testimony from indisputable facts." We agree with a reviewer of his work, who concludes an extended notice by saying: "In this he has fully succeeded."

MINOR TOPICS

THE PETER'S PENCE AS A TAX

In the Louisville (Ky.) *Record* (Vol. 31, No. 40) a priest pleads for "the taxation of Churches for the Peter's Pence." In view of the fact that, in the words of the reverend editor of the same journal, "the voluntary Peter's Pence offerings of the dioceses of this country, have, up to the present, been not only inadequate and disproportionate but also, in their totalities, unworthy of the august personality and dignity of the head of the Church, and unworthy of the Church in the United States," this plea of a Louisville pastor, who has made the subject of the Peter's Pence a special study, deserves attention.

"Taxation, as a method of supporting the Holy See", says the writer, "means that each parish in every diocese should pay each year a fixed sum adequate to its financial ability, and should thus bear its proportionate share in the general indebtedness of the Church in the United States to the Holy See for the government of the Church.

There can be no reasonable objection to taxation as a method of supporting the Holy See. Every State has adopted taxation as its exclusive source of revenue. From taxation all officials and civil institutions derive their means of subsistence. Every pastor conditionally taxes his parishioners by levying pew-rent, etc. Every bishop taxes each parish of his diocese for his cathedraticum. Taxation must, therefore, also be recognized as the correct method of supporting the Holy Father and the Church government; in fact it is the only method that will yield sufficient revenue to steadily meet the imperative and constant pecuniary needs of the Vicar of Christ. The seeming objection that the Peter's Pence should retain the nature of a voluntary offering, is easily met by reminding those who feel any hesitancy, that the Peter's Pence, from its very origin back in the ninth century, until about fifty years ago, was by no means a free offering, but a well-regulated tax, levied on every Catholic in ordinary circumstances, the non-payment of which was punished by a heavy fine. To restore the Peter's Pence to its original character of a regulated

tax, levied on every parish, would, therefore, be but a fitting recognition of its antiquity."

K. OF C. PRACTICAL CATHOLICITY

The question of amending the laws of the Knights of Columbus so as to require all members to furnish satisfactory proof of their practical Catholicity, again came up at this year's national convention at Mobile, and two resolutions to this effect were again rejected. The two resolutions read:

RESOLUTION No. 16, FROM NEBRASKA

RESOLVED, That we instruct our delegates to the National Convention to introduce and support such amendments to the By-laws of the Order as shall require all members of the Order to furnish each year satisfactory proof of their practical Catholicity.

RESOLUTION No. 36, FROM ILLINOIS

WHEREAS, Due diligence is always exercised in investigating the Catholicity of persons proposed for membership in the Order, but it sometimes occurs that there is carelessness afterward, and not all members comply with the requirement of receiving the sacrament at Easter season, and

WHEREAS, The present laws of the Order are inadequate in dealing with delinquent members; therefore, be it

RESOLVED, That we ask and recommend that the laws of the Order be amended so that members not receiving communion with their Council on the day appointed for that purpose shall be required to furnish a certificate from their pastors, or at least two members of the Order in good standing, that such member has duly performed his Easter duty and that failing to do this, such delinquent member be expelled from the Order, and that the delegates from Illinois to the National Convention be requested to work to secure such change in the laws of the Order.

"The Committee recommended rejection of both of the above resolutions," reports the official *Columbiad, l. c.*, p. 36).

Later on a Nebraska delegate offered the following substitute:

It shall be the duty of the Chaplain[1] of each subordinate Council to forward to each member of his Council, within thirty days after Trinity Sunday, of each year, a blank, substantially in the following form:

"I, ... do hereby certify, on my honor as a Catholic gentleman, that I have complied with my last Easter duty.

Dated this .... day of ..... 19...."

That such certificate shall be accompanied by written request from the Chaplain to the members, to fill out the same and return it within thirty days after its receipt by the member.

In the event that the member fails to return said certificate within thirty days after the receipt thereof by him, his failure to do so shall constitute prima facie evidence that he has not complied with his last Easter duty. In the event that the member returns such certificate with the statement that he has not complied with his last Easter duty, the certificate shall be taken as evidence of that fact.

The substitute resolution was rejected by the convention by a vote of 112 to 20 ayes. (The *Columbiad, l. c.*)

The reader will note, not without a degree of surprise, that only 132 votes are recorded on this important resolution. The total number of accredited delegates was 180, a small enough representation for 227.000 members! Yet the *Columbiad* tells us (*l. c.*, p. 4) that "thousands of Knights and ladies made the pilgrimage [*sic!*] to the convention city."

THE QUESTION OF A CATHOLIC DAILY

A subscriber writes:

In your first October number there is an article relative to the Catholic and secular press which interests me. It seems to me that

[1] He is not necessarily a priest.—A. P.

the reason Catholics do not read more Catholic newspapers, or rather that more Catholics do not read Catholic newspapers, is that the latter fail of their object, or of what ought to be their object. They are not newspapers and by their very contents it must be inferred that the editors expect you to read the secular dailies—or go uninformed.

If Catholic papers wish to displace the secular papers they will have to "get a move on." They will have to furnish *news* at first hand. That a paper does not have to be yellow to gain a substantial circulation is demonstrated by the success which the *St. Louis Times* has attained. This sturdy daily entered a field in which the "yellows' were apparently firmly intrenched. It seemed impossible that it should make any headway. Yet it is admitted that this paper has made good—that it is as clean a paper as is being printed in St. Louis. This should be convincing evidence that a great many people prefer a clean paper.

A Catholic daily would, in my estimation, not have to cry its religious views from the house-tops. In fact its usefulness will be increased if it will be Catholic in deed, and curry popular favor. It could, however, censor its news columns and flavor its editorials wholesomely. That ought to be its whole mission. Let the Catholic magazines look after the religious end of it. Yours very truly, JNO. C. PROBST, *New Athens, Ill.*

PSYCHICAL RESEARCH OF THE CENTURY

Keen interest in Spiritistic phenomena has been awakened by many recent publications on the subject, and more systematic research is the order of the day. In a short article on "Psychical Research of the Century,"[1] that most versatile of living English men of letters, Andrew Lang,[1] briefly summarizes the evidence that had been collected especially by the Society for Psychical Research regarding the phenomena of "ghosts" of the dead and "wraiths" of the living or dying, and of "haunted houses." As an illustration of Mr. Lang's practical yet withal humorous way of treating these nebulous subjects we quote his opinion on the Society's research into the latter kind of unearthly phenomena. "As to 'haunted houses,' the Society has occupied many, to little purpose. Ghosts, indeed, are seen, and astonishing noises are heard by such members of the investigating parties as are in the way of experiencing hallucinations wherever they go. But that proves nothing. I myself stayed for a week in a 'haunted house,' whence the noises had evicted a large shooting party, but nothing beyond the normal swam into my ken. To be sure, I had asked for as quiet a room as possible—I certainly got it."

We doubt whether all the recent attempts to pry more deeply into the phenomena of the spirit world have carried us much farther than the results which had already been attained at the end of last century, and which Mr. Lang clearly summarizes at the conclusion of his interesting paper. "On the whole, psychical research has, I think, shown that there is a real element of obscure mental faculty involved

[1] The article was originally contributed to the New York *Evening Post* and afterwards reprinted in the Annual Report of the Smithsonian Institution for 1900. Its inclusion among these scientific memoirs speaks sufficiently for the value attached to Mr. Lang's paper.

in the 'superstitions' of the past and present. It has also made some discoveries of practical value in hypnotism and the treatment of hysteria. It strengthens the opinion that science has not yet exhausted all attainable knowledge about the constitution of man."

If we eliminate the discoveries in hypnotism we find that all the other results of modern "psychical research" were already known and taught in the philosophy and psychology of the Schoolmen.

8,095 LAPSED K. C.'S

The most salient feature of the annual report of the National Secretary of the "Knights of Columbus" submitted at the Mobile convention (see the official *Columbiad,* xvi, 9, p. 21) is "Lapsation: July 1, 1908, to July 1, 1909, Insurance [members] 2,826, Associate [members] 5,269. Total 8.095." That is to say, within the past year no less than 8,095 members of the "great and glorious Order" (among them 2,826 who held insurance policies, upon which they had paid various amounts of premiums), sacrificed their membership. The National Secretary "call[s] particular attention to the very heavy lapse" and suggests that "a committee be appointed in each council to follow up and prevent as far as possible members from lapsing."

Perhaps some of the "lapsed" brethren had made the astonishing discovery, emphasized by the National Treasurer in his 1908—9 report, that the "laws governing our finances.... are cumbersome and unsatisfactory.... entirely out of harmony with present-day banking methods and prevent us from advantageously investing our funds."

This sad condition of affairs did not prevent the gallant "Knights" from presenting "Supreme Knight" Hearn, who has for ten years held the lucrative position of chief officer of the "Order,"[1] with a purse of eight thousand dollars "in behalf of the councils and members of the Order."

The report does not state whether an assessment was levied to raise this gift.

For the Catholic University of America, for which the "Knights" have been asked to make a $500,000 endowment, the endowment committee reported that it "had no power to levy an assessment... and the fund would have to be raised as a voluntary free offering from the membership." (The *Columbiad,* xvi, 9, p. 34).

OUR AGRARIAN PROBLEM

Our oft-expressed opinion that the United States is on the verge of an agrarian revolution, is confirmed, at least so far as the Middle West is concerned, by Mr. Joseph B. Ross in the September *North American Review* (Vol. 190, No. 3, pp. 376 to 391). He shows by a careful examination of rural conditions, that "agricultural life in the Middle West is rapidly nearing a stage of development which has many resemblances to the factory life of the manufacturing towns. In the latter there is a large body comprising the entire manual toiling-class, who are held together by an economic bond. They live contiguously to one another, they are all dependent for their livelihoods upon precarious contracts of employment, they have no vital interest in the enterprises in which they are engaged beyond the wage which they receive, and upon their discharge from their present em-

[1] The salary of the Supreme Knight is $5.000 per annum.

ployment they expect to migrate to some distant place where they may again obtain wage-earning positions of the same kind they now have. Now all of these phenomena are appearing in the life of the rural tenant class which is rapidly developing. They do not migrate so far as do the wage-earners of the manufacturing towns, but the removal is quite as real. In every other regard their experiences suggest kindred phenomena to those which have developed to such menacing proportions in the manufacturing centres of the country."

"The present crisis in rural life," concludes Mr. Ross, "presents a most serious problem for solution. The safeguard of the country has always been its home life and its neighborhood attachments. Upon the recent growth of large cities and the segregation of industrial enterprises in communities which have been called manufacturing towns the political, religious and social life of the nation was gravely menaced. The problem of the city has thus far failed to be even approximately solved. But in the face of increasing perplexities caused by the difficulties of municipal administration, by the weakening of churches and religious influences, by the sundering of social ties and the destruction of family and neighborhood restraints, the chief reliance of all serious thinkers has been upon the virile American of our rural communities. There was a supreme confidence that, however the larger aggregations of societies in cities might complicate the problems of government and jeopardize the social welfare there could be no serious danger because of the ameliorating tendencies of rural life. Now, however, this safeguard is dissipated. The agrarian revolution which is assuming alarming proportions in the more highly developed sections of the Middle West, and is rapidly spreading throughout the Mississippi Valley, is the rural phase of the tremendous social upheaval which for a third of a century has been revolutionizing our urban life. What the ultimate consequences of the agrarian revolution may be I do not venture to suggest. What will be the combined effect of the problem of the city as it has developed for thirty years, becoming more and more inexplicable as time has passed, and the problem of the country as it is developing at so accelerated a rate, demands the most serious thought of our public-minded citizens. And the combined problems constitute a dangerous menace to our New World civilization."

THE ROOT OF THE DIVORCE EVIL

Clearly, modern thought and modern conditions require lax divorce laws. The growing recognition of the individuality of women is one cause. But the fundamental cause, as we have time and again pointed out, is the non-Catholic view of the marriage contract. The *Catholic Encyclopedia* puts this aspect of the question as follows:

"The theory of the Protestant leaders of the sixteenth century, that marriage is but a civil contract, devoid of sacramental character, has been strengthened by the vicissitudes of modern life, while the facility with which divorces can be obtained has tended to a constant increase of their number. Marriage, not being accounted a sacrament by non-Catholic Christians, is entered into with greater ease than a contract of far less moment affecting property alone.

The knowledge that in case of disagreement the parties may obtain a divorce no doubt has its effect. The second cause is the gradual increase and development of irreligion and materialism among non- Catholic members of the community. Leaders of the Protestant Churches in the United States have become alarmed at the progress of divorce, and have been endeavoring in their various denominations to adopt such regulations as would restrict it to flagrant cases or abolish it entirely. It is evident that the prevalence of divorce is an indication of an unsound condition of society. Those who now endeavor to reform the civil statutes in the interest of honest trials, may succeed in abating some of the evils flowing from lax methods of administering the divorce statutes in some of the States, and in obtaining restrictive legislation in all of them, but it is not probable that the demoralization will be stopped until the majority of the people of the civilized nations return to the belief in the supernatural sanction of marriage and 'that it is a sacramental union, productive of the graces necessary to bear with one another's shortcomings; an indissoluble union as that of soul and body, which can be dissolved only in death. This means a return to the Catholic view of marriage, and this return alone can remove the national evil of divorce.' "

A SOURCE OF STATISTICAL ERRORS

In a recent census bulletin on "Population Growth, 1790-1900," an attempt is made to ascertain the proportionate numbers of various nationalities at the time of the first census, from the names of heads of families. Unfortunately, the investigator throws no light on the methods adopted for determining the national origin of a name, a matter which is beset with very great difficulty. As Mr. Ernest Bruncken points out in a letter to the N. Y. *Evening Post* (Sept. 27), a very large number of German and Dutch names not to speak of other nationalities were from the beginning anglicized. "In many cases they were translated outright, Koenig becoming King, Schwarz Black or Zimmermann Carpenter. In other cases attempts were made to render the sound phonetically, such as spelling 'Knaus' 'Canouse.'[1] Many other changes occur, often of a very puzzling character. Sometimes these changes were made deliberately by immigrants or their descendants; more often, perhaps, they were caused by the ignorance or carelessness of registering officials, conveyancers, and notaries. Precisely the same thing happens constantly at the present day to the names of Slavonic new-comers. Obviously, if this source of error was not taken into consideration by the census statistician, the proportion of German and Dutch families ought to be very materially increased, for these changes did not occur occasionally, but in large numbers. While many of them are still easily traceable in the outlandish form the names have assumed, how is that possible with the translations?"

Another difficulty which Mr. Bruncken points out is the distinguishing of German and Dutch names. "In a note on page 119 [of the Census Bulletin] it is mentioned that some families having Dutch names, as the Van Buskirks, were of German origin. As a mat-

[1] For a number of typical instances see Vol. IX, No. 4, pp. 154 sqq. of the *Deutsch-Amerikanische Geschichtsblätter*, Chicago, Oct. 1909.

ter of fact, it is utterly impossible to distinguish between Dutch and German names, for the reason that the popular language of north Germany and the present Kingdom of the Netherlands are identical in all essentials, Dutch being simply the literary form of low-German *(Nederduitsch)*. This was even more so during the eighteenth century, because only during the last two or three generations has there been a marked tendency among people in north-west Germany to give to their names a high-German form.

A LEGEND OF FROUDE

Writing on "Froude and Carlyle" in the *Catholic World* magazine (No. 535, pp. 37 sqq.) Mr. Wilfrid Wilberforce corrects a curious error in Mr. Herbert Paul's recently published *Life of Froude*.

Mr. Paul tells us that Froude, at Newman's request, wrote the "Life of St. Neot" for the series of the *Lives of the Saints*. This, of course, is perfectly true. But we should have expected the biographer of Froude to examine this "Life" before making it the excuse for repeating the timeworn and baseless story that Froude added to his work the following epiloque: "This is all and perhaps rather more than all, that is known of the life of the Blessed St. Neot." Mr. Paul puts this passage into inverted commas, as though he were quoting Froude's words, whereas no such epilogue appears in the "Life of St. Neot."

The origin of the tale is this: In the "Life of St. Bettelin," written not by Froude but by Newman himself, we find the following characteristic sentence, added not in cynicism, of course, but in all seriousness: "And this is all that is known, and more than all—yet nothing to what the angels know—of the life of a servant of God who sinned and repented, and did penance and washed out his sins, and became a saint, and reigns with Christ in heaven."

As far back as 1897 a refutation of the great Froude myth was published in the *Times* by Mr. Bellasis, now one of Newman's literary executors. After once more exploding the legend, Mr. Bellasis adds this cogent commentary upon Newman's epilogue: "The Cardinal is apologetic almost throughout this little life of fifteen pages as to many reputed events being attributed to divers persons, etc., citing Bollandus to the same effect—'Here is a basis of truth and a superstructure of error.' ...What more natural than the conclusion, though couched in Newman's own inimitable way: 'This is all I can learn about St. Bettelin, but it is more than I can vouch for.'" This is the real sober truth which has given rise to the legend of Froude's supposed "witticism." With a little more care surely the official biographer of Froude might have guarded himself against giving further currency to a baseless tale.

THE THEORY OF UNEARNED INCREMENT

The theory of the rightful ownership of what is called "the unearned increment" is examined in the light of the principles of Catholic philosophy by Father Sydney Smith, S. J., in an article in No. 543 of the *Month*. It is allowed that increment due to an owner's efforts should be regarded as earned by him, and as, therefore, in strict equity his own; what is due to the efforts of others is declared to be the property of the State or municipality which represents them.

Father Smith distinguishes between the value of property for use and its value for exchange, which are determined respectively by qualities intrinsic and extrinsic to it, and concludes that it is the exchange-value which is directly affected by the industry of others. If then the increment of value on land is due to the activity of other people than the owner, and so their property rather than his, the same should hold in the case of increments of value in every other species of property. But, pursues the writer, "the benefaction is re-

ciprocated, so that in the ultimate outcome each class gains its advantage from its dealings with others—which is just what ought to result from commercial and social exchanges. There is then no room (except in individual instances) for the application of a theory of unearned increment, since an automatically-acting law awards to each his own proportionate share of increment due to the interchange of services in which he takes part."

The claim that such increment should go to the municipality or the State is even less intelligible than that it should go to those who are supposed to have created it, for it means that the owners should "deliver up some portion which is declared to be not really their own."

Father Smith goes on to dispute the propriety of the terms "earned" and "unearned" in this connexion. After a consideration of the theories as to the ultimate title of property, he dismisses that which makes labor bestowed the original title to ownership and declares in favor of effective occupation as the only sound ultimate title. The unearned increment theory therefore falls, and he concludes as follows: "Since occupation is [the original title of ownership] and since ownership thus acquired carries with it as a necessary consequence that the owner gains or loses with the increase or diminution of the value of his property, what is called unearned increment is not unearned—for there is no question of earning involved—but appertains, in the same way as corresponding decrements, to the owner for better or for worse in virtue of the sole title of his ownership."

THE PYRAMIDS

Ludwig Borchardt has given us more than one important discovery in the art of Egypt, the most notable being the complete reconstruction of an original pyramid-complex on the basis of his recent excavations at Abusir. *(Das Grabdenkmal des Königs Ne-user-re.* With 143 figures in the text, 24 black and white and 4 colored plates. Leipzig: J. C. Hinrichs.) Many good people still look upon the Great Pyramid as a ruined granary of Joseph, or a repository for standards of weights and measures, or an epitome of the world's history, past and yet to come, or even an exposition of the fundamental laws of the mechanics of the universe. The books of Seiss and Piazzi Smith are very far from having lost their influence among us. Borchardt's excavations, however, have made it possible to reconstruct with great accuracy the splendid and imposing complex which formed the tomb of Pharaoh. The shining pyramid in spotless limestone crowned the desert cliff above, while on its eastern side, facing the rising sun, rose a massive temple where the mortuary ritual of the departed Pharaoh was unceasingly carried on, supported by an endowment left by the king on his death. This group of pyramid and mortuary temple on the margin of the desert-plateau was reached from below by the long covered causeway of limestone, which dropped by slow descent from the desert to the lower alluvial plain, on the margin of which the causeway terminated within the walls of the royal city. Here the townward entrance to the causeway was adorned with a magnificent monumental portal,

a colonnaded porticus. The colonnades found by Borchardt in these buildings supplementary to the pyramid are the earliest yet discovered in the history of architecture. They demonstrate beyond a doubt that the origin of the colonnade belongs to Egypt, and effectually dispose of another of the preposterous claims of the Pan-Babylonians, who would derive everything in the ancient world from Babylonia. Borchardt's elaborate publication of these results will long remain the standard of excellence to be attained in the presentation of such materials.

ATHLETICS AND EDUCATION

A college president requests us to give space to the subjoined cutting from the *Nation* (May 20, 1909):

Dr. E. H. Nichols, himself a former Harvard athlete and medical adviser of several Cambridge football teams, in a recent address before the Harvard Medical School took strong ground against the coaching of college teams. The present system he described as "an outgrowth of the need, not of avoiding physical injury, but of the necessity of winning." Dr. Nichols is opposed both to the professional and to the graduate coaches. He admits that the games would not be so good if the students were left to themselves, but asks: "What of it? The attraction of the game lies in the fact that we are all partisans." The best remedy for coaching evils would be to cut down the number of games with competing colleges, and to abolish the gate money which makes possible high-priced coaches and the other extravagances of which Dr. Nichols complains. Nothing would so quickly decrease the great publicity and notoriety given to successful athletes, which also grieves Dr. Nichols, as to do away with the offensive hippodrome feature of the inter-collegiate contests. When undergraduates can make $40,000 or $50,000 by a single game, it is but natural that they should waste it upon "rubbers," trainers, coaches, medical attendance, automobiles, lavish supply of clothes, etc. The cost of living during the training season, the teams expect to receive free of cost. Suppose Harvard were to limit her football schedules to three inter-university contests; the artificial public interest would rapidly decrease. If then, as is the case in games between Oxford and Cambridge, the spectators would have to stand, the Boston newspapers would not find it worth their while to give pages to accounts of the game, and the sport would begin to sink to its proper place in the life of the university. The difficulty with this is the existence of the costly stadia and grand-stands. But Dr. Nichols's unrest is another sign that university *public opinion is rapidly coming to the point where it will insist upon the use of the surgeon's knife upon these extraneous athletic growths. The sooner this is done, the better for education.* (Italics ours.—A. P.)

K. OF C. CHAPLAINS

One of the important amendments to the "laws" of the Order of the Knights of Columbus, made at the Mobile convention, according to the official *Columbiad*, (xvi, 9, p. 1) is "the restriction that Council Chaplains shall hereafter be chosen in accordance with any regulations established by the bishop of the diocese in which the Council is located."

Hitherto K. of C. councils were wont to choose their chaplains regardless of diocesan regulations.

We know of an instance where, to spite the local pastor, (who was himself a member of the Order!) a certain council elected for its chaplain an ignorant store keeper!

The Chaplain question came up at Mobile in connection with Resolution No. 61, which read as follows (The *Columbiad, l. c.*, p. 38):

Amend Section 133 by striking out the words "a chaplain" in the second line from the bottom, and adding the following: "in accordance with the rules established by the Bishop of the diocese in which the Council is located, a Catholic priest in regular standing to act as Chaplain, and it shall not be necessary for the person so chosen to remain or become a member of the Order."

This sensible and thoroughly Catholic suggestion displeased the Committee on Resolutions, which rejected it, but under pressure saw itself compelled to do something towards satisfying the demands of several indignant bishops and therefore drafted a new resolution and recommended its adoption, as follows:

Amend Section 133 by striking out all after the word "Trustees" and substituting therefor the following: "May annually select a priest to act as Chaplain, but such selection must be made in accordance with any rule established by the Bishop of the Diocese in which the Council is located."

It was in this considerably attenuated form that the recommendation was finally adopted.

FLOTSAM AND JETSAM

The discussion in Masonic circles as to the manner in which President Taft was "made a Mason at sight" (cfr. the CATHOLIC FORTNIGHTLY REVIEW, xvi, pp. 197, 304, 410, 428) still continues. The Missouri Freemasons, at the largest grand lodge session ever held in that State, at St. Joseph, Mo., Sept. 28, approved the conduct of the Ohio Masons with regard to Mr. Taft. We note from the Kansas City (Mo.) *Journal* (Sept. 29), to which we are indebted for this news item, that the action of the Missouri Grand Lodge meeting was prompted by the fact that the Grand Lodge of Texas had declined to approve the manner of making President Taft a Mason at sight.

*

The Board of Directors of the Knights of Columbus, in a meeting held at New Haven, Conn., July 12—13, 1909, voted that "so-called 'auxiliary' societies are hereby prohibited to members, and the use of the name 'Knights of Columbus,' its passwords or ceremonials, or any portion thereof, and any imitations thereof, by such or any other societies, and the promotion of such societies by members of the order are strictly prohibited as violations of the obligations of members."

The *Sacred Heart Review* (xlii, 15), to which we owe this information, thinks "This prohibition, unless unenforced or evaded, will put the Alhambra out of business."

The qualificative clause "unless unenforced or evaded," shows that our Boston contemporary is not entirely unfamiliar with K. of C. tactics.

*

The Rev. N. H. Nosbisch writes to us from Iron Mountain, Mich.:

"Do you not think it about time to call the attention of publishers to the fact that they are using too much small type? Thousands of eyes are spoiled by reading our dailies, weeklies, etc., from year to year. And the complaint is not directed against our large dailies only, it includes also most of our (English) Catholic newspapers. Reading this small print frequently in a fast moving train or street car, what can be expected but ruin of the eyesight! I am glad to say that your valuable REVIEW has always appeared, not only in a neat dress, but also in good-sized type. I wish all other publications would follow your example." The complaint is well founded. The *Sacred Heart Review* of Boston might serve our Catholic weeklies for a model typographically—and otherwise.

*

In No. 4 of the *Ecclesiastical Review* the Rev. A. Brucker, S. J., calls the attention of writers and publishers to some mistakes which are unconsciously copied from one book to another, for the lack of verification at the original sources. Instances: In our official *Manual of Prayers,* there is still to be found, as the Oremus after the Loreto Litany, the Oremus of the Angelus, "Gratiam tuam," instead of "Concede nos famulos," as shown in the official sources, viz.: the Roman Ritual or Breviary; the invocation "Mater Boni Consilii" is not yet inserted; the "Sub tuum," before and after the Litany (why?), has still "necessitatibus nostris," a "nostris" which a special decree has suppressed, etc. These official mistakes are copied all around, as for instance, in the otherwise excellent litte *Inquirer's Guide* of Bishop Canevin: there is the prayer of the Angelus instead of "Concede nos" (page 60); besides, the Litany of the Holy Name ends with "Through Jesus Christ Our Lord" instead of "Who livest and reignest forever and ever" (page 56); etc.

*

A pastor in the Rhine Province (Germany), who formerly resided in the United States, is ready to receive into his house one or two American boys under fourteen, whose parents wish them to learn the German language and to familiarize themselves with conditions in Germany. The fee asked is $500 per annum, which includes everything except clothing and music lessons. Boys must be Catholics. The pastor assumes full responsibility, and would, if desired, await prospective pupils at the port of arrival. For further information address the Editor of the CATHOLIC FORTNIGHTLY REVIEW, Bridgeton, Mo.

*

The erection recently at Twin Lakes, Marshall Co., Indiana, of a statue of Menominee, chief of the Pottawatomie Indians, and of a chapel near the site of that in which he and his tribe were wont to worship God before they were driven forth from their ancestral homes by the cruel greed of the White Man, is said to be the first instance in the history of the United States of a monument raised by legislative enactment to the dishonor of the exterminators and in memory of the exterminated.—*Ave Maria,* lxix, 14.

*

POSITION WANTED, at once, by first-class organist (Caecilian), graduate. Address: Organist, care of Arthur Preuss, Bridgeton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—To judge from an expression on page 48, *A Short History of Moral Theology by Rev. Thomas Slater, S. J.* (53 pp. 8vo. Benziger Brothers. 1909. 50 cts. net) is intended to serve as an introduction to the same author's *Manual of Moral Theology;* though what the reference "Supra, p. 232" on page 39 means is not so easy to conjecture. To our mind the little essay is altogether too sketchy to be of much use to any but the veriest tyro in moral theology. It is also difficult to see from what point of view the "Bibliography" (pp. 51—53) has been made up.

—The Robert Appleton Company issues, in pamphlet form, as a reprint from Vol. VI (as yet unpublished) of the *Catholic Encyclopedia,* an article on "French Catholics in the United States," contributed by Messrs. J. L. K. Laflamme, editor of *La Revue Franco-Américaine* of Quebec, David E. Lavigne, editor of *La Tribune* of Woonsocket, R. I., and J. Arthur Favreau, formerly editor of *L'Opinion Publique* of Worcester, Mass., now Secretary of the Société Historique Franco-Américaine, with whose compliments the brochure comes to our table. The article is replete with valuable information, and we should reproduce it *in toto,* could we do so without infringing the copyright. The total number of French-Americans (of the first and second generation) living under the U. S. flag is estimated by the authors at more than 1,500,000, of whom nearly 1,200,000 are classified as of Canadian extraction. With but few exceptions all these people are, or ought to be, Catholics. The article gives a good conspectus of their religious work and points with pride to the fact that "in fifty years they have built up a press that is not surpassed, from the Catholic point of view, by that of any other group of immigrants in the United States." That press is composed of seven dailies, two issued every other day, one semi-weekly, and fifteen weeklies. Our French-American brethren also have, in the Société Franco-Américaine du Denier de Saint-Pierre, what is probably the only organization in the country at the present day whose *sole* object is to collect funds for the Holy Father.

—The significance of Karl Kautsky's newly published work, *Der Ursprung des Christentums* (Stuttgart: J. H. W. Dietz Nachfolger) lies not so much in the fact that it undertakes to furnish a full explanation of the genesis and early development of Christianity from the Socialist point of view, but in that it once more convincingly demonstrates the thesis that scientific Socialism is absolutely incompatible with the Christian world-view. Kautsky, who is without doubt "the foremost protagonist of the theories of Social Democracy," frankly adopts the materialistic principle and accordingly does not find the active forces of historical development in the ideas and actions of individuals, but in the movements of the masses interpreted as a natural development. Accordingly he explains Christianity as an outgrowth of social and cultural agitations, chiefly of the Zealots, who "were the most radical exponents of Messianic

thought of Israel." This party, according to Josephus, had already produced a large number of claimants to the Messiaship, all of whom died a violent death, just as Jesus suffered the death of a rebel. Christianity itself, says Kautsky, originated in the communistic ideas and ideals that had been imperfectly voiced by the Essenes and Therapeutes, and later Christianity transferred these theories to their idealized Jesus. The original communistic Christianity, however, was soon perverted through the influence of the wealthy and the development of a hierarchical episcopacy. Needless to say, Kautsky's methods of dealing with the sources are very arbitrary, after the principle (as the *Nation* puts it) of *stat pro ratione voluntas*. He regards as historically trustworthy the report of Acts on the communism of the first congregation in Jerusalem, but practically discards the rest of the book as he does the whole record of the four gospels, and entirely ignores the letters of St. Paul.

—In a lecture now issued in pamphlet form (*Character and Character Formation*. 54 pp. Worcester, Mass.: Harrigan Brothers. 15 cts.; per hundred $10), the Rev. P. Robert Schwickerath, S. J.,[1] descants on the importance of moral training and the formation of character according to the Christian ideal. His reflections on temperament in relation to character (pp. 29—41) seem to us particularly helpful.

—The learned Jesuit Father Tilmann Pesch's popular *Lebensphilosophie* can now be had in an English translation (*The Christian Philosophy of Life*. xiv & 637 pp. 8vo. London & Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. $4.50). It is a collection of serious and illuminating reflections on the truths of religion, divided into "Weeks" somewhat after the manner of the Spiritual Exercises of St. Ignatius, whose method the author follows in the main. The book, which is admirably adapted for spiritual reading, might have been made even more serviceable by an index. We regret that the high price is sure to limit its circulation.[1]

—The three fundamental principles of the spiritual life with which the Rev. Father M. Meschler, S. J., deals in his latest volume (*Drei Grundlehren des geistlichen Lebens*. x & 171 pp. 12mo. B. Herder. 1909. 80 cts. net) are prayer, self-denial, and the love of our Lord Jesus Christ. They are indeed the basis of all true spirituality. In furnishing a condensed summary of the teaching of the best writers on these three subjects the author has in very truth compiled "a vest-pocket manual of ascetics" (Preface, p. vi). To our mind it is the best book he has written, and we recommend it heartily.

—Karl Meister, in a thesis for the doctorate submitted to the University of Leipsic and reprinted in pamphlet form from the *Rheinisches Museum*, 1909, pp. 337—392, under the title *De Itinerario Aetheriae Abbatissae perperam nomini S. Silviae addicto*, tries to solve the moot question

[1] By a typographical error his name is spelled Swickerath on the title page.

[1] In the "Editor's Preface" the translator makes Fr. Heinrich Pesch, S. J., speak of the late "Apostle of the water-cure" as "Bishop Kneipp." Such bestowal of episcopal honors is as gratuitous as it is belated.

when this famous itinerary was composed. He demonstrates that the arguments by which it has been ascribed to the last quarter of the fourth century, are altogether insufficient and states it as his own theory that the *Itinerarium* of Aetheria, so long wrongly attributed to St. Silvia, was composed about A. D. 533—540. According to the *Theologische Revue* of Münster (Nos. 14, p. 460), the reasons Meister gives for his theory are quite convincing. He also makes it appear highly probable that Southern Gaul, not Spain, was the home of Aetheria, who was superior of a convent with the rank of abbess.

—As a tribute to the memory of Gen. Herkheimer of Oriskany, and in honor of the two hundredth anniversary of the great outpouring in 1709, an instructor at Heidelberg has published a history of the emigration from the Palatinate *(Auswanderung und Koloniegründung der Pfälzer im 18. Jahrhundert, von Daniel Häberle),* which we find summarized in the N. Y. *Nation.* The emigration begun in 1709, and, renewed with increasing force in 1717, steadily continued; in 1757 from Würtemberg alone 1,000 emigrants came to America, and others went to Russia, Galicia, and Spain. All southwest Germany was being depopulated, and the authorities tried in vain to stop the emigration. The Palatinate, once the Paradise of Germany, gave its name to all German emigrants, so largely did it supply them. While Joseph II, at the request of the Rhenish princes, in 1768 forbade further emigration, Prussia, Austria, and Russia were secretly seeking to establish colonies of Palatines, and the rising tide carried many well-to-do peasants to America. In 1785 over 3,500 went into Austrian provinces, many of them "Leibeigene," i. e., serfs, without leave or license, and in all over 29,000, not counting children, left Germany. In 1749 the records show that 2,785 came to America, and year after year the number increased, carrying with them money, household effects, and such valuables as they could. Hard as was the journey down the Rhine or across France, to the seaports for the trying voyage to America, it was less severe than the long and weary land routes to Eastern Europe. The advertisements in Frankfort a. M. of Dutch emigration agents pictured in glowing terms the attractions of America, where friends and neighbors and relatives had made successful homes. Help was at last provided by the German Society of Pennsylvania, founded in 1764, by that of New York, in 1784, and that of Maryland, in Baltimore, in 1817, but much misery and suffering must have been the lot of the German emigrant. Mr. Häberle gives all of the recent American literature on this subject, and much material hitherto unused, from local archives. His account of the recent Palatine emigration to eastern Europe is of interest. A number of maps, full bibliographical references, and a good index add to the value of his book as a source of information for the growing number of students of German-American history.

—In *Der religiöse Mensch im Urteil der Welt* (176 pp. 16mo. B. Herder. 1909. 50 cts. net) the Rev. P. Jerome Wilms, O. Pr., offers a series of entertaining if loosely-jointed *causeries* designed to defend religious piety against the sneers and attacks of Rationalists.

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A Catholic Social Reform Movement Under Way

THE Social Reform Committee of the German Catholic Central Society, which has its headquarters in the *Amerika* Building, 18 S. Sixth Street, St. Louis, Mo., has begun to issue a series of popular pamphlets on the various topics it has undertaken to agitate for the purpose of inaugurating an organized Catholic movement for social reform.

The first of the two brochures so far published is by our talented friend and confrère Mr. Joseph Matt[1] and discusses the present condition of American Catholics from the social point of view. Mr. Matt points out some of our worst shortcomings and pleads for organized action all along the line. This action he urges the Central Society to inaugurate by re-organizing on the basis of the famous "Volksverein" of Germany. The articles that make up this pamphlet originally appeared some two years ago in the St. Paul weekly *Wanderer*, of which Mr. Matt is the editor, and we may add that they have already begun to bear fruit. New life is stirring in our German Catholic societies, and the re-organization of the Central-Verein is already under way.

Heft 2 *(Christentum und soziale Reformarbeit von Dr. F. Imle)* outlines a general programme of social reform. This paper was originally written by a German for Germans, but the editors have sought to adapt it to American conditions by means of an appendix, in which they emphasize particularly the duty of influencing the labor unions, because it is only with the co-operation of the laboring classes generally that we Catholics shall be able to compel the national, State, and municipal authorities to adopt a rational programme of social reform and to carry it out consistently.[2]

The outlines of a social reform programme by legislation (and there is no other effective way of procuring social reform than by legislation) are very ably sketched by the Rev. Dr. John A. Ryan, of St. Paul Seminary, in a paper contributed to the *Catholic World* magazine and now republished in pamphlet form under the title *A Programme of Social Reform by Legislation.*[3]

[1] *Unsere "Rückständigkeit." Ein Weck- und Mahnruf.* 39 pp. 8vo. 10 cts. $6 a hundred.

[2] Among other eminently sane and timely observations made by the editors is this regarding the "open shop" question: "The principle of the open shop is tantamount to a denial of the laboringmen's right to organize. The injustice involved in it is increased rather than diminished by the fact that in many cases it is those employers who have organized themselves into associations or trusts who are most insistent in denying their employees the right to organize—a right which they themselves claim most emphatically."

[3] The *Catholic World* Press, 120—122 W. 60th Street, New York City. Price $1 per hundred.

Dr. Ryan's paper proceeds from the correct principle that in order to confine the growing movement toward State intervention in matters industrial to bounds of feasible and rational reform, it is necessary to oppose a moderate and common-sense programme to the radical demands of the Socialists. Some of the factors that underly our social problem can, of course, be dealt with only by education and religion. These are foreign to the author's present paper. "In so far as the others are fit subjects for legislative action, they present a twofold problem, that of securing to the laboring classes a reasonable minimum of wages and other economic goods, and that of preventing the most advantageously placed capital from obtaining excessive profits through excessive prices imposed upon the consumers. More briefly, it is the problem of regulating the limits, both upper and lower, of industrial opportunity. The laborer must be protected against unjust exploitation, and the entire community must be protected against extortionate prices."

Space does not permit us to do more than indicate the salient points of Dr. Ryan's well-considered and substantially practical programme.

Of measures designed to better the condition of the working classes directly, he suggests seven, viz.:

1. A legal minimum wage. Inasmuch as the cost of living varies in different parts of the country, the proposed legislation on this head should proceed from the State legislatures.

2. An eight-hour law. This would increase the demand for labor in many industries, and improve the physical, mental, and moral health of the workers. The verdict of experience is all in favor of shorter hours.

3. Legislation restricting the labor of women and children, of whom no less than seven million are at present engaged in gainful occupations in this country, largely under inhuman conditions.

4. Laws to legitimize picketing, persuasion, and boycotting within legitimate limits and to facilitate conciliation and arbitration by State and national boards empowered to settle industrial disputes even before they are invited to do so by either of the disputants. If necessary, investigation and acceptance of the decision of the arbitration boards should be made compulsory.

5. Relief of the unemployed by a system of State employment bureaus, State labor colonies, and State insurance against unemployment.

6. Provision against accidents, illness, and old age, such as adequate employers' liability laws, old-age pensions, and so forth.

7. Housing the working people, a problem that grows steadily more

perplexing and dangerous in our cities. The cities should not only condemn and prevent unsanitary housing and congestion, but erect decent habitations for the poorest classes, to be rented or sold—preferably sold—on easy conditions.

In the second part of his paper Dr. Ryan suggests some legislative measures which aim at benefiting the whole body of consumers by limiting the power of exceptionally favored industries and capital to obtain excessive prices and excessive profits.

1. Public ownership of public utilities—national control of railroads, express companies, and telegraphs, and municipal ownership of gas and electric lighting, water-works, street railways, and telephones. He expects from this change better service, lower charges, equal treatment of all patrons, and better conditions for employees. Whether this country is quite ready for the experiment, is a question in regard to which we are perhaps less hopeful than the reverend author. A *conditio sine qua non* would seem to be the reform of our political life.

2. Public ownership of mines and forests, to be leased at a fair rental and the output in a measure controlled by the public authorities.

3. Adequate control of such monopolies as are not based, like the ones already mentioned, on natural advantages. Here several plans suggest themselves. One entirely unobjectionable and feasible is to extend to the consumer some of the benefits of combination by regulating prices, which could be done by a government commission similar to the commissions that now regulate railway rates.

4. Income and inheritance taxes, rated progressively, i. e., increasing with the amount of the income or bequest. "Through these forms of taxation a large part of the burdens of government would be transferred from classes that are overtaxed to classes that are now undertaxed, and the State would be able to undertake necessary works of public improvement, such as waterways and good roads, and provide insurance for unemployment, sickness, and old age."

5. Taxation of the future increase in land values. This is a topic that has been repeatedly discussed in the CATHOLIC FORTNIGHTLY REVIEW. Of course Dr. Ryan's suggestion has nothing to do with the Single Tax system of Henry George. It is simply a new method of special taxation.

6. Prohibition of speculation on the exchanges. Stock exchange operations are essentially wagers and should be prohibited by law in the interest of the moral and economic health of the nation.

There is nothing Socialistic in this programme of reform. It does not aim at collectivism and is not to be introduced by Socialist methods. Those who are acquainted with economic history know that it falls

far short of the State paternalism under which the laboring classes were so prosperous and happy in the Catholic Middle Ages.

We shall have to hark back to those ages of the faith if we earnestly wish to solve the social problems of the twentieth century. It is matter for congratulation that such leaders as Dr. Ryan and Mr. F. P. Kenkel, the chief of the Central-Verein's Social Reform Commission, are as well versed in economic history as in the abstract principles of political economy, and above all that they orient themselves by the loadstar of Catholic truth and justice. It is a hopeful movement. Let us all give it cordial and unstinted support.

How Philosophy Should be Studied

Philosophy is the investigation of the fundamental principles by means of which the mind is enabled to understand and explain the knowable.

Observation, of the external world as well as of our own conscience, is the only source of information open to the philosopher. Our everyday experiences are examined, described, tested and catalogued by the scientist, and thus furnish the proximate material on which the philosopher has to work. Hence the old Scholastics, considering all knowledge as one whole, divided philosophy into three parts: physics, mathematics, and metaphysics.

Physics is represented in modern philosophy by cosmology and psychology. Cosmology investigates the nature of inorganic beings; psychology that of organic living beings: plants, animals, and man. Cosmology and psychology must of necessity be based on the physico-chemical and biological sciences.

Mathematics, in many cases, extends and generalises the conclusions of physics, leaving aside, by a process of abstraction, the nature of beings, to consider only their quantity.

Metaphysics goes still farther in this process of abstraction, and setting aside the nature, organic or inorganic, of a being,—setting aside also its quantity, considers merely the substance common to organic beings alike, and the properties that belong to substance. Hence it is divided into ontology or general metaphysics, and theodicy or the science which treats of the Supreme Being.

Philosophers have always marked off theoretical from practical philosophy. The object matter of theoretical philosophy is made clear in the above Scholastic division. It takes up the study of being. Practical philosophy, on the other hand, is concerned with the rules that govern

thought and with the free acts of the will. The former are the province of logic; the latter that of moral philosophy. Logic tells us how to use our reason in order to arrive at the truth; moral philosophy studies man in his individual and his social life, in order to enable him to live up to the laws that govern his nature and society.

Now, in a general course of philosophy, logic is usually studied first. But, since the rules it teaches presuppose a thorough understanding of those abstract and universal notions that are the foundation of all philosophy, plainly, to start a course of philosophy with logic is to run the grave risk of making it unintelligible to the student. But begin by calling his attention to the things he sees and feels; concentrate his powers of reflection on the beings and laws of the external world, on life, sensation, thought, will—then he will quickly realise that philosophy does not deal with ethereal dreams, but with real beings; he will become interested in a study whose import he can grasp then and there; and he will carry through life the intimate conviction that every thinking man inevitably gives expression to cosmological, psychological or methaphysical theories. The logic of those sciences will come afterwards, at a stage when the student is fit to appreciate its rôle in the general plan of studies.

A complete course of philosophy should then be arranged according to this plan: cosmology, psychology and criteriology (all necessarily based on psychology); ontology, theodicy, logic, and moral philosophy (ethics and sociology).

The capstone of the whole structure would then come in the form of a thorough course in the history of philosophy, giving the student an opportunity to compare his own world-view with the other great systems of thought. This part of the course should be absolutely objective, showing plainly the origin, the underlying principles, and the logical conclusions of every system. It need not be twisted into a forced apologia for the Scholastic system, nor need it be turned into an exhibition of ghastly skeletons, strewn along the devious course of the human mind. Sundry great thinkers have evolved systems that do not agree with our own; but we can well afford to give them credit for having done what they did with the light they had, without supposing that their minds were wilfully bent on falsifying the truth. Several of our Catholic authors might well revise their methods and conclusions in this regard.[1]

The method of philosophical study which I have outlined is that employed at Louvain. I shall have something to say of its workings in another paper.

(Rev.) J. B. Ceulemans, Ph. D.

[1] Cfr. M. De Wulf, *Introduction à la Philosophie*, p. 240, and footnote. (English ed. by Coffey, pp. 184 sqq.)

Fighting Socialism with Boomerangs

The Milwaukee *Catholic Citizen* recently got out a special anti-Socialism edition which received warm praise from a number of other Catholic weeklies, though it was really a piteous abortion, apt to make, rather than to convert, Socialists. The *Citizen* reprinted all the puffs it was able to extract from its Catholic contemporaries, but it very prudently ignored the telling criticisms to which it was treated by the Socialist press, notably the *Social-Democratic Herald*, also published in Milwaukee, which in its No. 574 trenchantly remarked:

> The *Catholic Citizen* has issued an anti-Socialism edition, made up largely of advertising. It was the *Citizen* itself that pointed out a year or so ago the possibility of its church lending itself as the last bulwark of capitalism against the effort of the people to bring about social emancipation. We notice by the advertising that the ice trust, the telephone monopoly, the tinware trust, the leather trust, the tobacco trust, and the like, have all paid over money to help the anti-Socialist edition along.
>
> As to the edition itself, it is probably about as weak an attack as is the usual anti-Socialist output. And we also notice that the editor was very careful not to give the parts of Leo XIII's encyclical on Socialism wherein, while tilting at a certain type of Socialists, he utters and endorses the very spirit of Social-Democracy. "Is it just that the fruits of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored," he says.
>
> To hold to such truths and still try to defend the capitalist system, which has made the *working* people the *poor* class in society and heaped up fabulous wealth for idlers and parasites, puts our clerical opponents in a laughable predicament, and naturally the anti-Socialist edition bristles with contradictions, fatal admissions, and stumblings.
>
> And the *Citizen* would not have to get out such an edition were it not a fact that capitalism, foul bird of prey that it is, is picking the meat from the bones of Catholic workingmen and their dear ones, just as rapaciously as from the bones of the rest of the working class.

To one who had read the *Citizen*'s anti-Socialist edition with even a slight scientific knowledge of Socialism and the causes underlying its propaganda, the *Social-Democratic Herald*'s "argumentum ad hominem" was simply unanswerable,—which is tantamount to saying that the *Citizen*'s special edition was a veritable boomerang which did more harm than good.

It was precisely such blundering we had in mind when we wrote in our Vol. xv, No. 19, p. 583: "Thus is Socialism making headway among us. And what are we doing to counteract it? Pushing the needed social reforms? *Are we not rather furnishing the Socialists weapons? One of the strongest of these weapons is the unintelligent, brutal attitude of a portion of our Catholic press.*"

Of course, it is not the Catholic Church that is at fault. She has

never failed, through her constituted authorities, to instruct the faithful on the true nature of the social question. What a wonderful programme is contained e. g. in Leo XIII's Encyclical on labor, the really salient passages of which our Catholic newspapers not infrequently suppress, as the *Catholic Citizen* did in the present instance, for fear of offending their capitalistic readers and advertisers! But the *constructive social reform work* that is absolutely necessary to offset the agitation of the Socialists, cannot be done by the clergy; it must be undertaken by the masses of our Christian people through the ballot box and other available media. The German Catholic Central-Verein has lately been trying to inaugurate a social reform movement. What has the *Catholic Citizen* and what have the remaining Catholic newspapers of the country done to aid this movement, which has the approval of His Excellency the Apostolic Delegate and of our most enlightened bishops?

We hope the *Social-Democratic Herald* and other Socialist journals will keep on ribroasting Catholic editors until they quit boosting robber trusts, inform themselves on the underlying principles of the great social question, and take a hand in working for its practical solution.

The Walls of Jericho

German enterprise has rendered a great service to archaeological research by bringing again to the light of day the buried fortress city of Jericho, and, incidentally, of adding another link to the chain of evidence in favor of the historical truth of Biblical records. Until the trial excavations made in 1907 by Professor Ernst Sellin with Austrian financial support, Jericho was a mere historical abstraction of which even the exact site was doubtful. It was not even certain whether the oval plateau which lies a mile to the north of the wretched little fellah village called 'Eriha' was natural or artificial, or, as is known today, a combination of both. The trial excavations made by Dr. Sellin proved that enormous cultural profits would result from further work; and last year, with the monetary backing of the German Orient Society, excavations were begun upon a great scale. The work was carried out under the general directorate of Dr. Sellin, accompanied by Dr. Felix Langenegger as expert architect, and Professor Carl Watzinger as archaeologist, with a corps of two hundred native workers, who laid bare the essential features of the impregnable Canaanitish fortress within a space of three months.

That Jericho was indeed the impregnable city it is depicted in the

Bible became visible before the excavation had gone very far. The plateau upon which it is situated rises, indeed, only about thirty feet above the surrounding plain. But this egg-shaped plateau, which is some 260 metres long and 160 across at its widest part, was found to be completely surrounded by a tremendously strong and well built wall of stone and brick, and within this wall was soon unearthed an equally strong citadel, with inner and outer walls and towers at the corners, and finally an inner town, the inhabitants of which were thus protected against their foes by three walls, each of which was impregnable to any engines of warfare known at the time. Such were the general features of Jericho before the destruction. In addition to the fortifications, large areas were laid bare, revealing extremely well-preserved streets of houses, dating from early Canaanitish times, and passing through a stage of Israelitish culture up to shortly before the birth of Christ. These, and the usual *Kulturschichten,* in the shape of successive deposits of domestic utensils, exhaust all that is known of Jericho up to this.

Only a small part of the total area covered by Jericho has so far been laid bare. But after the original trial excavations it became easy to choose the most interesting parts. First of all comes the outer circumvallation, a work described by Dr. Langenegger as "cyclopean," of which some four hundred metres were cleared, the parts chosen being two segments on the north and south. This outer fortification is built in two layers, the lower being an escarped wall of broken stone of an average height of five metres crowned by a vertical brick wall which was originally of great height, but unlike the still perfectly preserved stone foundation-wall, has suffered severely. The foundation-wall is extremely well built and skilfully buttressed, as is shown by the fact that the excavators found not a single vertical fissure. Dr. Langenegger describes it as "a mighty bastion," and adds that "the builders were past-masters in the art of broken-stone construction, and their work is done as no beginner could have done it.... Modern wall-building with broken stone can boast," he adds, "no superiority over the walls of Jericho." This colossal wall, in addition to being steeply escarped, also bulges outward half-way up, probably to add further difficulty to an attempted escalade. It follows in curves and without angles the steep slope of the plateau, of which it is indeed essentially a buttress, the real city wall as visible from inside being the layers of brick on top. The Canaanitish architects, or rather military engineers, used local stone; and although they did not square it, they filled every interstice with smaller stones, and at the base placed two rows of roughly squared stones with face areas of as much as two square yards. In parts the walls show slight difference of construction, and this the German exca-

vators interpret as proving that the southern fortification belongs to an older stage of construction.

The brick wall which crowns this gigantic work is best preserved on the north. It is about two metres thick, still stands in parts to a height of two and a half metres, and was originally six or eight metres in height. The Canaanitish brick-masters were inferior to those of Babylon in that they observed no normal format. The bricks differ much in size, and rest in mortar not very carefully laid, irregularities being got over by inserting smaller bricks or fragments of stone. Traces of the straw used to bind the bricks are plainly visible. The exact length of the circumvallation was 778 metres, and within this lay the whole city of Jericho proper, though, as in the case of European medieval cities, building afterwards spread beyond the walls.

According to Dr. Langenegger, "Jericho in those days was unconquerably strong...and its menacing outline was visible from afar in the level plain of the Jordan." But strong as were its outer walls, the doublewalled citadel which lies in the northern segment of the circumvallation is a still more remarkable structure. So far, the two northern walls, which are about sixty metres in length, and small sections of the east and west walls only have been disclosed, so that it is not yet certain whether the fortress was square or oblong, or what area it covered. Both corners exposed have tremendously strong towers, the west tower covering an area of sixty square metres. Like the outer walls, the citadel is built of brick upon a solid stone foundation, the foundation in the east being composed of six layers of roughly hewn cubical limestone blocks. Here, too, the brickwork is inferior to the stonework beneath it. Between the two citadel walls run numerous transverse walls, some of which belong to older houses which the fortifiers who perhaps worked in haste had not taken the trouble to clear altogether away. There is reason to suppose that the citadel, as it now stands, belongs to later than Canaanitish times.

Such were Jericho's fortifications. The cultural life of its Canaanitish inhabitants is shown best by the network of curved streets excavated within the citadel walls. The pottery yields here are meagre, and only the smaller vessels were found unbroken. The Canaanitish vessels are mostly made with broad, projecting rims, to facilitate holding while they were carried on the head. For storing supplies at home were used neckless kettle-shaped vessels, and amphorae with necks and sidehandles. All this pottery is very thick-walled, and sometimes painted with stripes of yellow ochre; but there is no sign of any regular system of ornament. That these vessels are really Canaanitish is shown by the fact that they are found only in the strata dating from before the Destruction; and from the sudden manner in which the type ceases

the excavators infer that the ruin of Canaanitish Jericho was very complete, as elsewhere in Palestine Canaanitish pottery merges gradually with Israelitish types. Of bronze no trace was found. But a good idea of the state of Canaanitish culture is given from the discovery of pestle-heads, both round and pear-shaped, and of knives of obsidian and flint.

The official report of the excavations contains much more matter of importance, which we have no space to deal with at length. Isolated digging on the so-called Water-Hill in the centre of the city revealed later Israelitish houses, with successive layers showing Mediterranean influences. Dr. Watzinger points out, indeed, that even the Canaanitish finds show no Oriental influence and that all the pottery recovered is of distinct Western type.

The hope is strongly expressed that further funds may be found to complete the excavations by unearthing the whole of the citadel, completing the exposure of the outer wall, and making trial excavations in the large area of the town which still remains untouched.

Are "Dissoluble" Marriages Valid?

The latest case tried before the Roman Rota and published in No. 16 of the *Acta Apostolicae Sedis,* was a "test" case of far-reaching importance. The facts are briefly these. A man and a woman, Werner and Eliza, both "Evangelicals," were engaged to be married, but the man's relatives worked hard to dissuade him from the marriage, alleging that his fiancée was not all that she should be. His answer was that he did not believe the stories against her, but that it did not much matter even if they proved to be true, or if she became unfaithful after marriage, because in either case he could get a divorce and marry again. Some years afterwards the divorce actually came through his fault and he wished to marry a Catholic woman named Antonia. The divorced wife is still alive, and Antonia applied to the local ecclesiastical curia for a declaration that the man was free to marry, so that she could proceed to ask for a dispensation from the impediment *mixtae religionis.* She pleaded that the first marriage was really invalid for it was contracted with the intention of securing a divorce should that become advisable, and according to her theory such a marriage between Christians was really null as being destitute of the substantial consent necessary for a Christian marriage which is by its nature indissoluble. The case was decided against her by the curia of Munich, where the man lived, and she appealed to the Congregation of the Council against the decision. The

Council instructed the Archbishop of Freiburg to draw up a new case, and to send the facts of it to Rome, but before it had time to study these the Rota was instituted, and the matter passed into its hands. The advocates of Antonia and Werner strove hard to show that the first marriage had been contracted with a condition, fatal to the validity of Christian marriage, viz., that under certain circumstances a divorce would be obtained. To prove this they alleged certain declarations made by Werner to his relatives before the ceremony, e. g., that if misconduct preceded or followed the marriage he would secure a divorce. They argued from this that a pact subversive of the indissolubility of the marriage had been entered into between Werner and his relatives before the ceremony, which thus became null and void.

But on the other side the evidence clearly showed that Werner never made any mention of the matter to Eliza, that he lived peaceably with her for some years after the marriage, that he had entered into the marriage bond with the intention of assuming the duties of a Christian husband according to the law of matrimony instituted by Christ.

Such being the facts of the case the auditors proceed to expound the law bearing on it. They quote Benedict XIV and Cardinal de Lugo to show that if two parties enter on a marriage with the positive intention, expressed as a pact or condition before the ceremony, that the marriage is dissolved in the case of the infidelity of either of them, such a marriage is really null, "for this positive intention destroys the marriage on account of the defect of the matrimonial mind towards its proper object, that is, to an indissoluble marriage." This same conclusion was clearly set forth by a declaration of the Holy Office of October 20, 1680. But did this declaration apply to the circumstances of the present case? The auditors decided in the negative. Such an invalidating pact or condition cannot be assumed *in foro externo*, and must be proved. It had not been proved in Werner's case—on the contrary, he admitted that he had never spoken to his betrothed about the possibility or probability of a divorce following the marriage. Even had he had the hypothetical intention of securing a divorce, it is to be presumed that when he actually contracted the marriage with the positive intention of assuming the duties of a Christian marriage, he must have abandoned the supposed hypothetical intention which would have destroyed its validity. The auditors also quote Cardinal de Lugo to show that even when "it is doubtful as to whether a person had that general efficacious will of contracting a thoroughly valid marriage, the decision must be in favor of the validity of the contract, on the ground that everybody is to be presumed to wish to make a

valid contract unless the contrary is proved, and this *a fortiori* in the case of marriage, which is a *causa magis favorabilis*. The sentence, therefore, was that the nullity of the first marriage is not shown.

The general application of the decision with regard to the validity of marriages contracted by persons who think that Christian marriage may be legitimately dissolved for certain reasons, is thus set forth by the Rome correspondent of the *Tablet* (No. 3,618), to whom we are also indebted for the above-quoted précis of the case: If two persons get married according to the rite of their respective sect or sects, their marriage is regarded as valid by the Catholic Church unless it can be shown that before the ceremony they entered into a positive agreement with one another that under certain circumstances the marriage should be dissolved. The mere fact that they erroneously believed that for these or other reasons the marriage might afterward be legitimately dissolved, does not render the contract invalid, for the general intention they are supposed to have of contracting a true Christian marriage, which is really indissoluble, *"absorbs the private error."* It will be seen, however, that this case covers only marriages between Christians. Perhaps some time the Rota may have a case which will illustrate the indissolubility of marriage between persons who have no intention whatever of contracting a Christian marriage.

English Classics Edited from the Catholic Point of View

Presumably most readers of the CATHOLIC FORTNIGHTLY REVIEW are familiar with Hawthorne's *Marble Faun*. This weird, mysterious piece of fiction was woven out of the poet's experiences during several years which he spent in the Eternal City, and the impressions gathered on his travels in Italy. Its chief interest, perhaps, is derived from its character as a record of the impressions of a Latin race upon a Teuton mind. Also religious problems are touched upon. The strange romance shows how the author was guided in his leanings toward Catholicism by a poetic appreciation of certain practices distinctly Catholic. In this Hawthorne was a true romanticist.

Unfortunately in his early days, Hawthorne had breathed New England air laden as it then was with the miasma of strong anti-Catholic feeling. Here and there in the pages of the *Marble Faun*, a sneer drops from his pen in disparagement of pope and papal reign. Also a full grasp of the practical working of the doctrine of Indulgences seems to have been denied the gifted man. Especially, however, was Hawthorne hard on monks and monkish ideals. Sharp bits of sarcasm scattered up and down the volume are proof of this. There is one

passage, in particular, where bigotry, ignorance, and rudeness reach the climax:

"A monk—I judge from their sensual physiognomies which meet me at every turn—is inevitably a beast! Their souls, if they have any to begin with, perish out of them, before their sluggish, swinish existence is half done. Better, a million times, to stand star-gazing on these airy battlements than to smother your new germ of life in a monkish cell!" (p. 308.)

Has ever a ruder thing been said in English literature? Is it possible to conceive by what a strange leap of mind or foolish impulse of heart the graceful writer and admirer of Catholicism could drop into such rude vulgarity? A monk "inevitably a beast"! Then all monks have been beasts! Could Hawthorne be so ignorant of history as not to know that the monkish cell has produced the greatest saints and scholars? However, it would be useless to argue with Nathaniel Hawthorne. He is no more, and we are not chiefly concerned with him.

For several years past the Houghton Mifflin Company have been active in issuing a neat and attractive series, known as the Riverside Literature Series, of annotated editions of English and American authors. For this series Miss Annie Russell Marble has edited the *Marble Faun,* but in a manner that falls short of our expectations. Hawthorne's historical allusions and his references to mythology are sufficiently explained. Occasionally, attention is directed to some fine psychological touch which helps the reader the better to appreciate the work. But not a word is offered in explanation of the author's ignorance of Catholic belief and practices. Nay more, the poet is not censured even when from the realm of pleasant fiction and poetic illusion he suddenly drops into a vulgar tirade against monks and monkish life. The above quotation—be it well remarked—deserves censure not merely on religious grounds. The fine poetic illusion so well sustained throughout the *Marble Faun* is here rudely broken, as if an actor on the stage, forgetting for the moment his assumed character, would fling a personal insult in the face of his audience. The aesthetic sense of the reader is shocked. The vent of private aversion for the monkish cell is an artistic blunder in the *Marble Faun.* If Hawthorne undertakes to speak of monks at all, why not speak of them in harmony with historical fact? Such "fiction" is harmful and misleading. And then, the rudeness of it! A monk "is inevitably a beast"!

There was but one way for the editor of the *Marble Faun* to accomplish her task. The briefest outline of Hawthorne's attitude toward Puritanism and the Catholic Church would have sufficed to put the reader on his guard against any anti-Catholic outbreak. A

few well-chosen words might have mitigated or even removed the offensive harshness from that unwarranted attack on monasticism. The false impression conveyed by the above quoted sentiment might have been corrected by a reference to the unique position of monasticism in the history of civilization. All this the editor of the *Marble Faun* has failed to do—whether on principle or not, we will not decide. The verdict can be only one: The Riverside Edition of the *Marble Faun* is not a satisfactory piece of editorship—from the Catholic point of view.

What then can be done?

The purpose of these lines is not to depreciate what real merits belong to the Riverside Series. We desire merely to remind the Catholic reading public that unfortunately all narrowmindedness has not yet disappeared. We Catholics are still laboring under the disadvantage of having our English classics edited and made accessible to the general public by those unable or unwilling to appreciate Catholic faith and institutions. This is all the more to be deplored because the bulk of English literature is already Protestant in tone and color.

One remedy only suggests itself: can we not have our own series of English Classics? Scholars we have galore,—learned men and women scattered over the length and breadth of this vast country. Why may not the best of them band together for a Literature Series from the Catholic point of view? Are not Catholics qualified to give a reason for the faith that is in them? Let them come to the front and unite. Union begets strength and is the secret of success.

What an immense amount of good such a Literature series could achieve!

Every doubt cast upon the certainty of a future life is suspect in its origin, for it is engendered by human passions; it is puerile, for it springs from lack of solid thought; it is disastrous in its consequences, for it tends to rob humanity of the one stable basis of consolation, and of the incentive to a life of virtue.

Make use of time, and, above all, of present time. Cease to extol yesterday, and set not thy hopes on the morrow. Thou must be up and doing today. With God above it is an ever-present now.

Man's intellect is a two-edged sword; its blade is forged of well-hardened and well-polished steel, and character goes to form its hilt. Without the hilt the sword is valueless; wielded by the strong hand of piety, it becomes a truly mighty weapon.

Man's pride is in continual revolt against the mysteries of faith. But what of the mystery which surrounds every line, every one of nature's tints, every grain of sand and particle of food we take? Mystery is the natural boundary of the human mind.

MINOR TOPICS

THE QUESTION OF SPIRITUAL COMMUNION

A priest of the Diocese of Buffalo writes to us as follows in regard to the article "The Difficulty of Spiritual Communion" in No. 20 of the REVIEW:

> The writer says: "To communicate spiritually there must be a desire of receiving the Eucharist *(eius termius est Eucharistia)*." The writer is wrong in his explanation. The desire in spiritual communion is to be united with Jesus Christ spiritually, and not a desire to receive communion sacramentally. The whole argument is based on a wrong foundation. There are no difficulties about spiritual communion if understood rightly.

To which the writer of the article begs leave to reply:

As objections similar to the one quoted may have occurred to other readers of my paper, allow me to quote some of the definitions of spiritual communion as I find them in my theological books.

S. Alphonsus: "Communio spiritualis dicitur pium desiderium *Eucharistiae Sacramentum suscipiendi cum realiter suscipi non potest.*" (Italics mine) *Tractatus de Eucharistia,* n. 1314 in *Theol. Mor.,* ed. Konings, 1880).

P. Pesch: "Spiritualis Communio *est desiderium suscipiendi Eucharistiam,* procedens ex fide viva. Ergo eius fundamentum est caritas, *et eius terminus est Eucharistia." (Prael. Dogm.,* VI, n. 826.)

N. Gihr: "Geistlich communicieren also jene, welche nicht in Wirklichkeit, sondern bloss dem Verlangen nach (in voto), d. h. nur mit dem geistlichen Affekte (spirituali affectu, Trident., sess. 22. cap. 6) der Begierde und Sehnsucht, bezw. durch Akte des Glaubens und der Liebe, *die eucharistische Himmelsspeise* in sich aufnehmen und mit derselben sich vereinigen. Die geistliche Communion im eigentlichen Sinne kommt nämlich nur zustande und ist nur vorhanden, wenn und wo das Verlangen.... *den realen Empfang der Eucharistie zum Gegenstande* hat *oder auf die wirkliche Vereinigung mit Christus, sofern er im Sakrament zugegen ist,* abzielt." (*Die hl. Sakramente,* I, § 71, 3).

From the above quotations, it seems that spiritual communion *properly so called* consists in a desire to receive holy communion. This is so true that even Fr. Lehmkuhl, who takes spiritual communion in a wider sense, does not fail to include the desire of receiving *sacramentally.* According to him (*Theol.Mor.*II, 143, foot note): "Si quis impensius huic devotionis exercitio indulgere vult, expressius (i. e., more explicitly) in plures quosdam actus virtutum erga SS. Eucharistiam ferri debet." He then analyzes his idea of spiritual communion, and requires, in the fifth and last place, that the spiritual communicant should have a desire: *"Christum Jesum in SS. Eucharistia, si fieri possit, realiter suscipiendi."*

With all that has been said, the *Catechismus Romanus* would seem to be in perfect harmony: "Alii spiritu tantummodo Eucharistiam sumere dicuntur: ii sunt, qui desiderio et voto *propositum caelestem illum panem* comedunt." There is an evident allusion, in these words, to Christ *as present under the appearance of bread* in the holy Sacrament. (Pars II, cap. iv., qu. 42, 2).

However, I am well aware that

ascetical writers sometimes mean by spiritual communion any kind whatever of union with Christ, as Sylvius tells us in his commentary on St. Thom., S. Th., 3a, q. 80, a. 1: "Spiritualis manducatio ita subinde (i. e. sometimes) generaliter accipitur, ut comprehendat quodlibet desiderium unionis cum Christo," and therefore, he continues, the Jews in the desert when eating their manna may be said to have communicated spiritually—"improprie tamen. Nam proprie dicta solis illis convenit qui *in ipsum sacramentum feruntur* per fidem vivam voto *explicito*": there should be an explicit reference in the communicant's mind to the Blessed Sacrament (Quoted by Gihr, *ibid.*)

Lastly, the Salmanticenses, in answer to the question whether catechumens are capable of communicating spiritually, say: "Catechumenus potest esse in statu gratiae et *affici ad eucharistiam* (have a desire for the Eucharist) illo desiderio et voto, ut *baptismo suscepto illam suscipiat*, quod pro communione spirituali satis apparet." (Quoted by Gihr, l. c.) For him though unbaptized to rejoice in the thought that after baptism he may approach holy communion is the only possible way of communicating spiritually.

To any one who has eyes to see, it must be plain, even from these few quotations, that theological writers seem to take no other view of spiritual communion than the one explained in my previous article. If the Reverend N. N. holds an opposite view, *habeat sibi*. Only let him remember that he is departing from the *opinio communis*, which, however, is perhaps of no very great consequence in this particular instance. Evidently there are various ways for us to unite ourselves in spirit with Christ, and each of them will prove a source of spiritual profit to the devout soul. This I neither denied nor affirmed in my article, but I was fully justified in saying that "to communicate spiritually there must be a desire of receiving the Eucharist," especially since I qualified this statement by saying that this particular element was essential to spiritual communion *"as it is generally understood"* (p. 578, second line from below.)

The point I wished to emphasize most in my former article was thus expressed in its concluding sentence: "Spiritual communion is genuine and sincere only when it generally leads to a more frequent reception of the Blessed Sacrament." Perhaps the *Catechismus Romanus* (II, cap. iv., qu. 42, 3) is hinting at this when it declares: "perspicuum est eos se maximis et caelestibus bonis privare, qui, cum ad corporis Domini sacramentum etiam sumendum parati esse possint, satis habent spiritu tantum sacram communionem accipere." —J. A. K.

THE GRAIL LEGEND IN MODERN LITERATURE

In the course of an entertaining paper on this subject in No. 542 of the *Month*, Mr. T. Elliot Ranken writes:

The Grail, or "Graal"—the latter is undoubtedly the more correct orthography—is the vessel into which our Lord's Precious Blood was gathered, and, according to some accounts, had been used by Him at the Last Supper. And so around this central legend grew up for the pious Catholic a whole swarm of lesser traditions, varying in their less important elements, but all alike in this—that

they were saturated, through and through, with the intense belief of their narrators in the doctrine of the Real Presence. That the sight of the Grail, therefore, should impart an insight into spiritual things; that its touch should convey healing; that its mere presence, even when veiled and hidden from the eyes of men, should be hailed as one of the greatest of earthly blessings; all this, to the Catholic, is of course perfectly intelligible; but to the Protestant critic, to whom the doctrine underlying it is a baseless superstition, it naturally remains void of meaning. It is thus impossible to avoid the conclusion that Tennyson's failure, in dealing with the Grail quest, to rise to the height of his subject was due, not to any lack of moral insight on the part of the poet, but to his rejection of that Catholic doctrine from which the most poetic of medieval myths derived its beauty and its force. It is curious to note that the one English writer, besides Tennyson, who has made the Grail legend the subject of a poem—Hawker of Morwenstow—was received into the Church on his death-bed. Had he lived to complete his *Quest of the Sangraal,* it is possible that we might have gained a work which, however inferior in literary power to that of his great contemporary, would, by its grasp of the central element of the tradition, have attained to a higher spiritual plane.

For the very root and core of the legend of the quest of the Grail is the doctrine of our Lord's Presence in the Holy Eucharist. Eliminate the belief in Transubstantiation, and the story sinks at once from its high level of mystic beauty and significance to that of mere commonplace romance.

A PROTESTANT ADVERTISING CAMPAIGN

The daily press reports:

After the fashion of big business advertisers, the combined Protestant churches of this country early in January will begin a campaign of advertising against the social, racial, economic, and religious dangers which imperil American life and American institutions. The advertising will be in newspapers, magazines, periodicals, and books, and on posters and billboards. Advertising will be inaugurated under the Home Missions Council, representing a membership of about 18,000,000, and a constituency of 40,000,000 or more. It will be directed to the public at large; and such topics as the labor question, the immigration problem, the negro problem, and conditions in city and town will be discussed in the advertisements. The campaign will be conducted under the general supervision of the Rev. Charles Stelzle, superintendent of the Presbyterian department of church and labor.

This advertising campaign planned by the Home Missions Council is, as the *Nation* points out, more comprehensive than novel. The Protestant churches have long practised advertising, and clergymen of a certain type have been known to have the habit. The religious motto painted large on the landscape, or stuck in the form of a minute paster on the car window, goes far back in time. What is new is that the churches now intend to advertise "social, racial, and economic" truths as well as religious, and to do so through the regular medium of newspapers and periodicals. In such a case, what will there be left for the newspapers and magazines to put into their reading columns? We know how hard the passionate press-agent will work to smuggle a bit of advertising into the reading matter. We know what importance is attached to the three asterisks that separate the paid

truths from the unpaid. We know what the man in the street means when he scornfully invites the bore to go hire a hall. Why, therefore, should the churches expend large amounts of money to get "social, racial, and economic" matter into the columns where, the presumption is, nobody looks for it unless he is strongly impelled? The magazines we can understand. Their best-read and most attractive pages have long been in the advertising section. An article on the race problem that would be lost between a spring poem and a Wild West story will make a mark if inserted between the picture of an automobile and the advertisement of a safety razor.

MESSINA AND THE LETTER OF OUR LADY

We have received the subjoined communication from the reverend author of the *Fasti Mariani:*

The CATHOLIC FORTNIGHTLY REVIEW had a very interesting article in its No. 19 on the Palladium of Messina, the letter which the Blessed Virgin is said to have sent to the small congregation of Christians at Messina, A. D. 42. It seems very doubtful that the tabernacle in the rear of the high altar of Messina's Cathedral in our days still contained the apocryphal manuscript. At the great procession of the "festa della Madonna della Lettera," June 3, the "Hair of the Blessed Virgin" is carried through the streets of the City in a reliquary; also the old Greek picture of Mary, called the "Madonna della Lettera," but not the "letter" itself. The proper office of the feast, 3rd June (dupl. 1. cl. cum oct.) does not mention the letter at all, neither in the lessons nor in the antiphons and responsories. But before the reposition of the Blessed Sacrament at the Forty Hours' Devotion the celebrant *sings* the letter in all the churches of the archdiocese, according to a custom approved by the S. Congregation of Rites. It seems that at present the image of the Madonna della Lettera is the principal outward object of the devotion. Copies of this picture are venerated in various churches of the city of Messina. One of them is found also at Constantinople in the Franciscan church S. Maria Draperis, wherefore in that church the feast S. Maria de Litteris is kept on June 3 as a dupl. 2. cl. At Palmi in Calabria the Madonna della Lettera is venerated as Patroness of the city; the feast is kept on the last Sunday of August (d. 1. cl. cum oct.); also in the Franciscan church S. Pietro in Montorio at Rome a feast B. M. V. de Litteris is celebrated (d. 2. cl.) on the last Sunday of August. The feast of Palmi and S. Pietro however have nothing to do with any "letter written by the Mother of God," but their object is some miraculous picture.

I have seen the Messina letter (a forgery of Constantine Laskaris, 1501) engraved in golden characters not only at Messina, but also in a side altar of the Palermo Cathedral. The ignorant and superstitious among Messina's population ascribe to the letter hidden miraculous powers. — (Rev.) F. G. HOLWECK, *St. Francis de Sales Church, St. Louis, Mo.*

THE GLORY OF AUTUMN: A PROSE POEM

Verily, even the pang of sorrow leaves a thrill of joy. There is a splendid beauty which escapes even the horror of the scene when the fair virgin martyr, stript

of wealth, honor and mántle, mingles her dying prayers with the fierce animal rage of the bounding leopard which craunches her tender bones in his blood-dripping jaws. There is a beauty in the lingering sigh of a dying child. There is a splendor even in sombre widowhood. There is, too, a mysterious, resplendent beauty in the blush of the dying year, when nature strews the couch with autumn leaves.

Have you been out in the silent woods during the past few days? Have you seen the grand old hills emblazoned with the heraldry of Autumn? The crest of royalty is there, mounting the House of Death. The crimson blood of martyrdom flecks the field of virgin gold. The standard of royal purple is mantled with pale blue stars. The season's armored legion is resting on the hills. The sunlight falling on their varied helmets glistens at noonday like a shower of shimmering gold shaken from an angel's wings.

Standing upon a slight elevation I saw in the distance a wooded forest whose leaves were aglow with the broken rainbow's deepest hues. The splendid array seemed to be an army of giant angels who, wearied with much travel in the valleys of men, had folded their gold-becrimsoned wings and bowing their heads to the East, were resting on the peaceful hills. And then I heard the sudden sighing of the late October winds. Was it the voice in plaintive unison of the suffering souls of purgatory? And the message of that sigh? Ah, it was the same story as that so eloquently told by the green, gold and crimson of the autumn leaves. These giant angels were praying, praying, praying. As I wearily wound my way homeward, I, too, murmured the *De Profundis* and my soul was indeed lifted out of the depths. I knelt on consecrated ground, for Nature with vestments of crimson and gold was saying mass for the dead.—(Rev.) HENRY B. TIERNEY, Mid-October 1909. *Trenton, Mo.*

"BOOSTING," A SERIOUS MENACE TO OUR NATIONAL WELFARE

The term is, of course, a metaphorical application of a word that we all used as boys. The dictionary says that the word is etymologically connected with "to boast," and with words in other languages meaning "to blow" or "to swell." It is a hard word to define accurately, but it means approximately this: to praise constantly and liberally anything or everything relating to one's self—for instance, one's town or State or college or country; and never to admit any defect in these things. The direct opposite of "to boost" is "to knock," that is, to blame, recognize, or admit some faults or differences from the ideal in anything relating to one's self. Boosting is coming to be recognized as one of the cardinal virtues. A newspaper recently concluded an enthusiastic eulogy of a prominent citizen with these solemn words: "He was a booster." Knocking, on the other hand, is regarded as one of the Seven Deadly Sins, having, perhaps, displaced pride in that illustrious company.

The conscientious cultivation of this virtue and avoidance of this vice have already led to some interesting results in the rising generation. The avowed aim of boosting is progress, and progress of a material kind may have been aided by the first generation of boosters, who never more than half believed what they said. They

were whistling to keep their courage up. But the second generation takes boosting literally. They have reached a state of mind similar to that of those who, in other days, believed that they were the elect—with this important difference, that, while the elect believed that they alone had attained perfection, the young Americans I have in mind believe that everything even remotely pertaining to themselves has attained it. You cannot convince them, for instance that English railways have fewer accidents than ours, or that German cities are better governed. The thing is inconceivable: are not we the greatest and best people in the world?

The ideal goal toward which the boosters are tending and which some of them have already reached, is a state of mind similar to that of China before China began to wake up. Could anything be more Chinese than the following paragraph, from a high school oration which was approved by the principal of the school and entered in an interscholastic contest:

"Conceit reigns unmolested in the hearts of men. Foreigners have been so careless in their hearts as to pick flaws in American character and custom."

Taken by itself, this is amusing enough, but when we consider that it presents the honest opinon of a considerable part of young America, it is enough to make the angels weep. The lack of opportunities for comparison resulting from our geographical isolation makes us peculiarly liable to this sort of infatuation. It is a serious menace to the national welfare.

APROPOS OF BRUNETIERE

Soon after the death of Ferdinand Brunetière a French critic in the *Mercure de France* declared that he was a man without inner convictions and inconsistent in conduct. Today he raved about Balzac, tomorrow about Bossuet, and then again about Calvin; in rapid succession he espoused the socio-political programme of Leo XIII, the Action catholique, Hecker and Americanism, and other separatist tendencies in the pale of modern Catholicism. There was a kernel of truth in this criticism: Brunetière was in the habit of viewing all personal and literary questions solely from the standpoint of the journalist in search of "copy." Of all this, however, we learn nothing in the biographical sketch lately published by M. Delmont (*Ferdinand Brunetière. L'homme, le critique, l'orateur, le catholique.* 204 pp. 12mo. Paris: Lethielleux. Fr. 2). It impresses one strangely, after reading Delmont's enthusiastic panegyric, to learn (p. 166) that Brunetière took no active interest in religion. One is indeed tempted to exclaim with a reviewer in Herder's *Literarische Rundschau* (1909, No. 10): "France must be poor in real Catholics among its public men if it finds itself constrained to set up in its hall of honor a man who never practiced the Catholic religion."

A CATHOLIC SOCIETY FOR SOCIAL STUDY

Our note on "Socialist Propaganda Among Students" (CATHOLIC FORTNIGHTLY REVIEW, xvi, 20, 600) has been reproduced by several Catholic newspapers and no doubt provoked some discussion. In England, where the Socialists are likewise busy proselytizing students in the higher institutions of learning, the Rev. Fr. Plater, S. J., recently, at the Manchester Conference of the Catholic Truth Society, suggested a

movement for intercommunication between Catholic students on social questions, and sketched the lines upon which such intercommunication might be effected—a central bureau in touch with Catholic professors and non-Catholic bodies, which would train and employ lecturers, provide literature, draw up with the approval of the Bishops, for the direction of Catholic effort, resolutions, and advise and assist the local groups formed for carrying on the movement. An association with this object was formed during the Conference with Msgr. Parkinson as its president, and Mr. Leslie Toke as its temporary secretary. (Cfr. *The Tablet*, No. 3,620). A name was determined upon—The Catholic Society for Social Study. It was also arranged that there should be two centers or bureaux, one for the northern and another for the southern portions of the country. The dividing line between these two is to be Birmingham. There will be a central and two sub-committees.

HISTORICAL CANDOR

In a notice of P. Heribert Holzapfel's History of the Franciscan Order,[1] which is written with refreshing historical candor, the Rev. Ernest R. Hull, S. J., says in the Bombay *Examiner* (Vol. 60, No. 31):

We are all familiar with the classical dictum on the functions of a historian which Leo XIII publicly made his own, viz., "not to say anything false, but also not to fear saying anything true." Also that other saying (of Muratori I think) that "the function of a historian is to state as certain what is certain, as uncertain what is uncertain, and as false what is false." The policy of suppression for edification's sake, or for fear of scandal, need not by any means amount to lying, or even to positive falsification of history. But there is no doubt that the open handling of unpleasant matters, besides being the noblest course in itself, is (in these days at least) the only way of meeting and of baffling attacks. A Bowdlerised history[2] may succeed in keeping the average reader in the dark concerning the less creditable parts of the subject; but it will not avail against those who are "in the know." These inconvenient personages are always raking up all the nastiest things they can find in old documents against the institution they undertake to attack. Sometimes their charges are false and capable of refutation from the documents themselves; sometimes they are misleading, being based on a one-sided interpretation of what they have unearthed; but sometimes the accusation is true and cannot be denied. On reading such attacks, what is the impartial reader to do? He goes to some ordinary standard work written on the "Bowdler" lines, finds the points unmen-

[1] *Handbuch der Geschichte des Franziskanerordens.* B. Herder 1909. $3.30 net. The work can also be had in a Latin edition, entitled *Manuale Historiae Ordinis Fratrum Minorum .... Latine redditum a P. Gallo Haselbeck.*

[2] Bowdler was a gentleman who edited the plays of Shakespeare "leaving the bad parts out"—or in other words, cutting out those coarse and unsavory allusions which suited an earlier age, but which have fallen into desuetude in later times and could not be tolerated in modern literature. Bowdler's Shakespeare, in short, is the proper edition to put into the hands of the young. From this has come the expression to Bowdlerise—i. e. to expurgate a narrative by omitting what is considered from the point of view of the writer to be objectionable or inconvenient or unfit for unformed minds to read. This explanation is for the small boy in the corner.

tioned or, if mentioned, summarily disposed of. Possibly on the strength of these authorities he will rush into print with an indignant repudiation, and may find himself in a mess in consequence. But if our own historians are really bold and candid in facing these points, in giving the worst case that can fairly be made out as well as the best, the one party is saved from a false position in his defence, and the other party can be put right in his attack; and in short, everybody will feel himself satisfied in possessing the truth. "If there is anything bad to be said about you, say it yourself," is a maxim of immense value. Honest confession disarms criticism; and what is more, the scandals[3] of the past are greatly diminished by the accurate knowledge of the facts. If we leave our enemies to say all the bad things about us, they will make them look much worse than they really are; but if we forestall them by saying those bad things about ourselves, not only is criticism disarmed, but the charm of novelty and the fascination of scandal is removed. Our enemies are deprived of the satisfaction of scoring against us, and we are relieved from the shock of an unsavory revelation. When we have the facts before us, we not only feel the satisfaction of being on safe ground, but the lurking suspicion that "things were possibly much worse than we ever imagined" gives place to the sounder impression that they were "not really so bad after all."

[3] The reader must not, however, imagine that in case of the Franciscans the shady side of their history means "scandal" in the sense of licentiousness and moral corruption. The reference is rather to dissensions about religious observance which led to the divisions of the Order; certain disputes regarding precedence and titles, etc.

OBJECTIONS AGAINST FOOTBALL

Football gets another severe rap in the last annual report of President Eliot of Harvard.

Mr. Eliot's objections to football are well known. He is, however, no "mollycoddle," for he always has been interested in sports and athletics. In his college days he rowed in the crew and all his life he has sailed small boats along the coast. He also is a tramper and fond of "roughing it in the woods."

"Although the game of football," he says, "has been made more open and interesting by new rules, and some of the former foul play has been prevented, the game still remains unfit for college uses, affords a demoralizing spectacle for the immense crowds which gather to witness the games and still provides on a great scale the opportunity for that variety of gambling called betting. It is reasonable to expect that the barbarous stage of public opinion and college opinion concerning athletics, which in this country has been partly the result of inexperience in competitive sport and partly of the general predisposition to exaggerate in pleasures which characterizes Americans, will pass away before many years."

HOW A GERMAN CITY SOLVES THE "HOME" PROBLEM

The inspiringly adequate way in which some German municipalities take care of their citizens is shown in the case of the city of Ulm in Würtemberg. That town has so well solved the question of homes for workingmen and clerks that social-political students, not only from other parts of Germany, but from England, Japan, Italy, Norway, Austria, Russia, and Switzerland, have gone there for

light on the "home" problem. During a period of some twenty years, the city has acquired ownership of large tracts of land for the purpose of being able to secure for the poorer classes of the population cheap, good, and healthy homes; an object already realized to a surprising degree of completeness. The experiment was made first on a small scale. Land in an outlying part of the city was bought, small but good houses, each with a little garden, built upon it, and sold to persons of moderate means in the most reasonable way, so that a workingman could, after a number of years, own a home. The aim has been achieved to the extent that now the working men and clerks of Ulm are in large measure provided with well-built, healthy, and cheap homes. "Order, cleanliness, and happiness" are the rule in Ulm. The death rate is noticeably lower than in other cities of Germany, while mortality among small babies has fallen very low. Many other public improvements have, of course, contributed to this general well-being. The city neglects no matter touching the good of its citizens. This naturally involved great public expenditures, and yet Ulm's tax-rate is lower than that of any other city in Würtemberg. There is in Ulm, therefore, not the slightest murmur when further measures are taken to acquire more municipally-owned land and to increase building by the city.

If we had only one city in the United States which to this degree should combine light taxation with effective city government, we might trust municipalities with more widely extended functions than we are to-day inclined to do.

AS TO CHRISTMAS TREES

According to a statement issued last winter by the Forest Service of the United States Department of Agriculture, not less than 4,000,000 Christmas trees are annually consumed in this country, and there is no doubt that the indiscriminate cropping every year of many young evergreens for the Christmas market, has had and still has a bad effect on the future timber supply. Some newspapers have tried to use this as an argument against the use of Christmas trees, but the example of several European countries shows that if our woodlands were under proper forestry management, no harm would be done, in fact the yearly thinning of the forests would satisfy even a greater demand for Christmas trees than now exists. There is Bohemia, for instance. Consul Joseph I. Brittain, of Prague, not long ago reported in the *Daily Consular and Trade Reports* (No. 3,453) that "The indiscriminate cutting of Christmas trees in the Bohemian forests is not permitted. The greater number of Christmas trees are cut from estates of large landowners, who plant the trees for the express purpose of selling them at Christmas time. These trees are cut when they are from 10 to 15 years old. In addition to this source of supply, some trees are cut from the overcrowded sections of the public forests. About two to three weeks before Christmas dealers bring the trees to the city and establish market places for them along the streets and in the numerous public squares. No tree is permitted to be sold until the vendor produces a certificate from the landowner stating that the tree was legally obtained."

FLOTSAM AND JETSAM

A Threnody of Life and Death

In November
Remember
The Souls of the Dead.

*

In the Spring of the year
Hearts sing of thee, dear,
All the world far and near
Is glad.

In the Fall of the year
Comes the fall of the tear
And all of them here
Are sad.

Oh, the Fall of the year
And the fall of the tear
Are the gall and the fear,
Yea, the pall and the bier
Of the Dead.

*

In November
Remember
The Souls of the Dead.

(Rev.) HENRY B. TIERNEY.

*

In Pittsburg this year Labor Day was celebrated for the first time by impressive religious services in St. Paul's Cathedral. A special High Mass for the laboringmen was sung at ten o'clock, with an appropriate sermon on "The Church and the Workingmen." There were at least two thousand people, most of them laboringmen, present. It is a laudable innovation, which will no doubt soon be imitated in other dioceses.

*

Resolution No. 42 submitted to this year's national convention of the Knights of Columbus (see the official *Columbiad*, xvi, 9, 37) recommended that "the National Council be requested to so amend chapter 20 of the constitution as to correct this unfortunate wording of the Constitution as to protect a priest from humiliation, until the bishop of his diocese has acted upon such charges as any one may desire to make." This resolution was somewhat obscurely worded, but the good intention of its authors is plainly in evidence. Of course the recommendation was rejected.

*

When we affirmed some time ago that the "yellow" newspapers are largely supported by Catholics, and that, therefore, Catholics are co-responsible for the low character of our daily press, indignant protests were heard against what one critic styled "a huge and shameful exaggeration." Now comes the Milwaukee *Catholic Citizen* and bluntly confirms our statement (Vol. 39, No. 50):

> ....In all our American cities, Catholics are of the masses. Moreover, thousands of our city Catholics are the children of Slovaks and Italians; and it is the journalism of Hearst that is making them acquainted with American ways. But the Irish-American too, reads Hearst's papers. We venture to say that no New York daily has more Catholic readers than Hearst's *Journal*, unless it be Pulitzer's *World* —which is also 'yellow.' As a consequence, Catholic churchmen are quite right in exercising some vigilance concerning the daily papers their flocks seem to select. If Mr. Brisbane wants to sympathize with the mobs of Barcelona, or if Hearst's profits require the lubrication of his press with lubricity, the watchmen on the tower would be neglectful not to observe about it; and inwardly consider and outwardly express themselves.

*

It has been a standing surprise to careful observers that prelates who are quick to call well-intentioned, if sometimes insufficiently informed or awkward Catholic

editors to book for (real or imaginary) offenses against discipline or decorum, suffer their people to feed on the "yellow" dailies without a word of protest. The worst edited Catholic newspaper, even if it were habitually irreverent and carping, cannot do half the real harm to the faith and morals of Catholics than one "yellow" newspaper à la Hearst and Pulitzer.

*

Father Hayes, S. J., of Chicago, has been sending around to the Catholic papers marked copies of his pamphlet *Sound Readings for Busy People,* in which he quotes Judge (now President) Taft as expressing himself, indirectly at least, in favor of an equitable division of the public school fund, so that non-Catholics may no longer experience the "shame of having their children educated with money robbed from Catholics." The Milwaukee *Catholic Citizen* says that this expression of opinion came, not from the present President, but from his father, and at least three decades ago.

*

The Catholic workingmen's organization "Arbeiterwohl" recently started in St. Louis, (cfr. the CATHOLIC FORTNIGHTLY REVIEW, xvi, 18, 530) has been formally approved by His Grace Archbishop Glennon as follows:

I cordially approve of the proposed society the "Arbeiterwohl." It is in line with the instructions of our late lamented Pontiff Leo XIII. The laboring man will find in its guidance the sound principles of faith and duty applied to the social questions of the day; while his true rights as a man and as a Christian will be faithfully expounded and protected.—† JOHN J. GLENNON, *Archbishop of St. Louis,* St. Louis, Mo., October 16, 1909.

*

Unbeknownst to the press, the Catholic University of America seems to have passed through another intestine crisis. We read in the Rome correspondence of the Milwaukee *Catholic Citizen* (Vol. 39, No. 50):

Msgr. Shahan seems jubilant; I met him and Dr. Grannan at the Vatican. The storm about the Scripture-teaching at the Catholic University has blown over,—and Dr. Poels has explained everything. The Holy Father was very gravious[?] about it all the other day, and praised Dr. Grannan for his tact in managing the misunderstanding,—it is understood that, if Dr. Grannan leaves the University at any time, he will be made Titular Bishop. Outside of all this, the University does not occupy so much attention at Rome as it did some years ago.

*

To be a reader of the best kind, one ought to do a little writing of one's own. Men write, not because they are authors, but because they are men. Literature is not to make us more elegant, but to refine us, to make us more human; to bring us face to face with all the beauties and sorrows of life; to help us to know the world and each other better; to help us to know books better. So long as we reject our own thoughts as of no value the book we read cannot be well read. A quotation-book is a poor, lifeless thing, be it made up of the best, compared with a man's own note-book—the record of his thoughts. An author's thought will be saved without our quotation-books, but our own thoughts no one can save but ourselves. One need not feel bound to publish what he writes unless it overflows naturally into publication.—London (Ont.) *Catholic Record,* No. 1,615.

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Position Wanted, at once, by first-class organist (Caecilian), graduate. Address: Organist, care of Arthur Preuss, Bridgeton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—*The Morality of Modern Socialism by Rev. John J. Ming, S. J.* (400 pp. 12mo. Benziger Brothers. 1909. $1.50 net) is a pendant to the same author's earlier volume *The Characteristics and the Religion of Modern Socialism,* in which he examined the Socialist teaching concerning God, Christ, religion in general and Christianity in particular, the nature of man, the spirituality and immortality of the human soul, etc. In the present work Fr. Ming inquires into the foundations of Socialist morality and scrutinizes the views which prominent Socialist philosophers hold on law, sanction, obligation, conscience, and motives of right conduct. The conclusion, based on innumerable authentic quotations, is: There is no essential distinction between good and evil. Whatever at any time furthers the social interests, in accordance with prevailing economic conditions, is morally good. Hence morality differs essentially in various stages of social development. Its proper sphere is the social life; but, in the present order of things and under the economic conditions now prevailing, the laws of the State are no longer moral or binding, because they are not enacted by the legitimate authority and tend to oppress the masses. At present, therefore, only those actions are morally good which make for the overthrow of the capitalist rule, and only those are bad which retard the victory of the proletariat. Briefly, modern "scientific" Socialism is destructive of all true morality, as it is destructive of all true religion. It stands condemned by the Nihilism which is its necessary outcome. Fr. Ming's careful and elaborate method of letting the sources speak for themselves, renders his conclusions irrefutable.

—The best monograph on the question of private landownership is P. Victor Cathrein's (S. J.) *Das Privatgrundeigentum und seine Gegner. Eine kritische Auseinandersetzung mit den agrarsozialistischen Theorien von Emile de Laveleye and Henry George,* of which B. Herder has recently issued a "vierte, gänzlich umgearbeitete und vermehrte Auflage" (viii & 162 pp. 12mo. Freiburg and St. Louis. 1909. 75 cts. net). It is especially good on the historic side and convincingly shows that the solution of the social question is not to be sought in the abolition of private landownership. Fr. Cathrein in his introductory chapter notices our own little essay on the Single Tax and the McGlynn case,[1] and is kind enough to say that it is "clear and compelling" and "based on documents of indubitable authenticity." Like ourselves, the learned Jesuit sociologist is not opposed to legislative measures against excessive speculation in real estate, nor to what is called the unearned increment tax, of which he says in a footnote on page 11: "The unearned increment tax is not, as has been claimed, based on a Socialist principle. On the contrary, it is very sensible, and conducive to the common weal, to lay the taxes necessary for the administration of the

[1] Preuss, *The Fundamental Fallacy of Socialism. An Essay on the Question of Landownership, Comprising an Authentic Account of the Famous McGlynn Case. Second Revised Edition.* St. Louis, Mo.: B. Herder. 1909. $1 net.

community and the State, on that species of increased value which comes without labor from favorable social conditions, rather than on such increase in property as is the fruit of labor." The "Single Tax" is a chimera, but an unearned increment tax should be made a part of our social reform programme.

—Under the title *La Grande Semaine,* Mr. J. Arthur Favreau, Secretary of the French-American Historical Society, has published in book form a complete report of the festivities held in commemoration of the third centenary of the discovery of Lake Champlain (196 pp. 8vo. Worcester, Mass.: Compagnie de Publication Belisle. 1909). The volume is neatly printed and lavishly illustrated, and contains several unpublished poems. Altogether a fine souvenir of a celebration of which our French speaking fellow-citizens have reason to be proud.

—The second edition of *Elementa Philosophiae Aristotelico-Thomisticae auctore P. Jos. Gredt O. S. B.,* of which Volumen I, containing logic and natural philosophy, has just appeared (xxv & 496 pp. 8vo. B. Herder. 1909. $2.45 net) is, as the title page indicates, greatly "aucta et emendata." The author's Latin style is simple and pleasing and his method thorough. Altogether he has given us one of the best extant text-books of Scholastic philosophy, modernized —though perhaps not sufficiently modernized. Part two of the first volume, devoted to natural philosophy, is too compendious, compared with part one, on logic, which might have been profitably condensed. We should desire a broader empirical basis, and especially a more thorough utilization of the results of experimental psychology. Here lies the weak point of nearly all our manuals of neo-scholastic philosophy. "The hope of Scholasticism as a philosophy," say we with Fr. Rickaby, S. J., "for the future seems to rest on its alliance with physical science. Let Scholastic metaphysicians be physicists, or with the physicists, and they may yet win back the sceptre from Hegel."

—A Benedictine nun of the Perpetual Adoration has translated from the fourth German edition *The Life of Our Lord Jesus Christ, the Son of God, in Meditations, by Maurice Meschler, S. J.* (two volumes xxiii & 691 and 620 pp. 12mo. B. Herder. 1909. $4.75 net). It is an interpretation of the Gospels for purposes of edification and prayer. The meditations are preceded by a survey of the scene and time of the ministry of Jesus. Then follows, first, the divine life of Christ before the beginning of time and during the Old Covenant; secondly, the divine and human life of our Saviour throughout His earthly course; and thirdly, His mystical life in the Church. The work has been notably successful in the German original. The English translation, so far as we can see, is as well done as the peculiarities of the author's style permit.

—Elisabeth Gnauck - Kühne's *Das soziale Gemeinschaftsleben im Deutschen Reich* (132 pp. 12mo. M. Gladbach: Volksvereinsverlag. 1909. Price 1 mark) is designed as a "Leitfaden der Volkswirtschaftslehre und Bürgerkunde in sozialgeschichtlichem Aufbau für höhere Schulen und zum Selbstunterricht." It is one of the many up-to-date and useful publications

of the great German Volksverein and contains a surprising amount of information within a comparatively small compass. The sketch of the social reform movement in Germany is of special interest. We Americans, too, shall need such manuals by and by if social reform is to make headway in this country.

—Miss Louise Imogen Guiney, to whom we owe the article on Blessed Edmund Campion in the *Catholic Encyclopedia* (Vol. V), now contributes a life of this gentle English proto-martyr to the "St. Nicholas Series" (*Blessed Edmund Campion.* 183 pp. 16mo. Benziger Brothers. 80 cts. net). The "St. Nicholas Series" is primarily intended for the young, but like most of the volumes that have preceded it, Miss Guiney's life of Blessed Campion is so well done that the grownups, too, can read it with genuine pleasure and profit. She leans much upon Simpson's monograph and has gratefully utilized the researches of the Rev. John Hungerford Pollen, S. J. In matter of style the little volume is exceptionally well done. We sincerely trust the "St. Nicholas Series" is finding the wide sale which it merits.

—*De Personis et Rebus Ecclesiasticis in Genere. In Usum Scholarum edidit P. Fr. Dom. M. Prümmer, O. Pr.* (xii & 505 pp. 12mo. B. Herder. 1909. $2 net) is the first volume of a *Manuale Iuris Ecclesiastici in Usum Clericorum, praesertim illorum, qui ad Ordines Religiosos pertinent.* The second, which appeared first, we noticed over a year ago. The work must be judged in the light of its aim, as expressed in the subtitle. It is a brief digest of Canon Law for religious. We do not think that the practical reasons Fr. Prümmer adduces in his "Prologus" justify the omission of the canonical treatises on the Church, irregularity, censures, and matrimony, which, he says, have been usurped by moral theology, which, in dealing with them, extravagates *"extra campum proprium."* This is surely no reason for a canonist to pass these important topics by with a wave of his hand in the direction of *Theologia moralis.* The author's style is agreeable and his treatment of the subject succinct but always clear. The work might be improved by the insertion of historical data and references. Nowhere perhaps is it so helpful as in Canon Law to know how laws and institutions originated and developed into their present form.

Books Received

[*Every book or pamphlet received by the* CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.*]

ENGLISH

The Morality of Modern Socialism. By Rev. John J. Ming, S. J. 400 pp. crown 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1909. $1.50.

Humanity: Its Destiny and the Means to Attain it. A Series of Discourses by the Rev. Father Henry Denifle, O. P., Sub-Archivist of the Holy See. Translated from the German by the Very Rev. Ferdinand Brossart, V. G., of Covington, Ky. 257 pp. 8vo. Ratisbon, Rome, New York & Cincinnati: Fr. Pustet & Co. 1909. $1.25 net.

The Faith of Catholics Confirmed by Scripture and Attested by the Fathers of the First Five Centuries of the Church. Compiled by Revds. J. Berington and J. Kirk. Revised and Recast by Rev. J. Waterworth. With Preface, Corrections, and Additions by Rt. Rev. Msgr. Capel, D.D. Third Enlarged Edition. Three volumes. I: xl & 468; II: 505; III: 513 pp., large 8vo. Fr. Pustet & Co. 1909.

A Programme of Social Reform Legislation by John A. Ryan, D. D. 20 pp. 8vo. New York: The Catholic World Press. (Reprint from the Catholic World Magazine). $1 a hundred, including cost of carriage. (Wrapper).

Catholic Home Annual. 1910. 27th Year. 79 pp. 8x11 in. Illustrated. Benziger Brothers. 25 cts.

The Christian Philosophy of Life. Reflections on the Truths of Religion by Tilmann Pesch, S. J. Translated from the German by M. C. M'Laren. xiv & 637 pp. 8vo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1909. $4.50 net.

At the Root of Socialism: A Study of a Glasgow Manifesto. A Lecture before the Social Democratic Federation (Edinburgh Branch) by Father Power, S. J. 36 pp. 8vo. London and Edinburgh: Sands & Co. (American agent: B. Herder, St. Louis). 10 cts. net.

What Think You of Christ? An Historical Inquiry into Christ's Godhead. By Bernard J. Otten, S. J., Professor of Theology in St. Louis University. iii & 167 pp. 32mo. B. Herder. 1909. Retail 25 cts. (Wrapper).

The Life of Our Lord Jesus Christ, the Son of God, in Meditations by Maurice Meschler, S. J. Translated from the Fourth Edition of the German Original by a Benedictine of the Perpetual Adoration. Two volumes. 12mo. xxiii & 691; viii & 620 pp.; with a Map of Palestine at the Time of Christ, a Plan of the Journeys of Jesus, a Plan of Jerusalem at the Time of its Destruction, and a Sketch of the Temple. Freiburg and St. Louis: B. Herder. 1909. $4.75 net.

The Making of Mortlake. A Story of a Rockland Friendship. By J. E. Copus, S. J. 246 pp. 12mo. New York, Cincinnati, Chicago: Benziger Brothers. 1909. 85 cts.

Character and Character Formation. A Lecture Delivered at Holy Cross College, Worcester, Mass., by Rev. Robert Swickerath, S. J., March, 1909. 54 pp. 4½x8 in. 15 cts. Per 100, $10.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., Thomas J. Shahan, D. D., John J. Wynne, S. J., Assisted by Numerous Collaborators. In fifteen Volumes. Volume VI: Fathers—Gregory. 800 pp. royal 8vo. New York: Robert Appleton Co. 1909.

A Brief History of Philosophy. By Rev. Charles Coppens, S. J., Author of Brief Text-Books on Logic and Metaphysics, Ethics, Oratory, Rhetoric, the Systematic Study of the Catholic Religion, and Lectures on Moral Principles and Medical Practice. 144 pp. 12mo. New York: Schwartz, Kirwin & Fauss, 42 Barclay Str. 1909.

Columbus Literature Series. The Sketch Book by Washington Irving. Selections. Edited with an Introduction and Notes by William T. Vlymen, Ph. D., Principal of the Eastern District High School, Brooklyn, N. Y. 168 pp. 16mo. New York: Schwartz, Kirwin & Fauss. 1909.

Columbus Literature Series. Studies in Irving. Part First. Rip Van Winkle and The Voyage. By Robert A. Ryan, S. J. St. Louis University, St. Louis, Mo. 83 pp. 16mo. New York: Schwartz, Kirwin & Fauss. 1909.

GERMAN

Joseph Kardinal Hergenröther's Handbuch der allgemeinen Kirchengeschichte. Vierte Auflage, neu bearbeitet von Dr. Johann Peter Kirsch, Päpstl. Hausprälat, Professor an der Universität Freiburg i. d. Schw. Dritter (Schluss-) Band: Die Kirche nach dem Zusammenbruch der religiösen Einheit im Abendland und die Ausbreitung des Christentums in den aussereuropäischen Weltteilen. Mit einer Karte der Konfessionen in Europa um das Jahr 1600. xii & 1175 pp. royal 8vo. Freiburg i. B. and St. Louis, Mo.: B. Herder. 1909. $5.85 net.

Stundenbilder der philosophischen Propädeutik. Von Peter Vogt, S. J., Professor am Privatgymnasium "Stella Matutina" in Feldkirch. Erster Band: Psychologie. xviii & 476 pp. 8vo. B. Herder. 1909. $2.15 net.

Christus ein Gegner des Marienkultus? Jesus und seine Mutter in den heiligen Evangelien. Gemeinverständlich dargestellt von Dr. Bernhard Bartmann, Professor der Theologie in Paderborn. vi & 184 pp. 8vo. B. Herder. 1909. $1.10 net.

Kleine Beiträge zur Geschichte der Kunstentwicklung und des Kunstlebens im Elsass. Von Franz Friedrich Leitschuh. (Zweite Vereinsschrift der Görres-Gesellschaft für 1909). 111 pp. 8vo. Köln: J. P. Bachem. 1909. (Wrapper).

Drei Grundlehren des geistlichen Lebens. Von Moritz Meschler, S. J. 171

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pp. 12mo. Freiburg and St. Louis: B. Herder. 1909. 80 cts. net.

Der religiöse Mensch im Urteil der Welt. Von P. Hieronymus Wilms, O. Pr. 176 pp. 16mo. B. Herder. 1909. 50 cts. net.

Schriften der Centralstelle des Central-Vereins. 1. Heft: Unsere "Rücksständigkeit." Ein Weck- und Mahnruf von Joseph Matt. 39 pp. 8vo.—*2. Heft: Christentum und soziale Reformarbeit. Gedanken und Vorschläge von Dr. F. Imle.* 11 pp. 8vo. St. Louis, Mo.: Verlag der Centralstelle. 1909. Price of Heft 1: 10 cts.; $6 a hundred. Price of Heft 2 not given.

Offizielles Souvenir Programm zum Andenken an die 54. General-Versammlung des D. R. K. Central-Vereins, die 16. General-Versammlung des St. Joseph's Staats-Verbandes von Indiana und den damit verbundenen Katholikentag, abgehalten zu Indianapolis, Indiana, vom 19. bis 23. September 1909. 152 pp. royal 8vo. Illustrated.

Predigten und Ansprachen zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathies (Ansgar Albing). Erster Band: Predigten vom ersten Adventssonntag bis zum Weissen Sonntag nebst elf Gelegenheitsreden. x & 222 pp. 12mo. B. Herder. 1909. 85 cts. net.

FRENCH

La Grande Semaine. Fêtes du Troisième Centenaire de la Découverte du Lac Champlain. Récit complet, avec poèmes inédites, gravures, discours en français, et toutes les détails d'un intérêt particulier pour le public de la langue française. Rédigé par J.-Arthur Favreau, Secrétaire de la Société Historique Franco-Américaine. 196 pp. 8vo. (with several maps). Worcester, Mass.: Compagnie de Publication Belisle. 1909.

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May a Catholic Profess Moderate Economic Socialism?

IN a former article (CATHOLIC FORTNIGHTLY REVIEW, xvi, 11, 322-327) we attempted to show that with the teachings of the Encyclical "Rerum Novarum" any Socialistic system of economy, in particular that which has been styled Moderate Economic Socialism or Essential Socialism or, lastly, Semi-Socialism, is incompatible. It might be deemed useless to examine and refute a system whose inventor speaks of "the very improbable hypothesis that it would be practicable" (C. F. REVIEW, xvi, 3, 73) and "thinks that Semi-Socialism in its entirety would prove impracticable" (*Ibid.* xvi, 13, 393).

Indeed, we cannot see for what purpose such a confessedly hypothetical scheme is trotted out before the Catholic reading public. But having been proposed as a view that may be held by a Catholic, it had to be examined in the light of the Encyclical. Our arguments have not been found convincing, but we trust they will after the following elucidations.—To eschew all ambiguity, we put the question at issue in this form: Does Semi-Socialism admit what the Encyclical "Rerum Novarum" of Leo XIII teaches? If not, then it may not be professed by a Catholic.

What does the Encyclical "Rerum Novarum" teach concerning private property, particularly in land?

It teaches, first, that there is no difference between the right of property in immovables and movables. "If [a workingman] by living sparingly saves some money and, for greater security, invests his savings in real estate, that real estate is in fact nothing else than his wages in another form; consequently the land which the workingman has thus bought will be in his power just as were the wages he had gained by his labor. But, as will be readily understood, it is precisely in this power of free disposal that the right of property consists, whether in land or in chattels."

The Encyclical teaches, second, that "the right of having property is a right granted to man by nature," wherefore the Socialist scheme "is manisfestly against justice." This thesis is *directly and explicitly demonstrated as to landed property* by two arguments, one taken from the nature of *man,* the other from the nature of the *soil.* It is, furthermore, proved by the position of man as the head of a family. "The right of private property, which has been proved to belong naturally to man as an individual person, must likewise belong to him as the head of a family; nay, this right must be the stronger, as in the domestic circle his charge extends over more persons."

The Encyclical teaches, thirdly, that the right of having private

property does not come from the State and that, accordingly, it cannot be abolished by the State. "Nor need we for this right apply to the State. Man is older than the State and consequently must have possessed, prior to the formation of any State, the right of providing for his subsistence."—"Since the domestic household is anterior both in idea and in fact to the union of men in the commonwealth, its rights and duties must likewise be prior to, and more immediately based on nature than those of the State. If the citizens or the families on entering into association and fellowship experienced at the hands of the State hindrance instead of help and found their rights curtailed instead of protected, such association were rather to be repudiated than sought after."

What does the Encyclical mean by, or in what sense does it take the terms *property* and *ownership?* It takes them in their real and full meaning, in the complete sense in which they are used all over the world. As to landed property in particular, the Pope expresses his amazement that some should admit real ownership in the *products* of the soil, but not in the *soil itself*. "The force of these arguments is so evident that it seems amazing that some should be setting up certain obsolete opinions in opposition to what has here been maintained. They grant to the individual man the use of the soil and the various products of landed possessions, but declare it absolutely wrong that one should consider himself the real owner of the land on which he has built or of the estate which he has brought under cultivation" (that land or estate having been previously ownerless ground).

Such, then, is the teaching of the Encyclical concerning private landownership. Now we ask: Does Semi-Socialism admit the real and full landownership taught by the Encyclical? The answer is: No, it does not; it rejects and abolishes it.—The following quotations will make good this answer.

"The instruments of production and exchange should be owned and managed by the community, but the private owners of these instruments should receive fair compensation. [Compulsory sale of all such property to the State!] Landowners should receive from the State as much as they have paid for their land, [compulsory sale of all landed property to the State!] and should be permitted to retain permanently and to transfer or transmit the land [*i. e.,* the *use* of the *sold* land] that they cultivate or occupy, but should be compelled to pay to the State annually its full rental value, exclusive of improvements" [as payment or rent, for the continued use of the *sold* land]. (Dr. John A. Ryan in the CATHOLIC FORTNIGHTLY REVIEW, xvi, 3, 72).

"Semi-Socialism would compel the State fairly to compensate all existing owners of land values [i. e., landowners], would permit men to

enjoy full ownership of all improvements on the land that they cultivate or occupy, and would guarantee to them secure possession [i. e., *possession* in the sense of Henry George and Dr. McGlynn, without ownership or "dominium directum"] of, together with the right of transferring and transmitting, the land itself. Private ownership of land would be restricted only inasmuch as the State would take the full rental value arising from the land exclusive of improvements. Manifestly this system would not 'suppress and abolish all private ownership in land'! Strictly speaking, it is neither common ownership nor private ownership in the sense of present language and practice. Pope Leo's arguments do not touch it at all, at least explicitly. Whether they affect it implicitly or constructively is a question about which there is room for honest differences of opinion. The same must be said concerning [the] contention that 'the Pope's arguments are applicable to the other means of production,' that is, artificial capital. The important point is that Leo did not deal explicitly with either of these problems." (*Idem, ibid.,* XVI, 13, 392 sq.).

We should like to know with what problems, according to the learned writer of these passages, Pope Leo *did* deal explicitly in his famous Encyclical. To be sure, he did not explicitly treat of Semi-Socialism; he refuted Socialism proper—but how? By demonstrating the lawfulness and necessity of *that private ownership which the Socialists attack and strive to abolish,* above all and most explicitly as we have seen, the lawfulness and necessity of *private landownership in the full and universally accepted sense of this term.* Now Semi-Socialism does not admit, but rejects the private landownership defended by the Encyclical.

The State, we are told, should acquire the land from the existing landowners; the latter should receive fair compensation—for what? —for the land they give over to the State. The terms *sale* and *purchase* are carefully avoided in the description; nevertheless the transaction described is a real sale and purchase, a change of owners, an exchange of valuable goods. Before the transaction private individuals are landed proprietors in the true and full sense of the term and of the Encyclical; after the transaction they are such no longer; private landownership in the sense of the Encyclical is a thing of the past, it is abolished!— For the rest, we have the explicit avowal that "the *restricted* private ownership of land" which the system grants to individuals, "is not—strictly speaking—private ownership in the sense of present language and practice"—and, accordingly, in the sense of the Encyclical!

No further proof is needed for our charge that, as far as the question of landownership is concerned, Semi-Socialism is incompatible with the teachings of Leo XIII. In confirmation, however, the following

passage from the second part of the Encyclical may profitably be added:

"We have seen, that this great labor question cannot be solved except by assuming as an established principle that the right of private property must be held sacred and inviolable. The law, therefore, should favor this right and its policy should be to induce as many of the people as possible to become landowners. Many excellent results will follow from this; and first of all, property will certainly become more equitably divided..... If working people are encouraged to acquire by their industry some real estate, the gulf between vast wealth and deep poverty will be bridged over and the two orders (of the exceedingly rich and the very poor) will gradually be brought nearer together.—Another consequence will be the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on what is their own; nay, they learn to love the very soil which yields to the labor of their hands not only food to eat, but an abundance of good things for themselves and those that are dear to them.... And a third advantage would arise from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land, if his own afforded him the means of living a tolerable and happy life. These benefits, however, can only be expected on the condition that a man's means be not drained and exhausted by excessive taxes. The right of having private property coming from nature, not from human law, the State may not abolish it, but only regulate its use and bring it into harmony with the public good. The State, therefore, acts unjustly and cruelly, if, by name of taxation, it takes an excessive amount from the property of its subjects."

Would that legislators and social reformers were always mindful of these words of Leo XIII, which contain a most important maxim for promoting the welfare of both individuals and entire nations and indicate a new reason why the proposal of making "landowners" pay to the State all rental values not due to labor and improvements is to be rejected. For who would, in that supposition, wish to become a "landowner"? What would be the inducements in agricultural districts to lead the laborious life of a farmer if the full annual rent of the land as such would have to be paid to the tax gatherer? Farmers would soon be in the greatest straits, agricultural pursuits would decline or even be abandoned, and the baneful effects would inevitably be felt by all classes of society.

True, in the system we are examining the land-tax absorbing all rental values of land as such cannot, strictly speaking, be called unjust; for the State is supposed to have done away with private landownership by buying up all land from the former landowners; and conse-

quently can justly claim and collect the full rental values not due to labor and improvements, the value and produce of a thing necessarily belonging to the owner of the thing. But the compulsory wholesale expropriation of private landowners at the beginning of the new era would be a crying injustice and would remain such as long as the system lasted. Fortunately there is no danger that this will ever take place. Where would the State get the enormous sums that would be required fairly to compensate all private landowners? Yet even these enormous sums would not suffice; the State would need other enormous sums to buy up all the instruments of exchange and all the large industries of the entire country—which is the second essential feature of Semi-Socialism. We shall treat of it in another article. H.

(TO BE CONCLUDED)

The Need of Neo-Scholasticism

In two previous papers I have outlined the method of teaching philosophy used at Louvain. But the activity of the Louvain school of Neo-Scholasticism has not been limited to giving a complete and perfectly logical course in the vernacular. A great part of the school's influence must be ascribed to its excellent manuals, which embody its teachings, and take into account the latest discoveries in every domain of science and philosophy.

These manuals are also written in the vernacular, and have greatly contributed towards making the Neo-Scholastic philosophy of Louvain popular among men of science, otherwise beyond the reach of the school. Whilst a Latin treatise will reach only a few initiated scholars, the same treatise written in the vernacular will be read by master and tyro alike, and will spur them on to personal investigation. Let every unbiased mind have free access to the philosophy of Aristotle, as expounded by St. Thomas and strengthened by modern discoveries, and we may confidently await the results.

The *Revue Néo-Scolastique,* which is the official organ of the Louvain school, has for fifteen years contributed much towards this revival of the "philosophia perennis." It is at the same time an efficient means for keeping under one flag the disciples of the new school, who make it their common organ for spreading broadcast the seeds of Neo-Scholasticism.

In English a complete treatise of Neo-Scholastic philosophy still remains to be written. We have the Stonyhurst Series, of which Maher's *Psychology* may undoubtedly be ranked with the best; but the other volumes could be much improved. There are a few other English books that treat special questions in a very able manner; but there is no authoritative and complete course of philosophy to which the stu-

dent might turn for a good survey of the vast field, whose study becomes every day more imperative. It is to be hoped that this gap may be filled, but in the meantime it were perhaps desirable that the whole course of Louvain be offered to the English reading public in an authorised translation; or that at least the small course[1] be made available in an English garb.

It is now some years ago since a keen English observer of the trend of modern thought wrote that "the decisive battles of theology are fought beyond its frontiers"; that "it is not over purely religious controversies that the cause of religion is lost or won."[2] The controversies on Modernism have since brought into new light the truth of this assertion. With the dying out of religious controversies and the willingness of non-Catholics to give us fair play, the weight of controversy has been shifted to the side of reason. No heresy, in the historical meaning of the word, is put forward as the basis of Modernism. It had its beginning in the admission of philosophical errors. As long as it was confined to this sphere, the Church took no notice of its claims. But since all human knowledge is interrelated, it was easy to foresee that sooner or later it would break through these artificial limits and extend its devastations into the domain of revealed truth. The Church has spoken and stayed its progres.

But this movement contains a lesson. It is a well known fact that Modernism found its strongest supporters in France, where Scholastic philosophy had been almost forgotten, and its place taken by a Cartesianism which stoutly maintains "that in philosophical matters one may enjoy the liberty of his own opinions, as long as in religious matters he holds to those truths in which God has given us the grace to be instructed."[3]

From Descartes' Idealism to Kant's critical scepticism is but one step; and Kantian philosophy and Modernism are one and the same system.

Hence the necessity of Scholastic philosophy imposed upon us by the Pope, not by an arbitrary act of authority, but as the only rational and logical system of reasoning,—and because of that, the very support of Catholic faith.

As a consequence, too, philosophy amongst Catholics should by no means be confined to ecclesiastical students, for whom it is a necessary preparation for the study of theology. Let us throw wide open the doors of the retreat in which it has been confined, for the benefit of all educated Catholics.

(Rev.) J. B. Ceulemans, Ph. D.

[1] *Traité Élémentaire de Philosophie, à l'usage des Classes.* 2 vols. Louvain 1906.

[2] A. Balfour, *Foundations of Belief*, Preliminary, p. 2.

[3] Cfr. Besse, *Deux Centres de Mouvement Thomiste*, pp. 6—7.

Race Suicide and How to Combat it

Nothing is so sure a sign of decaying civilization as wide-spread race-suicide. For among the symptons of decline which a nation can show, there is none that presupposes more deadly germs of dissolution and ruin in the vitalls of the social organism. It is only when a nation has passed its ascent and approaches a decadence in its historical development, that phenomena appear which bear the sign of the abnormal. Thus it was at Sodom and Gomorrha; thus it was towards the end of Greek and Roman history.

When did race-suicide, or as the Greeks themselves called it, *oligandria,* infest the Greek home? Not until after the Peloponnesian war, when literature was forgotten, temples remained unvisited, the ideals of art were lost. Then Greek civilization was tottering and nodding to its fall. And historians tell us that in little more than a century the number of Athenian citizens fell from 20,000 to 14,000, with no war or pestilence to account for the diminution.

Look at Rome. Also she past through a time when both men and women refused to bear the yoke of matrimony, and when they thought it too troublesome to rear children. But that was not in the good old times of the republic, when marriage was regarded as an institution hallowed by the national divinities for the propagation of the Roman race. No, it was when men despaired of future salvation, when the republic crumbled to pieces because the spirit of life had fled from it, when the poisonous weed of Hellenism had taken root in Italian soil.

In France again, no decline of the birth-rate down to Napoleon. 100 years ago, before the *Code Civil* was introduced, she counted 27 millions and could boast of the densest and largest population of any European country. What a change since then! Now she is outstripped by Austria and Germany, and almost equaled by England,—England which in 1800 only numbered 9 millions of inhabitants.

Today our own country is unhappily leading the world in this infamous practice of race-suicide. The statistics show that our family life suffers from a virulent attack of consumption and that the patient may die if a remedy is not found. But the evil has not escaped the watchful eyes of our contemporaries, and many are the antidotes proposed for the disorder. Among the latest devices is the scheme of Father Phelan of the *Western Watchman,* who would deny political privileges to the childless and heap them upon the parents of large families. Can we hope for any reasonable success from remedies of this kind?

Open once more your history. Augustus, seeing the depravity into which the Romans had sunk in the course of the civil wars, thought

to check its evil influences by penal laws. The so-called *leges Iulia et Papia Poppaea* were passed inflicting penalties on the single or childless and holding out rewards to the married and parents. Incapacity to receive bequests was the punishment of celibacy, and the married man who happened to be childless was mulcted of one half of every legacy. On the other hand, the father of a family enjoyed a place of distinction in the theaters, and preference when competing for public office; he was excused from a portion of the public burdens, and, if a consul, he was given precedence over his senior colleague.

What was the result? Did the number of children increase? If the population of Rome kept on growing, this was due to the addition of thousands of foreigners, who really de-Romanized Rome. Many years after the Augustan marriage laws had been passed, Tacitus said: "In spite of them, marriages and the rearing of children did not find favor; on the contrary childless families prevailed." To a Roman lady who had lost her son through death, Seneca offers the "objectionable but true" consolation that "you gain more in Rome by being childless than you lose." We see: "All-powerful as he was, in this one respect the Emperor could make no impression upon the dogged disobedience of his subjects. They despised rewards and penalties they audaciously defied."

Again, both the Romans and the Greeks made a joint effort to remove the blot of sterility from their nation by a sort of religious revival. This was based on the principles of Stoic philosophy and carried out by men more frugal and sober-minded than the luxurious inhabitants of Rome. Did this produce any change for the better? It may have helped somewhat. Still, historians agree that there "remained, not as exceptional abuses, but as a regular part of the Romano-Hellenic civilization, the two abominations of transitory marriages and of wilful sterility."

As regards France of today, and her depopulation, there appeared an excellent article on it in a recent number of *La Civiltà Cattolica.* The learned author discusses the various measures which have been adopted or suggested in order to block the sinister movement. There are privileges advocated for the parents, war is declared against feminism and the pagan cult of beauty, $250 is to be given for every child after the second, etc. Meanwhile, the foreigners are filling up the streets and houses, and are making themselves at home in the fair land of Louis the Saint. Already we hear the complaint of Frenchmen that one sees uncouth foreign names over so many of the best and most progressive stores of Paris. The old story. The Athenian citizens were supplanted by the *metoici,* the Romans by the Huns, Goths

and Germans, through whose veins virgin blood was still coursing pure and undefiled.

Do I say, therefore, that this nation is doomed to die a slow death of inanition and to be supplanted by other more vigorous peoples? No. There are two ways in which such evils may be cured. Nations that are still strong and full of youthful vigor, simply throw off the diseased parts, just as the snake casts off its slough, without any harm to itself.

There is, however, another remedy much more effective than either laws, premiums or penalties. It is Christianity with its world-old principles. Was it not this power that once renewed the Roman empire, led the European barbarians out of the forests into the broad daylight of civilization and brought freedom from the trammels of untruth and ignorance to all the nations of the earth? What a wealth of creative power there must have been in Christianity to call forth from the mire of the Roman Empire and from the chaos of the barbarous hordes a new social order. Let us be convinced that religion can do something where politics is powerless. The experience of today as well as that of ages gone by, proves that religious faith and nothing else can give man the necessary courage to bear the burden of life and not to shirk the duty while grasping its pleasure.

Adopt as many laws as you will, give the mother the right to vote for every child, give old-age pensions to fathers of many children, put heavy taxes on every cowardly bachelor and maiden. These measures will never prove effective, for two reasons: First, because advantages or disadvantages of this kind are in no proportion to the burden which must be borne. Secondly. Because they do not remove the mainspring of the perversity. Whilst we are laboriously working out schemes and laws, all the agents of immorality and social disorder are given full liberty; they are allowed to carry their perverse doctrine of irreligion and egoism into the last home and to convince the poorest factory-man that children restrain his personal liberty. Literature in all its forms, from the learned tome published by the university professor to the yellowest dime-novel; theaters, billboards, newspapers, all continue to ridicule marriage as an antiquated relic of an inferior civilization.

Do we believe in Christ? Well, then let us teach the masses His principles; spread them in the hovels of the poor and in the palaces of the rich, convince every one that "sin maketh the peoples miserable" and that there is a God who punishes also this species of crime. Everything is endangered in a society where people egoistically throw off the duty of rearing children. The very presence of children safeguards man against himself; it stimulates those habits of order, work

and saving, which go to make up the real power of a nation. Where children are missing, one may justly fear that the husband has no character, the wife no dignity, and both no morals. Let nobody deceive himself: we shall not be able to restore peace and union and love to our homes unless we found our work on the true and the only true principle of restoration, which is Christ and Christ alone. *Omnia instaurare in Christo!*

Why the American College is a Failure

The New York *Evening Post* of September 7th says:

College teachers, students, courses, and customs have all been bombarded from innumerable points of attack, until the danger is that mere confusion of criticism may impede genuine improvement. Out of the hurly-burly, however, two truths emerge. That the college student who applies himself in good faith to the work of getting an education is enormously benefited thereby is one of them; and that the colleges are allowing a shockingly large proportion of their efforts and facilities to go to waste through failure to require or inspire such applications is the other. One may admit the existence of the undesirable type of student known as the mere "grind," who pores painfully over books until lung power, social interest, and adaptability to the facts of real life are all gone, but this is a disease not contagious in the college life of today. For every one of that kind, the average college will furnish a dozen whose faults are conspicuously of an opposite character. The distracting cause may be one thing or another, social functions, fraternity interests, athletics, dissipation, or even too tense religious activities, but always with the one result that the mind is never really opened to educative influences. The best of our colleges doubtless have much yet to learn as to courses, equipment, and methods, but the one of them which shall first solve the problem of securing earnest and intelligent attention to the strictly educational side of college life from all but the hopelessly bad or incapable, will have placed itself at the head of the most important educational advance of modern times.

It is true that an enormous amount of criticism has been directed of recent years against the institution known as the American College.

Our Catholic colleges, high schools, and academies are not included in this summary criticism. It does not apply to them in the same degree. Even here all is not gold that glitters. But there is an essential difference between the American and the Catholic college. The former is an educational blunder. None perhaps are so severe in its condemnation as the men who must be credited with inside knowledge of the prevailing methods. The Catholic college is very far from hopeless. All along it has been bringing forth fruit, if not a hundredfold, at least thirty- or sixtyfold. Besides, there is every guarantee for its future: it has within its bosom the germs of endless self-improvement. If, then, the editor of the *Evening Post* desires to know how to solve the problem "of securing earnest and intelligent attention to the strictly

educational side of college life," we may suggest that he make a thorough study of Catholic educational ideals.

The American college is a failure. By doing away with religious instruction it has sapped its own foundation. Education without the aid of religion is a modern delusion of the most pernicious kind. College authorities are utterly helpless in their fight against college evils, unless they can bring religion to bear upon the lawless elements. In the same proportion as a man throws religion overboard, he divests himself of his rational character and approaches the animal within him. Recent events in Spain and France are an evident proof of this.

The American college is bankrupt. Besides the absence of religious influence, there is the excessive cultivation of certain ideals that have already nearly wrought its downfall. These ideals, it is true, are the common property of the American people. But while Catholic educators try to counteract their influence upon the young, the American college allows them unlimited play. The spirit of the country, for example, favors get-rich-quick methods. The same pernicious instinct (or genius, if you will) prompts the lad to seek get-learned-quick schemes. He scorns the idea of being "put through the mill;" he has no time for that. But here he gets decidedly the worst of it. While, under favorable circumstances, a man may make a fortune in a short time, he can not in the same short time run through a college course and emerge as a learned, not to say a truly educated, man. Mental training is the result of patient drilling, education the fruit of painful toil. Many a slow-revolving year must come and go, before the fruits of scholarship and education are matured.

Again, Americans are society-lovers, excessively so. But while good-fellowship is commendable, it has its dark side when cultivated in the class room or the college hall. It is *not* true to say (*Evening Post*, Sept. 7) that "the nearer the school is like the world, the saner will be its influence." That school is doomed which in all respects "is like the world" or even like the smallest social community, the home. Co-education is in its proper place *at home,* but it is a mistake at college. Again, we have been trained to cherish democratic ideals. We may be proud of this. But the democratic spirit, when excessively developed, is averse to discipline, and impatient of strict authority without which no school of learning has ever met success. Then again, Americans are drawn towards the mysterious. Witness the multiplicity of secret societies which, like a gloomy nightmare, brood over the nation and deprive it of the sunshine it needs for its sound moral development. If mummery appeals to the grown-up men, it simply fascinates the college lad, who with his membership in some fraternity fancies that the effect of his opposition to school authorities will be

increased a hundredfold. Last, though by no means least of all, the interest taken in athletics by the people at large, is almost morbid. It absorbs some of the noblest efforts worthy of a better cause. Future generations, with the benefit of sober second thought, will probably judge this feature of American civilization to be one of the darkest. The disastrous influence of college athletics—not as they might be in theory, but as they actually are—on the spirit of scholarship is too well known to need repetition. It is manifest to all who have learned to see, and is acknowledged by all true friends of education.

Such are some of the causes that have undermined the American college. At the bar of reason it stands condemned. Even the *Evening Post* remarks that "the distracting cause may be one thing or another: social functions, fraternity interests, athletics, dissipation..... with the one result that the mind is never really opened to educative influences."

Here then is the remedy: change the spirit of the American people, if you can, and you will change the American college, and solve the problem "of securing earnest and intelligent attention to the strictly educational side of college life." The American college is the reflex of American civilization. Features of social life which may claim a place in the life of the grown-up men or women, cannot always with impunity be introduced into the microcosm of college life. We Catholics see the necessity of minimizing those distracting influences. It is a gigantic task. We are fighting against wellnigh overwhelming odds, because we are fighting against deep-rooted prejudices,—against "the world, the flesh and the Devil." But right here is the source of our comparative success and eventual salvation in the field of education.

MINOR TOPICS

GERMAN CATHOLICS IN THE U. S. The Rev. John J. Laux, of Knechtstedten in the Rhine Province, who spent fifteen years of his life as a missionary priest in this country, in a lecture delivered at the Karitastag recently held at Erfurt, and reproduced in No. 82 of the *Katholische Kirchenzeitung* of Salzburg, says that the number of German Catholics in the United States is variously estimated at from four to seven millions. These estimates exceed any we have ever heard before and, needless to remark, are mere guesswork. No one knows how many German Catholics there are in this country, because there are no statistical data on the subject available and guesses, because of peculiar conditions prevailing in nearly all parts of the country, are quite at random and consequently do not even deserve the name of estimates. When THE REVIEW in 1895 was asked by the Rev. F. X. Chagnon, of Champlain, N. Y., as to the probable number of German Catholics living in the United States

at that time, we applied to the Rev. J. N. Enzlberger, since deceased, who, as the editor of the third edition of the *Deutsch-amerikanischer Schematismus* (a directory of German speaking priests) was exceptionally qualified to form an opinion on the matter. He gave the presumptive number of German Catholics as from 1,500,000 to 1,800,000 (see THE REVIEW, Vol. ii, No. 26, p. 6). This estimate was considered too low by some, but of those who objected to it, so far as we remember, not one ventured to go beyond 2,000,000.

We had hoped that the compiler of the article "German Catholics in the United States" in the *Catholic Encyclopedia* would attempt to gather some data on which a reasonably correct estimate of the present number of German Catholics could be based. But we were disappointed. Mr. Schirp *(Catholic Encyclopedia,* Vol. vi, p. 481) merely contents himself with stating that no exact statistics are available at the present time and adds: "A general idea, however, can be formed from the fact that, among the 15,655 priests in the Catholic Directory for the United States, about one third bear German names." To prevent misunderstandings he should have noted that there are many priests with distinctly German names who do not understand the German language and cannot be classed as German except with regard to parentage or descent.

The same observation applies to numerous lay Catholics with German names: they are German in name and descent only.

In fact, to arrive at a satisfactory answer to the question, How many German Catholics are there in the United States? it will be necessary to formulate the query more definitely. What is meant by German Catholics? Catholics born within the limits of the present German Empire? This would exclude all German speaking Catholics who have come hither from the German portions of the Austro-Hungarian monarchy and of Switzerland, and the American-born descendants of immigrants from Germany proper. Or does it mean Catholics, no matter where born, who worship in the German language? There are many young native Americans of German parentage who, though they still belong to the German speaking parishes of which their parents were members, have no command of German. (In not a few of our German churches regular English sermons are now preached for the young people). These cannot properly be listed as German Catholics, though descended from German immigrants and still belonging to congregations styled German. Then there are numerous German-descended Catholics, who are able to speak German and remain sincerely attached to the racial and other traditions of their Teutonic forbears, who for some reason or other belong to English speaking parishes. The editor of the CATHOLIC FORTNIGHTLY REVIEW, for instance, though the son of a native-born mother, speaks German to his children and tries to imbue them with a love for the exquisite idiom and the wonderful literature of the mighty race from which they are sprung. Yet he is not a member of a German congregation, because there is no German congregation in the neighborhood in which he happens to reside.

We should like to see the German Catholic Central Verein collect the data necessary to form a rational estimate of the size of

our German speaking Catholic population. But before even such preliminary work can be undertaken it will be indispensable to clear up the questions adumbrated above.

CATHOLIC MEETINGS IN MASONIC LODGE HALLS

The admirable action of Count di Casalino, commander of the Italian warship Etruria, who refused to attend a reception and banquet given in his honor by the Italian societies of Philadelphia, because the function was to be held in a Masonic lodge hall,[1] has stirred up considerable discussion, especially among those who have particular reasons to take this tacit rebuke to heart, viz., the Knights of Columbus. The subjoined remarks, which we take from the Cincinnati *Catholic Telegraph,* Vol. 78, No. 40, are, if we do not mistake the *Telegraph's* meaning, lifted from the editorial columns of the New York *Register,* a K. of C. organ of the better class, which we have repeatedly had occasion to quote in the past (especially on the case of the K. of C. Freemason whose burial at Bridgeport, Conn., created such a sensation four or five years ago), but which unfortunately we do not receive except once in a great while:—

"The question the Philadelphia Catholics are now debating with some concern is, shall they let this tacit rebuke of the officers and men of the Italian vessel pass unheeded, or shall they forthwith hold their gatherings in some meeting place where Catholics can assemble with a greater degree of propriety? Shall they forego the advantages offered by Lulu Temple, and find assembly rooms less convenient, perhaps, but not the home of an organization under the ban of the Church?

"It is not only in the Quaker stronghold that the lesson taught by Count Casalino and the crew of the Etruria will be pondered, observes *The Register.* Here in New York City and in many other cities and towns the Knights of Columbus and other organizations of Catholics continually avail themselves as meeting places of halls and buildings if not under the actual ownership or control of the Masonic order, then used by its branches for assembly and arranged and decorated to be in harmony with its rites.

These buildings, perhaps, offer inducements in the matters of rental and location not equaled by those owned by Catholic societies, or those not, as witnessed by their mode of arrangement and decoration, sacred to the rites of the forbidden orders. But what the Catholics who have been frequenting Masonic temples and assembly rooms will now ask themselves is: Would it not be better to suffer some slight inconveniences, to pay an increased rental, or travel to a less accessible quarter, and so be rid of offensive signs and symbols? Perhaps the incident will arouse in our Catholic people an interest in the necessity for a centrally located head-quarters for Catholic societies in each city and town, an interest not at present sufficiently acute.

"Our Catholic organizations would not think of meeting in the churches of any other denomination, then why in Masonic temples and buildings, for Masonry has religious doctrines and practices of its own, and it is for this reason precisely that the Church forbids her sons to be among its members."

[1] See the CATHOLIC FORTNIGHTLY REVIEW, xvi, 20, 595.

The argument is irrefutable. But will the "broad-gauged" and extremely "tolerant" Knights of Columbus, (who are neither knights nor have anything specifically in common with old Cristobal Colon), we ask: will they heed the lesson? Will they do their plain duty? If they will, as we sincerely hope, the CATHOLIC FORTNIGHTLY REVIEW, which has so often called attention to the impropriety of Catholics meeting in Masonic lodge halls, will gladly let Count di Casalino enjoy the credit for this victory.

A BOOK ON HINDOO FAKIRS

Fakir und Fakirtum im alten und modernen Indien is the title of a book by Dr. R. Schmidt (Berlin: Barsdorf 1907), in which that learned scholar presents an interesting series of investigations concerning fakirs in India and the marvelous performances, for which these ascetics and religious mendicants have become famous. The book is based to a considerable extent on the research of the Oriental scholars Prof. Ernst Kuhn of Munich and Prof. Richard Garbe of Tübingen, which the author has utilized in connection with his own investigations.

One of the most noted feats of the fakirs is to be buried alive and after forty days to be restored to life. Europeans are inclined to regard this act as a farce and fraud, but in the view of Dr. Schmidt so many cases of it have occurred under the direct supervision of governmental officials, both native and English, as to render this explanation untenable. Popular opinion in India, on the contrary, accepts the wonderful phenomenon as something supernatural, the manifestation of superhuman power acquired by a holy life.

The fakir himself as a rule does not claim a miraculous character for such exploits. In a case at Amritsar the fakir lived on milk for three days beforehand and after a complete evacuation of the bowels by cathartics stopped the nose, ears, and all other apertures of the body with wax. Then after drawing his breath he fell down, closed his eyes, and was apparently dead, his whole body becoming cold except one spot on the crown of his head, which was hot with strong pulsations of the blood. He was placed in a coffin and buried in a grave expressly prepared for him in a small house, built for this purpose. Grains of wheat and rice were sown on the grave, the door of the house was locked and sealed, and guarded by sentinels, who were changed every two hours.

On the fortieth day the grave was opened and the body was found in precisely the same position and condition as it was when first placed there, only the skin had grown more yellowish.

The servant of the fakir, in accordance with his master's instructions, now began the process of revivification. First he laid a thick piece of newly baked bread burning hot on the top of the fakir's head, which in that spot showed the same degree of heat as at the time of his burial. Then the limbs were vigorously rubbed or massaged and the wax removed from the apertures of the body. No sooner was this done than the fakir opened his eyes and recovered his senses and after a hot bath his vitality was wholly restored.

Dr. Schmidt treats the subject from every conceivable scientific point of view, physiological, autohypnotic, and climatic, and suggests an analogy between the apparent death of fakirs and the hibernation of animals.

CATHOLIC EDUCATIONAL REVIEWS

Dr. Shields, in the *Catholic University Bulletin* (No. 67, p. 665), calls attention to the value of the *Catholic Encyclopedia*, now in course of publication, to our Catholic teachers, whom it supplies with authentic information on a variety of subjects on which they should be well posted.

But the *Encyclopedia* and such few standard works as we possess on educational subjects are not enough. "Probably the greatest need of the teacher is periodical literature that offers her current topics, treated in brief form, by those who are competent to deal with the questions under discussion from a Catholic standpoint. And in this department our poverty has indeed been great." The late Dr. Judge's pedagogical review died in a single year for want of support. Dr. Shields calls attention to his own attempt to make the *Catholic University Bulletin* useful to teachers, and says there are only two Catholic educational reviews published in this country, the *Catholic School Journal* of Milwaukee, which unfortunately "does not represent the larger thought and spirit of Catholic education," and is, moreover, flimsy in its mechanical make-up; and *Catholic School Work*, a newly established "journal for the practical use of teachers," published bi-monthly by the Educational Press, 123 East 23rd Street, New York City, which promises well. Its first number contains the following contributions: The Catholic Ideal in Education, Rt. Rev. Patrick J. Hayes, D.D., Chancellor of the Archdiocese of New York; The Work of the New York Catholic Schools, Rev. Thomas A. Thornton, Superintendent of the New York Schools; The Teaching of Religion, Rev. Joseph F. Smith, Superintendent of the New York Catholic Schools; Proposed New Course in Religion for all Grades with Plans of Study Prepared for the New York Catholic School Board, Rev. Joseph F. Smith; Proposed New Course and Syllabus in Drawing for all Grades Prepared by the New York Catholic School Board; Model Lesson, Nature work, (The humming bird) Second Year, Anna Pergolie; Model Lesson, English, Sixth Year, (The Teaching of the Complex Sentence and the Relative Pronoun) Augusta M. Wilson, Ph.D.; Model Lesson, Geography, Seventh Year, (Longitude and Time) Gertrude M. Clark, M.A.; Model Lesson, Arithmetic, Eighth Year, (Percentage and its Applications) John J. Burke, A.M.; A Plea for Manual Training, Rev. Brother Victor, F.C.S. Educational Notes and Comments, Book Department, Reviews, Inquiries, Announcement of Recent Books of Interest to Teachers.

There is another Catholic educational review, of which Dr. Shields makes no mention—the resuscitated *Teacher and Organist*, formerly of Cincinnati, now published as the *Catholic Educational Review* by the faculty of the Catholic Normal School at St. Francis, Wis. It is a bi-lingual monthly, and despite many discouragements and editorial mistakes has managed to stay alive for these twenty years. With a new name and in a new and more elegant dress it seems to have taken a new lease of life.

It is to be hoped that all three of these educational magazines will be more liberally supported in the future, so that they may be enabled to develop to the full limit of their large possibilities.

BROWNSON: A REMINISCENCE AND A MORAL

There is one spot on the University grounds [at Notre Dame, Ind.] which bleeds — the spot where Brownson lies buried. His remains lie in the centre of the common chapel, under the great church, an oblong marble stone with an inscription marking the place. The Holy Cross community meets here for the morning meditation and Mass, and for the evening prayer. The holy life of Notre Dame surges all about his body. The innocent boys come and go on their spiritual duties, and sometimes pause to read the epitaph. The great spirit, which had to struggle always in heavy conditions, is now in glory, we trust; and the body which enshrined it lies like a jewel in a worthy frame. But the cause for which he strove—the diffusion of Christian truth by means of a great press—is hardly better than in his day, and with less excuse; for now the Catholic body has a sure footing, wealth, culture and leaders; and still the young writers have no market for printing, the leaders no organs of opinion, and the multitude no mirror of their own activities. Therefore, the writers must seek the secular field, the leaders remain silent or half heard, and the multitude sink in the flood of printed trash.—The Rev. John Talbot Smith in the *Notre Dame Scholastic,* xliii, 1.

MODEL TEXT-BOOKS ON SOCIAL SUBJECTS

We have lately received from the German "Volksverein" two little books which should form admirable models for similar works in English for which there would appear to be a real need.

One, by Elisabeth Gnauck-Kuehne, is entitled *Das soziale Gemeinschaftsleben im Deutschen Reich.* It is well printed, attractively bound, and costs a shilling. Intended for the older pupils in Catholic girls' schools and for young ladies generally, it forms an excellent introduction to social questions as they actually present themselves in Germany to-day. It deals with social organization, the action of the legislature and private initiative, schools of social reform, the place of women in social work, and so forth. Simple and concise, it should prove an admirable text-book and might serve as the basis for lectures in girls' schools and elsewhere.

The second book received from the "Volksverein" is entitled *Die Jugend.* It contains a series of instructions to young men, especially of the working classes, on practical questions of public and private life. Much stress is laid upon the need of developing a sturdy independence of character formed upon correct ideals. Only thus can the young Catholic meet the dangers which will assail him in workshop and warehouse. As regards public life, he is given a sketch of the German Constitution and of the chief political parties, his duties towards the State are explained and the true character of Socialism set forth. Such practical questions as labor organization are also dealt with. Here again the book is cheap, attractive and written in a suitable style.—London *Month,* No. 545, p. 456.

We have also received copies of these books from München-Gladbach and gladly join in the *Month's* praise of them. They are indeed excellent models of what English speaking Catholics need, both in England and America.

THE CATHOLIC ATTITUDE IN REGARD TO SPIRITISTIC PHENOMENA

The Reverend Robert Hugh Benson concludes an interesting article on Spiritism[1] in the current *Dublin Review*[2] (No. 291) with this summary statement of the case:

"It is becoming increasingly certain that phenomena derided by the early Victorians, do, as a matter of cold history, take place, that things are done for which, up to the present, no explanation is forthcoming which takes into account only the action of human powers as at present known to us. Less and less is it becoming possible, at least for those who have in the slightest degree studied the subject, to dismiss the whole matter as sheer nonsense. There remains the theories by which the phenomena are to be explained; and these, in brief, resolve themselves into three.

There is, first, the theory of the Spiritists themselves; next, the theory of the materialistic psychologists; and lastly, the teaching of the Catholic Church—teaching, it must be remembered, which has been in the field ever since the conflict first began, almost as far back as history gives us any record at all. It is these two old antagonists—the first and the third—who under other names and in all lands have faced one another so long as the conflict between religion and its bastard sister has formed part of history, and it seems as if it were between these same antagonists, and not with the help of any newborn science that the issue will ultimately be decided. Meantime, the peremptory instructions of the Church are clear enough for her own children, and the reasons she gives for those instructions should surely be enough for those who, if not her children, have at least sympathy with her moral aims. In brief, she tells us that this is not the road to truth, but to deception and error; while admitting the existence of evil spirits and the possibility of their manifesting themselves to souls still incarnate on earth, she points out the extraordinary dangers that menace those who attempt by any backstairs entrance to penetrate regions closed by the hand of God; and, as a proof of those dangers, she points to the uselessness of the information purporting to come through those channels, and the injuries to body, mind and soul sustained by those who persist in such attempts. There is nothing to be gained; there is all to be lost. She does not commit herself to any guarantee of the truth of this or that particular incident or claim; but she leaves us face to face with this dilemma. Either this or that affair is fraud, in which case its investigation is a waste of time, and a fruitful seed-bed of self-deception; or it is a reality, and in that case a sinister and perilous reality."

The whole paper, of which this passage is the kernel, is worth reading.

[1] The title of the paper is "Spiritualism," and Father Benson explains in a note that he employs this term for the reason that "it is more generally understood than the more correct term 'Spiritism'." This seems to us a very poor excuse for employing an incorrect term in a periodical of the calibre of the *Dublin*. We have corrected the word and its derivatives wherever they occur in our quotation.—A. P.

[2] Sole Agent in the U. S., B. Herder, 17 S. Broadway. St. Louis, Mo. Subscription price $5 per annum.

HOW THE UNIVERSITY OF LOUVAIN CAME TO ESPOUSE JANSENISM

From a somewhat extended review of J. Paquier's new book *Le Jansénisme* (Paris: Blond & Cie. 5 fr.) in the *Irish Theological Quarterly* (Vol. iv, No. 15, pp. 358 sqq.) we extract the subjoined instructive passage:

> It is very curious and instructive to note with the author that the University of Louvain, which was the cradle of Jansenism, came to adopt this slightly expurgated Protestantism through the very ardor of its opposition to the errors of Luther. As he [Paquier] very justly observes, there is no error in which there is not some element of truth. In discussion and controversy this element of truth will receive special prominence and emphasis, the adversary will keep dangling it before your face. The result, often at least, will be that one cannot combat for a long time an intelligent adversary without yielding more or less to this influence. Little by little one is led on to make concessions to him, and even to fall to some extent into his errors. We see from time to time this law at work in our own days in the controversies of Catholic writers with Rationalists. At each step we see this law verified in the history of Jansenism. It is that which explains the origin of the movement. At the beginning of the Reformation the University of Louvain was one of the centers where the errors of Luther were combated most keenly. So fierce and strong was its opposition that in 1520 a bitter satire, of which Erasmus was either the author or the inspirer, was launched against its theological faculty. Thirty years after the appearance of this satire the University had yielded to the influence of the ideas of Luther and Calvin on Grace and Predestination. From 1587—1636, Baius, Jansen, and Jansenius were teaching on Predestination, on the powers of human nature, and on original sin a mitigated Protestantism (Paquier, pp. 123—125).

FLOTSAM AND JETSAM

From Vol. xvi, No. 9, page 37 of the official *Columbiad* it appears that at the recent national convention of the Knights of Columbus at Mobile, Ala., the Committee on Resolutions rejected a motion that "the National Board of Directors... adopt some effective methods by which... *improper language and doings be prevented at...exemplifications.*" The fact that this resolution was offered, is an acknowledgement that such abuses exist, while the fact of its rejection would seem to indicate that the ruling powers in the "Order" are not willing to check them.

*

What is a "whist-drive"? Bishops of the English Church are pronouncing against it as a form of gambling. Its condemnation marks a certain advance since advertisements were published beseeching English society people to set aside one-quarter of their winnings at bridge for holy objects. The whist-drive, however, must be more offensive, for the Protestant Archbishop of York "rather deprecates the practice" of putting churches in funds by means of it. Other ecclesiastics are reported as "intensely disliking" it, or "declining to accept money raised by this means." The Protestant Bishop of St. Albans "could not use the proceeds of whist-drives for any kind of spiritual work." This would seem to limit the application of sums won at cards to the purely non-spiritual work of the churches.

*

"The faculty of theology [of the Catholic University of America]," says the *Catholic Transcript* Vol. xii, No. 17, "receives an additional professor in the person of Rev. Dr. Daniel J. Kennedy, O. P. Dr. Kennedy will conduct the courses in sacramental theology. He is a very distinguished member of the Dominican Order, in which he has held several high offices. Dr. Kennedy was at one time professor of philosophy in the University of Fribourg, in Switzerland, and for the last three years has been an instructor in the faculty of theology. *He is the first member of a religious order to be appointed to a full professorship in the University.*"

For the reason indicated in the underscored passage (*we* are responsible for the italics) Dr. Kennedy's appointment is likely to mark a new epoch in the history of our ill-starred Catholic University--a distinctly hopeful epoch, we are fain to believe. Let the leading religious orders be represented in the faculty and the University Senate, and much of the lost confidence will gradually be regained.

*

Who have been our most popular presidents? According to a recent speech by Paul Déroulède, as reported in the Paris *Temps,* they are, if we trace them backward in time, Roosevelt, McKinley, Grant, Lincoln, and Adam Smith. If people take it that M. Déroulède must have meant one of the Adamses, John or John Quincy, the answer is that he is speaking of presidents who have been several times *plebiscité* or elected. The novel effect must have been secured, in the French patriot's mind, by telescoping the elder Adams into his son and giving to the result a name sufficiently distant from both to hurt neither one's feelings. It is an index to American political development that the economic views embodied by our first popular President in his "Wealth of Nations," should have fallen into such disrepute under the latest of his successors.

*

When newspaper photographers were recently sent to Harrisburg, Pa., to "take" the new statue of the infamous Matthew Stanley Quay, in its permanent position, a curious thing happened. Around the upper part of the rotunda there runs a motto drawn from William Penn's writings:

> There may be room there for such a holy experiment. For the nations want a precedent. And my God will make it the seed of a nation. That an example may be set up to the nations. That we may do the thing that is truly wise and just.

After the photographers snapped the statue on its pedestal beneath those lines, their negatives, when developed, showed a blur for all these words, save two. These were directly over the head of Quay. and read: "My God!"

*

We note from a correspondence in *America* (II, 5, 122) that San Salvador, too, now has a Catholic daily newspaper, *El Heraldo del Salvador,* under the management of a Spanish priest, the Rev. Dr. E. M. Balsalobre. It would be interesting to know how many Catholic dailies are published in Spanish America. We are acquainted with the Catholic daily newspapers of Canada, and with the German, French, Polish, and Bohemian Catholic dailies issued in our own country. If a complete statistical table could be drawn up showing the total number of Catholic dailies on this western continent (not one of them English!) perhaps it would serve

as a spur to goad the English speaking Catholics of the United States—who, rightly or wrongly, consider themselves the crême of Catholicity on this side of the Atlantic—to do their manifest though long neglected duty with regard to the upbuilding of a strong Catholic daily press.

*

The marks of the Middle Ages are being swiftly erased from European towns. Castles are crumbling, and real estate dealers are tearing down house and rampart to make way for streets and tenements. Nuremberg is a solitary exception, and yet even Nuremberg is changing. One town preserves a tower, another a church, and another a palace; but the eye finds in such morsels none of the effect which calls up the Crusades. To do that one must go perhaps as far as to Rhodes, where there still survives a mediaeval city in all its defensive war-gear of tower and curtain and keep. It is the city which the knights of St. John erected in the midst of the Byzantines, after they had been driven out of Jerusalem in the early fourteenth century. Probably few travellers realize how well preserved the tremendous fortifications and dwellings are. Baron De Belabre, for some years French consul in the historical town, gives a vivid account of these in his richly illustrated *Rhodes of the Knights* (Clarendon Press). "Miles of fortifications," he says, "stand exactly as they did when the knights abandoned them in 1523. In some parts it is easy to trace, by the character of the repairs, the breaches made by the Ottoman guns in the walls that were once called the Ramparts of Christianity." M. De Belabre's archaeological jottings, made under special privileges, will make every globe-trotter bewail the Turkish government's closing of the walls and the most interesting buildings to the public.

*

We are glad to learn that the Catholic Society for Social Study[1] recently established in England, has already undertaken a series of cheap (shilling) books, historical and descriptive, dealing with Catholic social work in France, Belgium, Holland, Germany, Switzerland, and elsewhere.

*

The conception of America as the melting-pot of nationalities is not a new one: but it takes almost a Balzac to handle the conception. America receives the nationalities and makes them over to her own liking—but what is an American, when all is said and done? "He is an American," wrote Crèvecoeur, back in the eighteenth century, "who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds." And Crèvecoeur adds, with a fine enthusiasm: "He becomes an American by being received into the broad lap of our great *alma mater*. Here individuals of all nations are melted into a new race of men, whose labors and posterity will one day cause great changes in the world."

*

Many ancient churches in Germany show curious grooves, evidently due to the fact that weapons were sharpened on the sandstone. This has given rise to the theory that these sacred edifices were favorite grindstones for the benighted Middle Age warriors, who believed that their swords re-

[1] Cfr. CATHOLIC FORTNIGHTLY REVIEW, xvi, 661 sq.

ceived a special blessing or virtue from being sharpened on churches. Georg Fehn, who has made a special study of these grooves, and publishes the results of his research in the current *Jahrbuch für Geschichte, Sprache und Literatur Elsass-Lothringens,* shows that this assertion belongs in the hoary category of "Geschichtslügen." In searching for such grooves throughout the Alsace and Lorraine he found that they occur on many old castles and other buildings which never served religious purposes. The itinerant soldiers of the Middle Ages, he says, evidently sharpened their weapons whenever they ran across good sandstone. Their preference for churches is due to the circumstance that these were the only stone edifices to be found in most cities. The practice remained in vogue up to the period of the Swedish invasion. (Fehn's paper is summarized in the *Kölnische Volkszeitung,* daily ed., No. 918).

*

It is false to assert that were the Church to gain power in a non-Catholic country it would use coercion in order to force non-Catholics to embrace the Faith. The statement fails to take account of the distinction between material and formal heretics—a distinction which has always been recognized by the Church. It was not by the use of force that the pagan world was converted to Christianity, but by persuasion and grace. And the non-Catholic of the present day is in a somewhat similar position to the pagans of old, for his errors are due to ignorance; he has never formally rebelled. Moreover, to suppose that the Church would use coercion in such circumstances is to suppose that she would act contrary to her own principles. For it has been defined that assent to the Faith is a free act. *Credere nemo potest nisi volens,* to quote the words of St. Augustine. Hence, says Leo XIII, in the encyclical *Immortale Dei,* "No one is to be constrained to embrace the Faith."—Leslie J. Walker, S. J., in the *Irish Theological Quarterly,* Vol. iv, No. 16, p. 398.

*

The Catholic press is not supported as it should be. There are too many Catholics who never subscribe for a Catholic paper or magazine. In fact, I have no hesitancy in saying that only one out of every three Catholic families subscribes for a Catholic publication. In other words—there are probably more than two million Catholic families who do not subscribe for or read a Catholic paper or magazine. And this is all the more distressing when we consider that Catholic papers are printed in nearly every language spoken by Catholics in this country. The chief offenders as regards indifference to the Catholic press, however, are to be found among English-speaking people. If these alone were to do their duty the present circulation of the Catholic weekly papers and magazines would be nearly doubled.—(Rev.) Francis C. Kelley, D. D., in the *Extension* magazine, Vol. iv, No.6.

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"Why should the question of residence at Rome be brought up only now, when America asks for six cardinals?"—Editor Desmond in the Milwaukee *Catholic Citizen,* Vol. 39, No. 50.

America is not asking for six cardinals. Canada, which forms a part of America, is asking for one. Editor Desmond is demanding six more for the United States. But

Editor Desmond holds no brief for "America" or any considerable portion thereof.

*

The newly constituted Roman Rota has made an important change with regard to the assessment of costs in ecclesiastical litigation. Except in plain cases of *"temere litigare"* the loser of a suit will no longer, as was the practice hitherto, have to pay the costs, but they will be divided among both parties. This innovation, as Prof. U. Mannucci points out in *Theologie und Glaube,* (I, 8, 686), is in accordance with the principles of equity and prudence and marks a new era in the history of the ecclesiastical court in question.

*

Many suggestions and many appeals have been made... and still the number of those amongst us who have practically grasped the great need of the day remains very small. Socialism of the anti-Christian type can never be effectively combated by newspaper articles or discussions. We must show the working man what Christianity is in practice if we want him to learn that all his hope, here and hereafter, lies in its maintenance or its adoption. It is not an affair of the clergy alone, although they can do much by way of initiative and direction. The Patronage system of Belgium (*e. g.*) is the work of the laity, who have realized their duty towards their weaker brethren. — Frederick O'Connor in the *Month,* No. 545, p. 477.

*

To weariness it has been pointed out that the United States is backward in its methods of seeking, and especially of holding, foreign trade. One element of our weakness is remarked by the American consul at Chemnitz in a report published in No. 3630 of the *Daily Consular and Trade Reports.* In Mr. Norton's opinion, systematic training of youth in foreign languages is responsible for Germany's rapid commercial conquests. Provision for the teaching of English and French is made in those public schools that correspond with the grammar and high schools of this country. Let us add that students of foreign languages in Germany actually learn to use the languages studied. This kind of instruction is not, abroad, the farce to which our school training in French and German is too often reduced. Mercantile associations in Germany organize, moreover, independent language-courses for the benefit of their clerks. In Chemnitz, for example, it is regarded as absolutely necessary that every young man entering the counting-room shall have command of one or two languages other than his own. Foreign languages are not, in the same degree as on the Continent, essential with us, but the fact is, in the uncomplimentary praseology of the New York *Nation,* "we are very lazy at languages, we Anglo-Saxons, and also dull."

*

A general plan for the automatic pensioning of all ministers at the age of seventy has been adopted by the Chicago Presbyterian Ministers' Association. Provision is made for an annuity of $500, beginning at seventy years of age, for ministers who have served the church for at least thirty years; an annuity of $100 beginning at the age of seventy for ministers who have served the church less than thirty years, with $10 additional for each year of service in

the Presbyterian ministry over five years, the total not to exceed $500; in case of death of a minister an annuity to the widow of three-fifths of what would be due and payable to the minister. No special provision seems to have been made for dependent children, nor is it clear from the report before us from what sources the necessary money is to come.

*

The Catholic gain in the sixteen years—1890 to 1906—has been 93.5 per cent. This is the most remarkable fact recorded by the census authorities. What would [the gain] have been had the Church been able to stop the great leakage that every observer must know is going on all the time and which has attracted wide attention from all who watch the trend of events here in America? ....We have not yet reached that point where we can fold our hands and rest content, though we often labor under the happy delusion that we can shake hands with ourselves on the glorious results, as we read them in glowing resolutions of conventions and national meetings. —R. C. GLEANER in the *Catholic Columbian,* Columbus, O., Vol. xxxiv, No. 36.

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Organist wanted for Sundays and Holydays. Salary $300 a year. Address Rev. M. A., care of Arthur Preuss, Bridgeton, Mo.

BOOK REVIEWS AND LITERARY NOTES

—*Some Incentives to Right Living. By Rt. Rev. Alexander Jos. McGavick, D. D., Titular Bishop of Marcopolis.* (Milwaukee: The M. H. Wiltzius Company. 1909. $1.). Bishop McGavick gives us here sixteen short addresses on subjects of unfailing interest to all of us. They are unassuming, direct, and simple in their style, but each of the sixteen makes an impression of its own—carries its point—without any apparent effort on the part of the writer and with the minimum of effort on the part of the reader.

—Messrs. Peter Paul & Son, 136 N. Pearl St., Buffalo, N. Y., announce a new book by Mr. J. Godfrey Raupert, *The Supreme Problem.* In this volume, Mr. Raupert examines the historic Christian faith, — the doctrine of the Fall of Man and his Restoration in Jesus Christ,—from the standpoint of human life and experience, and in the light of *psychical phenomena,* and shows that these go, when rightly interpreted, to refute the "New" Theology and to demonstrate the truth of *historical Christianity.* He points out where, in his opinion, the true solution of the religious difficulties of our time is alone to be found. Mr. Raupert, as is well known, has been intimately connected with modern psychical research for a number of years, and has not only made important contributions to its literature, but has also delivered lectures on the subject (in almost all English speaking countries), which have attracted serious and wide-spread attention. In his new work Mr. Raupert treats of this modern form of research, now so increasingly occupying thinking minds, in a very complete manner,

setting forth the actual facts ascertained, and indicating both the real character and trend of the movement, and also the relation in which it stands to historical Christianity.

—Father Heribert Holzapfel's (O. F. M.) *Handbuch der Geschichte des Franziskanerordens* (xxi & 732 pp. 8vo. B. Herder. 1909. $3.30 net) has been severely criticized in a number of details by Fr. Leonard Lemmens, O.F.M., in the *Theologische Revue* (Vol. viii, No. 12). But it will nevertheless prove not only entertaining and useful, but indispensible to the average reader, because it is the first complete history of the Franciscan Order ever published and because its author writes with absolute candor. As he himself observes in the Preface, "although this manual was composed by order of the General of the Friars Minor, it is not a mere 'official' history. Rather, it reveals all the human defects which have occurred in the course of ages,[1] while at the same time manifesting the immense good bound up with the Franciscan Order." The author has not confined himself to the Franciscans strictly so-called (Ordo Fratrum Minorum ab Unione Leonina), but has in a succinct way included the Conventuals, the Capuchins, and the Second and Third Order. The book is excellently drawn up and as readable as a manual comprising such a wealth of information within such narrow bounds can well be made. There is also a Latin edition (*Manuale Historiae Ordinis Fratrum Minorum a P. Dre. Heriberto Holzapfel, Provinciae Bavariae Compositum, ac Latine Redditum a P. Gallo Haselbeck, Prov. Thuringiae Filio*).

[1] Cfr. the CATHOLIC FORTNIGHTLY REVIEW, xvi, 22, 662 sq.

—Section IV of P. Friedrich Schwager's (S. V. D.) *Die katholische Heidenmission im Zusammenhang mit ihrer grossen Vergangenheit* gives a historical sketch of the Catholic missions in India and British East India and a full account of their present status. When completed this will be a standard work of which the Society of the Divine Word can be proud. (American agent: The Society of the Divine Word, Techny, Ill.)

—*The Holy Eucharist and Frequent Daily Communion. By Rev. L. J. O'Connell, Dean.* (Benziger Brothers. 1909. 60 cts.). Dean O'Connell has prepared an article on the Holy Eucharist discussing the nature and history of the Blessed Sacrament, with many apt quotations from Holy Scripture and from the Fathers, a second treatise, comprehensive but brief, on the Holy Sacrifice of the Mass, and a third on frequent and daily communion. To these he appends most suitably an explanation of the ceremonies of the Ordinary of the Mass and of the significance of the vestments of the priest. A careful perusal of this little book cannot fail to increase one's knowledge and reverence and to excite a desire for Holy Communion, and this is the object of the reverend author.

—We have before us the second volume of the Rev. H. A. Krose's ecclesiastical yearbook, to the first issue of which we devoted a somewhat lengthy notice in the CATHOLIC FORTNIGHTLY REVIEW, xvi,

13, 394—5. *(Kirchliches Handbuch für das katholische Deutschland. In Verbindung mit Domkapitular P. Weber, Dr. theol. W. Liese, P. A. Huonder, S. J., G. Reinhold und Professor Dr. N. Hilling herausgegeben von H. A. Krose, S. J. Zweiter Band: 1908-1909.* xvi & 456 pp. 8vo. B. Herder. $1.70 net). The purpose of this admirable annual is to furnish within a brief compass information on the most important aspects of ecclesiastical life in the German Empire—the organization of the Church, her membership, its distribution and growth, the conditions, favorable and unfavorable, of religious progress, Catholic organizations and institutions, both educational and charitable, etc., etc. Though it is chiefly a *German* handbook, the editors do not confine their activity to the German Empire, but endeavor to cover the whole civilized world. Thus this second volume contains full accounts of the Japanese, Chinese, and Corean missions and of the status of the Church in Russia, together with brief sketches of Catholic life and growth in practically all European countries. A chapter on the status of Catholicity in America (presumably the U. S.) had unfortunately to be held over till next year for want of space. The section on the charitable and social reform movement among German Catholics should prove most interesting to American readers in view of the social reform agitation recently inaugurated here under the auspices of the Catholic Central Society. Altogether Krose's *Handbuch* is a most useful and reliable work, which will no doubt find many readers also in this country.

—*Leading Events in the History of the Church. Part I. Christian Antiquity. By the Sisters of Notre Dame* (Benziger Bros. 1909. 40 cts.). A text book of Church history covering the first five centuries. It is a practical working text-book, that is, the matter is so arranged that it can be easily learned and recited. It is prepared for English children, and therefore more details are furnished in treating of the conversion of the peoples of the British Isles than are given in telling of the spread of the faith elsewhere. We think that the unifying principle which makes history valuable — which makes it history and which enables the young to assimilate it, is not as evident in this work as it might be. A good teacher can supply it, but her text-books should help her. The learned editor of the Bombay *Examiner* has indicated some inaccuracies, which will, no doubt, be corrected in a future edition.

—The Rev. P. Cornelius Rechenauer, S. D. S., has compiled a little book on *Seelenleitung, Beichte und Kommunionempfang in Frauenklöstern und den übrigen religiösen Genossenschaften mit Laienobern* (212 pp. 12mo. Fr. Pustet & Co. 55 cts.). It is based on the second edition of Franco-Huber's *Dekret Quemadmodum* and the relevant decisions of the Holy See, especially the decree "Sacra Tridentina Synodus." An appendix contains the list of questions which superiors of lay congregations with simple vows have to answer in making their triennial reports to Rome. The book is compiled in a clear and orderly fashion and can be cordially recommended to those for whom it is intended, viz., the superiors of lay congregations and priests who are deputed to hear confessions in convents and religious institutes.

—*Great Catholics of Church and State. By Bernard W. Kelly* (Benziger Bros.) Twenty short biographies of men who have served God and humanity at different times, in various regions and diverse manners, beginning with Portugal's great poet in the sixteenth century and ending with the Lord Chief Justice of England who died in the nineteenth. The chief events in each life are clearly related in an interesting and easy style; so that after reading these sketches one is inspired with the wish to know more concerning their subjects. They will be acceptable to young and old alike and very useful as collateral reading for pupils studying general history.

—Dr. J. P. Kirsch has published the third volume of the new (fourth) edition of Hergenröther's famous Manual of Universal Church History, upon which he had been engaged for some years (*Joseph Kardinal Hergenröther's Handbuch der allgemeinen Kirchengeschichte. Vierte Auflage, neu bearbeitet von Dr. Johann Peter Kirsch. Dritter (Schluss-) Band: Die Kirche nach dem Zusammenbruch der religiösen Einheit im Abendland und die Ausbreitung des Christentums in den aussereuropäischen Weltteilen. Mit einer Karte der Konfessionen in Europa um das Jahr 1600.* xii & 1175 pp. royal 8vo. B. Herder. 1909. $5.85 net). As our readers know from notices of the previous volumes, Dr. Kirsch has completey recast Hergenröther's work and brought it up to date, so that in the opinion of competent scholars the new edition is from every point of view superior to the earlier ones,—which is certainly a compliment of the very highest order. The chronological tables and the conspectus of synchronous events will appear in a separate supplementary volume. We understand Dr. Shahan intends to give us an English version of this monumental Church history. It would be an undertaking well worthy of the mettle of the savant to whom the English speaking world owes its acquaintance with the classic *Patrology* of Bardenhewer.

—*The Catholic Church in Utah 1776—1909. By Very Rev. W. R. Harris, DD., LL. D.* (Salt Lake City, Utah: The Intermountain Catholic Press. iii & 350 pp. large 8vo.) is a souvenir volume gotten out for the consecration of Salt Lake's fine new cathedral. It consists of eight distinct parts: 1. An apologetical "Introductory Discourse" by Rt. Rev. Bishop Scanlan (of which one does not quite see the purport); 2. An account of the early history of the West and Southwest; 3. A translation (the first ever printed in English) of the *Diario* kept by the Spanish pioneer missionaries, Silvestre Velez de Escalante and Francisco Atanasio Dominguez, the explorers of Utah & discoverers of Utah Lake; 4. Sketches of Étienne Prévot, "guide, trapper, and hunter"; of Father De Smet, the famous Jesuit missionary, who passed through Salt Lake Valley in 1841, and five years afterward met the Mormon prophet, Brigham Young, who was probably induced to settle at Salt Lake by the Jesuit's glowing account of the beauties of the valley and of General P. E. Connor, "patriot and promoter;" 5. Life sketches of three prominent pioneer priests; 6. Historical accounts of the educational and charitable institutions of the Diocese; 7. An account of

the present condition of the Diocese; and 8. A sketch of the life of its first bishop, the Rt. Rev. Lawrence Scanlan, who still rules the Diocese of Salt Lake, which, it will surprise many readers to learn, embraces no less than 153,768 square miles and is far and away the largest diocese in the United States, more than three times the size of the whole ecclesiastical province of New York, and greater than the combined jurisdiction of the archbishops of New Orleans, New York, Baltimore, Chicago, St. Louis, Philadelphia, San Francisco, and St. Paul. Dean Harris is a ripe scholar, endowed with a fine historic sense, and though the present volume bears the earmarks of hasty preparation, it makes entertaining reading and will prove invaluable to the future historian. The illustrations are numerous and elegant.

—*Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck, Direktor des Wilhelmstifts zu Tübingen. Erster Band: Vom ersten Adventssonntag bis zum sechsten Sonntag nach Ostern* (viii & 516 pp. 8vo. $2 net). *Zweiter Band: Vom Pfingstsonntag bis zum vierundzwanzigsten Sonntag nach Pfingsten* (389 pp. 8vo. $1.65 net). A third volume is to follow, containing the "Commune Sanctorum" and selections from the "Proprium Sanctorum." These meditations, in the words of Bishop Keppler, who introduces them, "possess the fresh aroma and the illuminative power of the source from which they spring." They are intended primarily for priests and students of theology, and should prove particularly useful to preachers. They are a veritable key to the wonderful treasures of the Missal. Cultured laymen also may use them with profit. (B. Herder).

—*Catholic Churchmen in Science. Second Series. By James J. Walsh, M.D., Ph.D., LL. D.* (Philadelphia: The Dolphin Press 1909 $1.) "The best possible answer," says Dr. Walsh in his introduction, "to the contentions so often heard, that the Catholic Church is opposed to science, is to be found in the lives of the many prominent churchmen who were also distinguished scientists." In this volume are contained sketches of Albertus Magnus, Pope John XXI, Guy de Chauliac, Regiomontanus, Clerical Pioneers in Electricity, and the Jesuit Astronomers. A fund of information is delivered in readable form and the information is not only interesting but timely.[1]

—Herder's *Katholische Missionen* have recently entered upon their thirty-eighth year in a tasteful and thoroughly modernized dress. The editors (Fathers of the Society of Jesus) at the same time announce that this excellent periodical is to be somewhat enlarged and diversified in contents. Among its new features are notices of new books relating to missions and missionary work, a question-box on all subjects lying within the scope of the magazine, and an increase in the number of maps and illustrations. The *Kath. Missionen* is probably the best Catholic missionary magazine in existence. In the words of the Paris *Etudes* (1906, p. 106), "no other periodical affords so complete a view of the entire work of the Catholic missions among the hea-

[1] On the weak points of this work see the C. F. Review, xvi, 18, 541 sq. Ed. Net $0.30.

then." In its improved form it should find many new subscribers. (B. Herder, St. Louis, $1.50 a year).

—*St. Vincent's Week. Truths and Considerations apt to Keep Alive and Increase a Spirit of Zeal for Souls and Christian Charity. A Vade Mecum for the Members of the Society of St. Vincent de Paul. By a Spiritual Director of the Society, S.J.* (Boston: Angel Guardian Press. 25 cts.) The seven corporal and spiritual works of mercy are the subjects of these short reflections for each day of the week. Appended are prayers suitable for St. Vincent de Paul members. The book is small and the print clear. It should be most welcome in every conference.

—*The Sacred Ceremonies of Low Mass. By Felix Zualdi, of the Congregation of the Mission. Edited with Additions and Notes and harmonized with the latest Decrees by M. O'Callaghan, Priest of the same Congregation. Seventh Edition* (Benziger Brothers. 1909 $1.25). This book is prepared for the use of priests and seminarians and contains the rubrics and their explanation in convenient form. That the present is the seventh edition is proof of the appreciation of the work by the clergy. If a copy were to be owned and read by every Catholic family, it is certain that a more solid knowledge of the central fact of Christianity would be diffused among the faithful. The mere apprehending of the infinite care and reverence with which the Church approaches the most minute details connected with the mass is enough to stimulate and increase a layman's devotion, unless, indeed, he have a heart of stone.

—*The Mission Manual. A Book of Instruction and Devotion. By a Missionary Priest. Intended to Preserve the Fruits of the Mission.* (Milwaukee: The M. H. Wiltzius, Co.) The title of this little prayer-book of the Servite Fathers sufficiently describes it. It contains prayers for Mass, Vespers, and some devotions not found in all manuals.

—*Choice Morsels of the Bread of Life, or Select Readings from the Old Testament. By Charles Coppens, S.J.* (St. Louis: B. Herder. 1909. 60 cts. net.) This is the Old Testament minus those portions which (we quote from the preface) "are scarcely intelligible, or little interesting to the modern mind, or no longer of practical application." The text and notes are those of the Douay version and the original numbers of the chapters and verses are retained. It would be both presumptuous, and unnecessary to say anything in praise of this undertaking. The only wonder is that it has never been carried out before. It will suffice to draw the readers' attention to the fact that one can take up a book of about the size and type of the usual editions of the New Testament or of the Baltimore Manual of Prayers and read any portion of the Old Testament which he is at all likely to need unless he be a member of the Biblical Commission or a specialist in Hebrew genealogy. May the purpose of the compiler to encourage "all, old and young, learned and unlearned, to peruse the Word of God more constantly and devoutly" meet with generous and hearty response.

—*G. A. Rayneri, Professor an der Universität Turin, Pädagogik in fünf Büchern. Mit historisch-literarischer Einleitung von Dr. G. B. Gerini....Aus dem Italienischen übersetzt und mit Anmerkungen versehen von A. Keel, Professor, und F. X. Kunz, Seminardirektor a. D.* (xii & 708 pp. 8vo. B. Herder. 1909. $2.85 net.) This pedagogy forms volume XVI of Herder's *Bibliothek der katholischen Pädagogik,* a circumstance which vouches for its exceptional merits. Father Rayneri, who died in 1867, was one of the foremost educationists of his age and country. The present work proves him to have been both a profound philosopher and an experienced pedagogue. Dr. Gerini's introduction furnishes a valuable conspectus of the educational movement and literature in Italy during the past century. Among other things it contains a biography of Father Rayneri.

—*The Faith of Catholics Confirmed by Scripture and Attested by the Fathers of the First Five Centuries of the Church. Compiled by Revds. J. Berington and J. Kirk. Revised and Recast by Revd. J. Waterworth. With Preface, Corrections, and Additions by Rt. Rev. Monsignor Capel, D.D. Third Enlarged Edition.* (Three volumes. I: xl & 468 pp.; II: 505 pp.; III: 513 pp. large 8vo. Fr. Pustet & Co. 1909). While this work has not been critically overhauled, as one might wish, it remains a "valuable compilation", of which it is agreeable to see another new edition published. The chief articles of Catholic belief are set forth in brief propositions, followed by proofs from Sacred Scripture and copious quotations, in English, from the Fathers of the first five centuries. To each article is subjoined the corresponding definition of the Council of Trent. The useful compilation was originally made by two English priests in the early part of the nineteenth century. Father Waterworth later republished it in a very much enlarged form. To this edition of Father Waterworth Msgr. Capel has added a chapter from the works of Bishop Ullathorne on the Immaculate Conception, a translation of the first dogmatic constitution of the Vatican Council, and a (somewhat antiquated) chronological list of the popes of the first five centuries. The usefulness of the work is enhanced by two very full indexes.

—*Humanity, Its Destiny and the Means to Attain it. A Series of Discourses by the Rev. Father Henry Denifle. Translated from the German by the Very Rev. Ferdinand Brossart, V. G., of Covington, Ky.* (257 pp. 8vo. Fr. Pustet & Co. 1909. $1.25 net). Honesty compels us to say—and it is with sincere regret that we say it—that this translation is stiff and unidiomatic, and that the footnotes fairly swarm with errors, some of which (e. g. Aristoteles for Aristotle) occur with such painful regularity that we cannot find it in our heart to blame them all on the long-suffering compositor.

*

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How Bigotry is Kept Alive

IT is sometimes said that travel, especially in foreign countries, broadens a person's views and puts him in a position to appreciate sympathetically the customs, character, and usages of other nations. A notable instance has recently come under our notice where opportunity for foreign travel, far from widening a man's view of life and character, seems, on the contrary, to have contracted his power to understand a highly gifted, but much misunderstood and much maligned people. We refer to Mr. Burton Holmes, whom we recently heard lecture on "Sicily." This is, as everyone knows, a theme which lends itself to a most interesting treatment. For Sicily is a land rioting in all the beauties of luxuriant nature, the scene of an ancient civilization, a country rich in historic memories. How a traveler of the reputation of Mr. Burton Holmes could have overlooked so many of Sicily's most inspiring and really significant scenes and memories, and used the occasion to vent his ill-concealed contempt for things Catholic, is hard to realize. He sneeringly referred to Sicily as a land where "Mother Church" ever was in power. But there was absolutely no reference to what the people of that country had achieved in the fine arts just because they were guided by Catholic instincts and because they were faithful children of "Mother Church."

Mr. Holmes betrayed his pagan instincts by dwelling rather on what the heathen Greeks had wrought in that ancient land. In commenting on a "Syracusan Venus," which was thrown on the screen, he remarked that formerly such works were not appreciated by the "superstitious" but that now they are loved "by all those who wisely worship beauty." The lecturer is one of the untold many who, because they cannot understand her, condemn the Church, especially in her religious orders. He spoke of the great multitude of "monkish, priestly" figures to be seen in that province. These two epithets in the particular connection in which they were used by the speaker are by themselves sufficient to mark him as one who went to Sicily with a bigoted mind and gladly used his splendid opportunity for observation to confirm himself in his deep-seated prejudice.

The social conditions of Sicily are another eye-sore to the refined sensibility of Mr. Holmes. Speaking of the boy laborers in the sulphur mines, he said that the "scenes there were so painful he would gladly spare an American audience" these proofs of Italian hard-heartedness and hence refrained from giving any illustrations. And yet in his lecture on Ceylon, delivered two weeks before, he did not refrain from

showing the little girl workers on the tea-plantations and in the stuffy, crowded rooms engaged in separating leaves. We rather suspect that the "Americano" was politely told to go elsewhere for views when he came to the sulphur mines with his inevitable camera. Mr. Holmes evidently desired to leave his audience under the impression that nowhere is the lot of the child worker so painful as in this land, where "Mother Church" rules. We beg to refer him to the words of one who will certainly not be regarded as a prejudiced witness. These words are quoted in a recent article on "The Message of Three Notable Sociological Works" (CATHOLIC FORTNIGHTLY REVIEW, Vol. XVI, No. 20, page 588). They were written by Elbert Hubbard and are as follows: "I know the sweatshops of Hester Street, New York; I am familiar with the vice, depravity, and degradation of Whitechapel, London; I have visited the Ghetto of Venice; I know the lot of the coal-miners of Pennsylvania; and I know somewhat of Siberian atrocities; but for misery, woe, and helpless suffering, I have never seen anything to equal the cotton-mill slavery of South Carolina." It is therefore in Mr. Holmes's native country that child-labor conditions are most "painful" of all.

The lecturer also made a great many insinuations regarding the material unhappiness of the people. He measures happiness by the standard of bodily comfort, by the full possession of those material things that make for the well-being of the body. It is too trite a truth to be developed here that happiness of this type is altogether relative. The American lady with all the luxury that wealth can command, with all the creature-comforts that money can procure, is, or at least thinks she is, "supremely unhappy." Whereas the poor man with little of the animal comforts of existence, with only enough to sustain soul and body in the midst of an environment bespeaking poverty, may be, and very frequently *is,* truly happy. We think Mr. Holmes ought to bear these facts in mind when he undertakes to discuss the relative position of human beings in the scale of happiness. His lecture on Sicily was a good proof that a man with strong prejudices may be surrounded by light and yet shut his eyes to the entrance of truth for fear of being compelled to surrender the prejudice of years.

For a National Catholic Colonization Society

The Association of Belgian and Dutch Priests which has existed for some time in this country, has lately entered upon a new undertaking, viz. to colonize and provide missionaries for the Catholic Belgians and Hollanders scattered up and down the United States and still coming to our shores. The Association ascertained from

the Belgian consuls that there are Belgians in every State of the Union except three, and that these Belgians were all Catholics at one time, though now many of them are lost to the Church. It was decided at a meeting of the society held at Green Bay last October (1) to put in the field a band of missionaries, who are to go from house to house to redeem these lost sheep, and (2) to form a colonization society for the purpose of enabling them to settle where their religious needs can be properly provided for. The object of this colonization society may be briefly stated as follows: to group Catholic immigrants from Belgium and Holland in settlements where they can form parishes and be provided with pastor and church, Sisters and school; (3) to make struggling missions self-supporting parishes wherever conditions are favorable; (4) to induce scattering Catholics to join parishes where they can find religious instruction and attendance, and (5) to open Catholic colonies with churches and schools in new and desirable localities where land is cheap and opportunities are numerous. The Society does not purpose to invest in land, but merely to advertise the land of companies who are willing to defray the expenses of colonization and to help the good work along. The organ of the Society for the present will be the *Extension* magazine, of Chicago.

This plan deserves general attention and support, not only because of its intrinsic merits and the good it will do among one or two sadly neglected nationalities of Catholics in this country, but likewise and chiefly because it bids fair to develop into a national undertaking, embracing all nationalities. The Rev. Father Julius E. Devos, a missionary of wide and long experience, has already worked out the scheme for such a general organization, and we adapt a few considerations from a circular which he has recently issued.

The greatest loss the Catholic Church has sustained in America was due to the scattering of her children among non-Catholics, where they were deprived of the ministrations of the priest, and the incentive of good example. In the South there are no Catholics to speak of, although the towns bear the names of Catholics. In the West a generation passes away before the church and school can be erected. and the new generation grows up without knowing the faith of their fathers. Isolation is the cause of many of the descendants of Catholics being lost to the faith. On the contrary the grouping of Catholics not only saved them to God, but also added new recruits to the Church. In the middle west the Catholics are strong, because in the time of the settlement of the country they were organized in Catholic centers, which became flourishing parishes. A quarter of a century ago Archbishop Ireland had seven Catholic colonies and other bishops had

their colonies; and they have formed a powerful Catholic element in their dioceses.

Not only is isolation fatal for the future life, but also for the present. There are not many that are able to alone withstand the taunts and insults of a prejudiced backwood or backprairie community. If they were grouped not only would they openly profess their religion, but demand their share of trade and offices and they would enjoy all the rights of American citizens and become a power in the land.

This society has two aims: an educational and a practical. It aims (1) to create a public conviction of the necessity for Catholics of grouping themselves, if they are to remain faithful, and obtain their rights in the community; (2) to fill up struggling colonies, to select new settlements of superior advantages, to direct European immigrants to the country and to help industrial laborers to find employment.

There never was such an opening of new countries as there is today. The whole of the United States is being opened up. Railroads, syndicates and the government are carrying on immense works of reclamation and the area of valuable territory is being doubled. New methods of farming are rendering even the arid lands highly productive. New fields are made, new mines opened, new industries are established, new empires and new cities spring up; a new west and a new south and a new north are forming and bid fair to rival the wealth of the east.

A vigorous campaign of colonization is carried on by governmental as well as by private enterprise to bring people to the new paradise. The land officers are the busiest in the cities and their agents swarm over the country, and their advertisements fill the papers. The steamship companies haul over a million of Europeans every year to our shores, and the railroads haul double that number to the new lands.

Wide awake people are on the alert to get their share of the new lands of promise and they are filling up the country. Soon the opportunity to get a home will have disappeared forever. The Catholics are not alive to this unique occasion. They form a large part of the industrial population of the manufacturing centers; and the majority of the newcomers from Europe, as most of the immigrants, come from southern Europe. They remain as day laborers in the city, while they could get a slice of the earth, if they were brought to the new lands. They ought to form one half of the immigration to the country, while now they constitute only the sixth, and in places only the tenth part. If the country is good for the average American

it is good for the Catholic. It is important to lead the farmers to the land as well for their own sake as for the sake of the Church. For who owns the land owns the country, who runs the factories controls the cities, and those who are now taking possession of the new lands will be masters of the new countries. If the Catholic Church is to have the power and the influence to which the number of her children entitle her, she must direct them to the new empires that are forming in the United States.

Diocesan and local colonization associations have done and are doing an immense amount of good; but they are not broad nor comprehensive enough for the hundred thousands of Catholics who are moving every year to the new lands; they are not big enough to make any impression upon the national stream of immigration. While migration is a movement that pervades the whole nation, it takes an organization of national dimensions and influence to make itself felt by those moving masses. Parochial, diocesan or provincial societies are organized to settle one country and they are hardly heard of beyond their regions. If nationalized they would have a larger field to draw from; they would be known in every part of the United States. Moreover there are sections where there is no organization to group the Catholics, and these are just the places where it is most necessary to organize one. The National Colonization Society wishes to co-operate with the existing organizations and to create new ones wherever it is necessary. Far from being a rival to any societey that exists, it aims to be a help to all. Far from drawing people away from parishes where they have church and school, it aims to group the wandering brethren around some steeple. Far from bringing a check to any work, it will generalize and nationalize the work and where there is now one colony, and that is sleepy and struggling, there will be ten full of life and vigor, and there is reason and room for them.

Not only should the society be national in its composition, but also international, or at least interlingual. For this is a cosmopolitan country, receiving still every year an army of emigrants from the different nations and tongues of Europe. There are more newcomers than Americans in search of a home. Therefore the Colonization Society should be cosmopolitan or intercontinental to take care of them and it should have bureaus or correspondents in Europe as well as in America. The emigrants from the old world should have more attention than the American settlers who know this country and the language. In time to come they will be worth as much to the Church as any other Catholics. If taken care of in the beginning they will soon drop their national failings, and communicate their sturdy qualities to their neighbors.

Should people be colonized on racial or linguistic lines? That question will solve itself naturally. During the period of transition newcomers have to group themselves with people of their own idiom. But their children will learn English and enter communities where they will have a mixture of blood and thought, of method and custom, with the result that the best features of every nationality will ultimately prevail.

Should Catholics be colonized among Protestants? There is no objection to places that are partly occupied by non-Catholics, nor to the admission of Protestants to the colony. The aim of the colonization work is not to isolate Catholics, but to group enough of them around common centers in order to enable them to live as Catholics, enjoying all the advantages of a church and school of their own. This is an American colonization system. It does not intend to perpetuate the racial differences, but in due time to blend together the best of every nationality.

The constitution of this society comprises an executive bureau and a board of governors, and supposes racial, diocesan or local companies.

The members of the executive bureau must be men of national reputation and influence, or of life-long experience in work of colonization. They form the soul of this movement and give it a uniform direction; they quickly decide and vigorously direct and govern the work of colonization. They must be men so conspicuous by their position or so expert in the work of colonization that they form a real authority in the matter, and that they can make themselves heard and felt all through the United States.

To give the society a truly national character the board of governors must be representative of every section and of every race that compose this republic. Prominent laymen and clergymen have signified that they are heart and soul in this movement, and ready to assist it by their information, and their counsel. There will be no difficulty in securing the services of one hundred distinguished men from every section and every nationality in the United States. They will forcibly draw the attention of their fellow citizens to the great and daring undertaking to reach all the Catholics of the United States in order to group the land-seekers in Catholic settlements.

Local or racial companies are in existence or will be formed for every individual colony, for the executive or central bureau could not manage a number of colonies without an enormous office force. It can not enter into detail work, which should be done by local organizations. When a new colony is approved of and adopted by the central bureau, and any racial or regional organization wishes to take it in hands as its own, it is entirely turned over to them and the

advertising money will be divided between the national and the individual organiziation.

This society is a clearing house. Its work is general information, promotion and protection. It leaves home rule to every colony. It offers its wide experience and publicity, and the services of experts and lawyers free to all.

We shall make some more interesting quotations from Father De Vos' circular in our next issue.

The Uses of Philosophy

The division of labor has nowhere been carried so far as in the domain of science. Every scientist has to be a specialist. Yet all knowledge forms one whole, because its subject matter is one. The universe in its length and breadth is so intimately linked together that we cannot separate off portion from portion and operation from operation except by a mental abstraction.[1] The human mind, like a shortsighted reader, pores closely and travels slowly over the awful volume which lies open for its inspection. Or again, as we deal with some huge structure, of many parts and sides, the mind goes round about it, noting down first one thing, then another, as best it may, and viewing it under different aspects, by way of making progress towards mastering the whole.

The partial views or abstractions, by means of which the mind looks out upon its object, are called sciences, and embrace respectively a larger or smaller portion of the field of knowledge. Thus optics has for its domain the whole visible creation, so far forth as it is simply visible. Mental philosophy has a narrower province, but a richer one. Astronomy, plane and physical, each has the same subject matter, but views it, or treats it, differently. The subject matter of geology and comparative anatomy is partly the same, partly distinct.

When we take man as the object of contemplation, we can view him in a variety of relations: in relation to the material elements of his body, or to his mental constitution, or to his household and family, or to the community in which he lives; as a physiologist, or as a moral philosopher, or as a writer of economics, or as a theologian, and so forth. Now, sciences being the results of mental abstractions, they are but aspects of things, severally incomplete in their relations to the things themselves, though complete in their own idea, and for their own respective purposes. Hence they need and subserve each other.

The comprehension of the bearings of one science on another, and the use of each to each, and the location and limitation and adjustment

[1] Cfr. Newman, *Idea of a University*, Discourse III, 2.

and due appreciation of them all, one with another, this belongs to a sort of science distinct from all of them, and which is in some sense the science of sciences, philosophy.

That philosophy and a philosophic habit of mind are necessary to every man who wants to be thoroughly educated, no one with a right conception of things will deny. The lawyer and the physician and the editor, and any professional man, whose ordinary knowledge is too often limited to his particular branch, may embrace in their minds a vast multitude of ideas, but without perceiving their real relations towards one other. These men may be most useful in their own place, but if they are nothing more than well-read men, or men of information, they have not what specially deserves the name of culture of the mind. Such men would be greatly benefited by that true enlargement of the mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence.[2] It would be a safeguard against narrowmindedness, and a guiding light amidst the many troublous problems of daily life. Philosophy thus viewed is not merely the exclusive apanage of the cleric, but the necessary complement of the education of the scientist as well as of the professional man.

Here also the school of Louvain has been a pathfinder and a leader, drawing to its lessons a great number of laymen,—physicians, lawyers and the like,—who have all gone forth from there with the deep conviction that they had been greatly benefited, and that their intellectual horizon had been enlarged.

Philosophy is a science independent of, although subordinate to, theology. It has its own principles and its own methods of investigation. It assists, no doubt, in obtaining a deeper insight into the dogmas of religion; but it helps one all the more to a clear understanding of world-wide movements of thought, that have dominated, and will always dominate art and literature and politics and economics, at different periods of the world's history.

We have pointed out the influence of philosophy on religious truth when, in a previous paper, we spoke of Modernism. To take another example, from politics: what is at the bottom of Socialism, a system that is daily gaining more adherents among men who see in it merely a political and economic movement? Socialism is based on the theory of evolution and on historical materialism. The logical consequences of the system, kept in the background at the present time by the leaders for reasons of expediency, are certain to crop out in the fullness of their destructive power.

[2] *Ibid.*, p. 135—137.

Here again the layman with the philosophical habit of mind will be preserved from losing his bearings and from being swept off his feet by a flood of social reform suggestions which on their face are quite attractive. Other examples might be adduced. Both from a scientific and from a religious standpoint, the Catholic laity would have everything to gain by becoming more conversant with the principles of a sound and modern philosophy, such as Neo-Scholasticism can pride itself to be.

Moline, Ill. (Rev.) J. B. Ceulemans, Ph.D.

The So-Called "Spanish Swindle"

We are requested by the Department of State, Washington, D. C., to give room to the subjoined information:

The Department of State, at Washington, has received a report from the American Consul-General at Barcelona, Spain, in regard to the band of swindlers operating in various towns and cities in Spain, who make a practice of writing to persons in the United States respecting the imprisonment of a relative and the guardianship of a child.

The Consul-General states that the alleged prisoner generally describes himself as a political prisoner from Cuba; he is at the point of death and has but one friend—the prison priest—through whose good offices he is enabled to smuggle an occasional letter out of the prison fort.

The prisoner is rich. He has a fortune in cash on deposit in the United States, but the certificate of deposit is concealed in a secret receptacle of his valise; the valise itself has been taken possession of by the Court at Carthagena, which tried and condemned him, and will be held until the prisoner or his representative has satisfied the costs of the trial. The prisoner has an only daughter; dying in his prison, his sole thought is of this beloved offspring. He has no friend or relative in Spain to whose care he can commit her. In this emergency his thoughts turn to the distant relative in the United States whom he has never seen and of whom he knows only through hearsay or the family tree. Will the distant relative assume the guardianship of the darling daughter, and the darling daughter's fortune of about $30,000? If the distant relative accepts the trust, one-fourth of the prisoner's entire fortune will be the material reward. The good priest will go at once to the United States and take the darling daughter with him. There is but one condition: the ready money which the prisoner brought with him to Spain has been exhausted; the distant relative is therefore requested to send enough to liberate the valise containing the secret receptacle and the certificate of deposit. This money is to be sent to the good

priest at an address indicated, and, having received it, the good priest will at once secure the valise and start for America, the "land of the free and the home of the brave," with the darling daughter.

The above is generally the first letter of the series. It is quickly followed by another in which the prisoner pathetically states that his strength is rapidly failing and the end is near. He beseeches his dear distant relative to assume the trust and be a loving father to the darling daughter. The third letter is from the good priest himself, who in brief, touching terms, and hopelessly bad English, announces the death of the unhappy prisoner; the good priest adds that the darling daughter is under his care. He is ready to put his promise into execution and start for the United States as soon as he shall have received the necessary funds from the distant relative. The good priest frequently incloses with his letter a bogus newspaper clipping announcing the death in prison at Barcelona of the famous Cuban patriot (sometimes called Augustin Lafiente); the newspaper notice also speaks cunningly of the confiscated valise and the darling daughter.

It is a simple scheme, but presented in such a plausible way that almost any unsuspecting "distant relative" of European extraction would be more or less deceived by the glad prospect of falling heir to the agreeable custody of a darling daughter with a big fortune, and a one-fourth interest therein as an additional recompense.

Naturally the first impulse of the distant relative is to ask a lawyer or a judge or some authority what course he ought to pursue in the premises, but as he thinks of doing this his attention is taken by the warning in the prisoner's letter beseeching him not to mention the matter to any living soul lest the secret of the valise and the hidden receptacle be indiscreetly betrayed.

The valise, after all, with its concealed certificate of deposit, is the key to the situation and possession must be taken of it before anything can be done or said. This (so cunningly set forth by the prisoner) is very evident to the distant relative, and so he quite frequently preserves the secret intact, and instead of consulting a lawyer or writing to the American Consul-General at Barcelona he quietly sends a draft for the sum demanded to the good priest and awaits results. Of course he waits in vain, and the poor, dead prisoner and the good priest and the darling daughter in the course of time pass out of his life forever, leaving him only an uncomfortable memory of the money he so cheerfully contributed to the confidence game.

For nearly twenty years these same knaves have been practicing their swindle, and it is needless to add that they are very carefully organized; they have confederates not only in the United States but in most other countries. The confederates in question select a man and

find out all they can about him; they get hold of family names, family origin, and family characteristics. This information is transmitted to the rascals in Spain, and letters are at once written to the prospective victim. The scheme is presented and developed in a very plausible way and many of our fellow-countrymen have "bitten" promptly and cheerfully.

Under the Spanish laws a felony must be consummated before the police may act, and a mere attempt to obtain money by false pretenses does not appear to warrant arrest. The money must be actually paid over and the prosecuting witness must be present *in propria persona* to testify; otherwise prosecution would be useless.

Recently the letters written to the distant relative have varied somewhat from the original; the political prisoner having become a noted Russian banker who absconded, leaving a deficit of some millions of roubles, killed in a quarrel in England another Russian, and finally took refuge in Spain, where he was apprehended and charged with manslaughter.

This change of character, however, is immaterial, and in the future more new characters will probably be introduced by the gang. The scheme is the same, and the public is warned to place no credence in such or similar letters.

Every effort has been made by the Department of State and its representatives in Spain to unmask these scoundrels and bring them to justice, and the Spanish authorities have also been active and several members of the gang have been apprehended and held for trial, but so far no convictions have resulted, owing probably to the peculiarity of the Spanish law referred to in the report of the Consul-General at Barcelona.

A Plea for Constructive Social Work

A magnificent audience of Catholic men greeted the Rev. Joseph Wentker of Bridgeton, Mo., on Tuesday night, Nov. 30, when he appeared on the platform of St. Francis de Sales Hall, St. Louis, to deliver his instructive lecture on "The Catholic Young Man and Social Work." The large audience, the evident interest with which all present followed the speaker's argument and exposition of social ills, the frequent bursts of hearty applause—all showed that our Catholic people are quite willing to learn ways and means of social activity and to do their share in removing the evils that have eaten their way into the social fabric. It is not our object to give a synopsis of this able lecture. We wish merely to call the attention of all interested in welfare work and Catholic social action to one little phrase which impressed us at

the time the lecture was given, and which might well become the watch-word of societies that undertake to work along these lines. This is the necessity of *constructive* social work. It was while reviewing what had already been done by Catholics in the line of social reform, especially by means of lectures and publications, that the lecturer happened to make use of this word. "The efforts of those who have enlightened our people on some of the dangerous tendencies that social reform work may take, for instance, a drift into Socialist ways of remedying evils, are deserving of all praise. But we must get the people themselves to take part in the work of betterment. They must see exactly what evils are to be remedied. There must be more constructive social work—not a mere pointing out of abuses." Fr. Wentker then stated that American Catholics ought to help in applying the needed reform measures in the betterment of tenement-house conditions, in fighting the tuberculosis plague, in opening refuges for the children of Catholic mothers who are forced to become wage-earners, and in establishing lodging-houses for Catholic men who are compelled to leave their homes and seek employment elsewhere. But work of this kind cannot be well done without some training and study. Hence the need of organizing our Catholic men in social study clubs, where they can learn some of the ways and means for practical social efficiency. And how much for the Catholic cause will not our Catholic laymen be enabled to accomplish by means of such organizations! We need only look to what has been done by our Catholic brethren in Germany.

In order to show our own hearty appreciation of this suggestion of the speaker we beg leave to call attention to a few publications which we think will be of some use in the work of such clubs, or will at least enable their directors to form working-plans and programs. One of the best helps that has come under our notice, especially valuable for its brief, suggestive hints, *Some Ways and Means of Social Study,* has of course, special reference to Catholic activity, and should become a quasi text-book for all beginners in the work of Catholic popular action. It forms No. 12 of "The Catholic Mind" series and was first issued June 22, 1907 by the *Messenger* Press (now *America)* of New York. Then there is a series of splendid reprints from the *Dublin Review* (to which the CATHOLIC FORTNIGHTLY REVIEW has already called attention at the time of their appearance in that magazine) under the title *Catholic Social Work in Germany,* by the Rev. Charles D. Plater, S. J., who is favorably known in England for the keen interest he has shown in the Catholic workingmen and also for his "Workingmen's Retreats." The book has a preface by the Bishop of Salford, who says "it is above all in the domain of *social*

activity and *social reform*[1] that Catholic Germany has set us a model worthy of all our attention and emulation. Therein we see Applied Christianity at its best. How good that best is will be gathered from the stimulating pages of Rev. C. Plater, S. J., that follow. The work is both historical and descriptive."[2]

There are also two other works which have come under the writer's observation—not written from the specifically Catholic point of view, but—which may be consulted with profit by the earnest seeker for guidance in this field. The first is Mrs. Florence Kelley's *Some Ethical Gains Through Legislation* (The Macmillan Co.) and *Welfare Work,* a brochure published by The National Cash Register Co. of Dayton, Ohio. A. M.

May a Catholic Profess Moderate Economic Socialism?

II

We pass to the ownership of the artificial means of production and exchange. "The instruments of production and exchange," according to Semi-Socialism, "should be owned and managed by the community, but the private owners of these instruments should receive fair compensation.... Since the great industries managed by the State would set the pace, small industries which an individual could operate by himself with the help of two or three others, might remain private. This would involve private ownership of simple machinery and tools used in such industries, for example agricultural implements and the sewing machine of the custom tailor or dressmaker." (Rev. Dr. John A. Ryan in the CATHOLIC FORTNIGHTLY REVIEW, xvi, 3, 72).

Accordingly, all industries requiring for operation more than four men are to be owned and managed by the State; smaller ones may remain private. Can this second tenet of Semi-Socialism be considered exempt from the condemnation of the Encyclical "Rerum Novarum"?—The main charges against Socialism proper are that "it is contrary to the natural rights of individuals and perverts the functions of the State."

Socialism is declared to be contrary to justice "since the right of having property is a right granted to man by nature." The Encyclical, as we have said, proves this thesis explicitly as to landed property and advances two arguments; the first is taken from the nature of *man,* who by his *reason* is enabled and urged to provide for *his future needs* in advance and in a secure manner; the other is derived from the nature of the *soil,* which is indeed productive, but in a sufficient measure only through the constant *care and labor of man.* From these

[1] Italics ours.

[2] Father Plater's book is published by Sands & Co., London. American Agent, B. Herder. Price 35 cts.

principles or premises the Encyclical draws the conclusion that nature must have given to man the right of acquiring private and stable property in *portions of the earth.*

For the *earth* alone with its fertility and abundance can afford never-ending supplies for the ever-recurring needs of man; the *fruits* of the earth, however, can be exclusively claimed by him only who *owns the earth;* hence to be sufficiently provided for, man must be able to acquire the earth itself as his own, in other words, his right of having private property must extend to the very soil. Moreover, in the case of cultivated and improved land, the immediate effects of man's labor, *viz.,* "the improvements on the land," are so closeley and inseparably connected with the land itself, that "the full benefit of the former as to enjoyment and ownership" is impossible without the free disposal of the latter. This right of free disposal, therefore, *i. e., the ownership of the land,* must actually be bestowed upon the cultivator and improver of hitherto vacant real estate; else the laborer would in reality be deprived of the benefit of his labor, or, as the Encyclical says, "man would be robbed of the very fruits of his labor." [1]

These arguments of the Encyclical refer directly and explicitly to landed property; yet their force is not restricted to land; they are so obviously applicable to movable property of every kind that it was quite unnecessary to make the application expressly.

In fact, man with his natural capacity of, and innate tendency towards, material, mental, and moral advancement, needs not only land, but many other things, and that in such a way as to be independent in their use of his fellow-men; but this independence he enjoys only in the things he owns; hence nature must have granted him the right of acquiring movable property in exterior things—and, *per se,* things of all kinds that may suit his particular desires, and to any amount that may be of real advantage to him.

Furthermore, movable objects to be useful for man usually require labor by which they are formed, improved, and adapted for certain purposes, like implements, machines; hence again nature must have given to man the power of appropriating for himself whatever material, not owned by another, he changes into an instrument or anything else useful to him, lest he be deprived of the benefit of his labor. That whatever one makes out of material already owned by himself is likewise owned by him; moreover, that whatever one acquires from another proprietor by purchase or exchange, becomes his property, needs no special proof.

[1] For an explanation of the Pope's proofs of private ownership, see chapters III and IV of Preuss, *The Fundamental Fallacy of Socialism* (2nd ed. 1909. B. Herder). In the same volume the student will find a succinct treatise on the question of landownership and its relation to Socialism.

Accordingly, it is "a right granted to man by nature" to acquire as private property *artificial means of production,* and this right is not restricted, *per se,* except by the limits of one's individual powers and opportunities. Moreover, the narrow limits of the individual may be widened through association with others and thus man's prospect of advancement is wonderfully enhanced and extended. All these rights are natural rights of the individual and do not come from the State; hence "the State may not abolish them, but only regulate their use and bring them into harmony with the public good," preventing such use or application as would violate the rights of others or endanger the public interests. Is the deviser of Semi-Socialism, perhaps, of opinion that the security of individuals or of the commonwealth is in danger, unless private activity and enterprise be confined to the narrow compass he proposes? In the supposition of an enormous accumulation of wealth, especially landed property, in the hands of a few, the question might arise whether it is a real danger for the public good and in what way the law eventually could or should remove this danger; but abstracting from such extreme cases the greatest possible scope is to be given to man's private activity, under the protection of a wise legislation. To this freedom of action man as a rational social being is entitled and the same is in the true interest of society at large.

From all we have said this conclusion follows: the compulsory expropriation proposed by Semi-Socialism of all large private industries is unjust, since "it does violence to lawful proprietors" and "is contrary to the natural rights of individuals."

The next charge against Socialism is "that it perverts the functions of the State."—The functions of the State, in the department of economy, are clearly set forth by the Pope in the second part of his Encyclical; where he shows in what manner the Church, the State, and individuals, employers and employees, must cooperate to bring about a real solution of the social problem. We reproduce some salient features of this programme which have a special bearing on our subject (italics ours):

"The first duty of the rulers of the State should be to make sure that *the laws and institutions,* the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity. *This is the proper office of wise statesmanship* and the work of the heads of the State.... It is the province of the State to consult for the common good. And the more that is done for the working population by *the general laws of the country,* the less need will there be to seek for particular means to relieve them.

"To the State the interests of all are equal, whether high or low.... and therefore the public administration must duly and solicit-

ously provide for the welfare and the comfort of the working people, or else that law of justice will be violated which ordains that each shall have his due....

"We have said that *the State must not absorb the individual or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others.* Nevertheless, rulers should anxiously safeguard the community and all its parts.... Whenever the general interest or any particular class suffers, or is threatened with, evils that can in no other way be met, the public authority must step in to meet them.... If, by a strike or other combination of workmen, there should be imminent danger of disturbance to the public peace, or if circumstances were such that among the laboring population the ties of family life were released; if religion were found to suffer through the workmen not having time and opportunity to practise it; if in workshops and factories there were danger to morals through the mixing of the sexes or from any occasion of evil, or if employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age—in these cases there can be no question that, within certain limits, *it would be right to call in the help and authority of the law.* The limits must be determined by the nature of the occasion which calls for the law's interference—*the principle being this, that the law must not undertake more, or go further, than is required for the remedy of the evil or the removal of the danger.*

"*Rights must be religiously respected wherever they are found;* and it must be the duty of the public authority to prevent and punish injury, and *to protect each one in the possession of his own....*

"Here, however, it will be advisable to advert expressly to one or two of the more important details. It must be borne in mind that *the chief thing to be secured is the safeguarding, by legal enactment and policy, of private property.* Most of all is it essential, in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another....

"But if *the owners of property* must be made secure, *the workman* too, has property and possessions in which he must be protected; and, first of all, there are his spiritual and mental interests....

"If we turn now to things exterior and corporeal, the first concern of all is to *save the poor worker from the cruelty of grasping* speculators, who use human beings as mere instruments for making money....

"In all agreements between masters and work-people, there is al-

ways the condition, expressed or understood, that there be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just....

"Let it be granted that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is *a dictate of nature* more imperious and more ancient than any between man and man, *that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort.* If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however,.... in order *to supersede undue interference on the part of the State,....* it is advisable *that recourse be had to Societies or Boards* such as we shall mention presently, or to some other method of safeguarding the interests of wage-earners; *the State is to be asked for approval and protection.*

"If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to this."

Here we have the real and true functions of the State according to the teaching of Leo XIII. Nowhere does the Pope mention or insinuate that the State should take upon itself the production of material goods so long as it can sufficiently be procured by private activity. According to Socialism, however, the State being the owner and administrator of all the sources of goods needed for man's wants, its proper and chief function is to manage all production and to distribute the proceeds. Hence all depend for their subsistence directly on the State, to whom they must look for their daily bread and all the necessaries of life; all are directly objects of State-provision. Thus it is that the State, according to Leo XIII, "would, at its own direction, penetrate and pervade the family and the household"—"a great and pernicious error." "For it is a most sacred natural law that the father of a family must provide food and all necessaries for those whom he has begotten; besides, nature herself instills in him also the desire to provide for the future of his children who carry on, as it were, and continue his own personality, so as to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now in no other way can a father effect this, except by the ownership of productive property which he can transmit to his children by inheritance."

The Socialist State ignores the natural duty and desire of the father and disregards his natural right of having productive property; it claims

for itself the ownership and management of all the means of production; it provides for all and by this universal provision supplants the natural solicitude of the parents for their families. "The Socialists, therefore, in setting aside the solicitude of the parents and introducing the providence of the State, *act against natural justice,* and threaten the very existence of family life."

Such is Pope Leo's proof of his third charge against Socialism. Can Semi-Socialism be considered free from the reproach of perverting the functions of the State? H.

MINOR TOPICS

THE BABE IN THE MANGER

His thoughts were prayers,
Which stormed the throne of grace,
And thence, descending, gently unawares,
Rained benediction in that lowly place.

His smiles were flowers,
Which bloomed to cheer the heart
And bless the sorrow-laden hours,
Whence anguish bade bright hope and love depart.

Trenton, Mo. (Rev.) H. B. Tierney.

RAYS OF HOPE

Nothing pleases us so well in connection with our long campaign against the radical defects and shortcomings of the Knights of Columbus, than the fact that the more enlightened members of the Order are beginning to understand that the Catholic Fortnightly Review is not their enemy, but their friend,—a truer friend than the many venal newspapers from which they receive nothing but indiscriminate adulation.

In our No. 20 (p. 604) we quoted a lay member of the Order as writing that "nothing that has appeared in any other Catholic paper or magazine anywhere has been so helpful to the Order as the frank and honest criticisms of the Catholic Fortnightly Review, and I can assure you that many of the most enlightened members look upon Arthur Preuss as one of the best and most sincere friends of the K. of C."

A pastor in the State of Michigan, in renewing his subscription to the Review the other day, wrote:

"I, a priest and a K. of C., consider you, Mr. Preuss, the very best friend the Order has. I am humbly praying God that He bless you for the good you have done and are still doing to the Order of the Knights of Columbus. There are yet all too many things in the Order that need to be corrected."

Another priest, who wrote to us recently on the subject of the K. of C., is not so hopeful. "I am a K. of C.," he says, "though I suppose I am to be considered rather as a 'lapsed' member. Things are going from bad to worse within the Order, and I doubt whether even your earnest efforts will be able to save it."

Whether they will or not, we purpose to continue them until either Rome speaks or all hope for the redemption of the Order is gone. That this is already the case, we are by no means willing to believe. There are many good

Catholics in the Order, and if we can rouse them, as we think we can, they will surely see to it that the organization, already grown so strong and powerful, will not become an engine of destruction.

BAPTISM OF A PERVERT'S CHILD

"A Catholic has fallen away from his faith; he even professes a religion, which, he says, is free from all theological trimmings. He contracts a civil marriage with a non-Catholic, but he sees that the child born of their union is taken to the priest for baptism. The priest refuses baptism unless the parents seriously promise him that the child shall be brought up a Catholic. This they refuse to do. But they will allow the child to choose a religion for himself when he comes to the years of discretion. What is to be said of the priest's action in the case? Did he act lawfully in refusing baptism?" To this query the *Irish Ecclesiastical Record* (No. 503) replies as follows:

The priest acted rightly in refusing to baptize the child. A priest is not justified in conferring baptism on a child that is not in danger of death, unless there is reasonable hope that it will be brought up a Catholic. In the present case there seems to be no reasonable hope that the child will be brought up a Catholic. The parents' own lives give absolutely no guarantee, and their promise to allow the child to choose a religion for himself implies that the child will remain an indifferentist in religion unless something very exceptional occurs to direct it on the right path.

If the priest had any serious reason for thinking that the father would see the error of his ways and return to his Catholic allegiance, the case would be different; but so far as the case has been unfolded, there is no reason for hoping for that happy consummation. The mere fact that the child was presented for baptism was not enough of itself to give such hope, since it apparently meant nothing more than the desire of the father that his child should have the benefit of external connexion by baptism with theCatholicChurch without the corresponding obligation of remaining through life a member of the Church. The refusal of the parents to give a definite promise that the child would be brought up a Catholic sufficiently proves that the father did not mean the child's baptism to be regarded as binding it to the Catholic Church.

THE UNEARNED INCREMENT TAX AND LANDOWNERSHIP

We have repeatedly pointed out that the growing practice (especially in England and Germany) of taxing what is called the unearned increment of the value of land, has nothing to do with the economic errors of Henry George. This truth, we are glad to note, is at length beginning to dawn on some of our better-informed American newspapers. Thus the New York *Evening Post* says editorially in its issue of Nov. 11:

"What was distinctive in Henry George's teaching was not the idea of the unearned increment, nor the idea of taxing the unearned increment, nor even the idea of confiscating the unearned increment. All this had been taught, so far as future unearned increments were concerned, a quarter of a century before Henry George's time, by no less authoritative an economist and publicist than John Stuart Mill. The cardinal doctrine of *Progress and Poverty* was the doctrine of the

total confiscation of land values—not merely the confiscation of their increase after a certain time, but the confiscation of the whole thing. To accomplish this by taxation, without disturbing the title of the nominal owner, was part of the practical programme Henry George laid down, as a matter of expediency; but he did not flinch from the assertion that what was to be attained in this way must be practically equivalent to total confiscation. And his reasons for this position were as clear-cut as the position itself. Private ownership of land was robbery, and the hoary antiquity of the robbery could not be pleaded as an excuse—this was his ethical ground. And his reason from the standpoint of practical effectiveness was equally emphatic, for he held that it was only by a great revolutionary reassumption by the people of that which belonged to them of right that the end in view could be attained—the abolition of poverty and the consequent regeneration of mankind. It was this attitude on the question of confiscation that distinguished Henry George from his predecessors, and especially from Mill, who was as emphatic in condemning confiscation as George was in advocating it.

"Now contrast with all this the German and British actualities. In a recent issue of this paper[1] our Berlin correspondent gave a detailed account of the unearned-increment tax in Germany, telling of its popularity and of the increasing favor with which it is received. But on examining the official figures in the accounts, what one notices first of all is that the total annual proceeds of the new taxes amount to 0.76 mark per head of the population of the German Empire—18 cents a year for each person. This does not look like even a beginning of the abolition of poverty. Taking Hamburg, the one great city in which the tax seems to be heaviest, the amount is 27 cents per head annually. While the rates are very complex and differ greatly from place to place, it appears that the average amount that a landowner has to pay over is something like 15 per cent. of the increase in the value of his land, and there are a great many exemptions. In the English budget, the proposed tax varies from 10 to 20 per cent., and here, too, there are many exemptions. Now, what does all this mean? It means that not only has the Henry George principle of confiscation been absolutely ignored, but that such taxation of unearned increment as is wholly free from ethical objection is approached with great caution on grounds of expediency. Practical consequences of the most serious kind that would attend a system under which city landowners would have no share in the advance of the value of their land are almost wholly absent when they get the benefit of nine-tenths or four-fifths of that advance. So that, in a word, what we are witnessing in Germany and England is not even a remote approach to the triumph of Henry George's doctrines, but the recognition of a certain amount of soundness in earlier teachings that were profoundly different from his own, but to which his extraordinary work gave a most powerful impetus."

[1] N. Y. *Evening Post*, Nov. 6. The article is worthy of careful perusal.—A. P.

PRIESTS AND SECULAR BUSINESS

We were just about to give the Gates Coal & Coke Company of Pittsburg, Pa., some unsolicited

advertising, when we learned from the newspapers that His Excellency the Apostolic Delegate had written to Bishop Canevin, "saying that he has examined the affairs of the Gates Coal and Coke Company, Pittsburg, which claims to be a society of priests for the benefit of priests, and has decided that all priests connected with the said company will have to withdraw from it at once, as it is altogether unbecoming for priests to be engaged in secular business."

The Gates Coal & Coke Co. had sent out to the reverend clergy an unusually brazen circular in which it used a reprint from the *Pittsburg Observer* in a way which made it appear that the article had the approbation of Msgr. Canevin.

The unusual feature of the case was the apparent endorsement of this diaphanous scheme by such a sane and respectable Catholic newspaper as the *Pittsburg Observer*. The *Observer* has on its staff the Reverend John Price, who would no doubt have informed the editor for the asking that such undertakings like the Gates Coal & Coke Co., a speculative "investment of priests, by priests, for priests," as the circular informed the clergy under the pious headline "A. M. D. G.," runs counter to both the letter and the spirit of Canon Law.

We congratulate the Apostolic Delegate on his prompt action in the matter and hope he will keep a sharp eye on all schemes of this sort in the future; which, as *America* (II, 7) rightly says, "are so often deceptive if not fraudulent" and cause the reverend clergy infinite annoyance; and which, we will add—for in our view it is the most serious objection against them—are apt to create the impression among Catholics and non-Catholics generally, that the clergy are a lot of greedy dollar-seekers, ready to jump at any venture that promises big dividends.

PIETY IN CHURCH

A Catholic gentleman who is a tutor in one of our big secular universities, and has just returned from a prolonged stay in Europe, writes to the CATHOLIC FORTNIGHTLY REVIEW:

After viewing the simplicity of the church buildings from the outside, it is really refreshing to step into a church in England and be morally uplifted by the piety which pervades those sacred edifices. Between the communion railing and the pews there are several plain wooden benches; and the sanctuary itself is filled with prie-dieus. About ten minutes before the hour for High Mass large congregations are hurrying to the church, and noiselessly find their pews. There is a striking absence of the money changers' tables at the entrance, though the churches in that country depend entirely upon free contributions by the parishioners. While the people are finding their seats, the organ plays the air of some pious hymn, and a choir of boys and men files into the benches outside of the railing. At the hour appointed for the beginning of Mass, a long line of surpliced altar-boys with lighted candles issue from the sacristy and are followed by the clergy connected with the church. A noteworthy fact in this connection is that the clergy do not carry breviaries, but graduals; and that they join with the choir in the responses and the Gregorian chant during the entire service. In England the celebrant maintains his hands folded with fingertips upward, his every step and action bespeaks the faith which is in him. He chants the prayers

of the Mass so piously, so clearly, and with such an absence of all semblance of haste, that anyone in the congregation, competent in Latin, can follow every word. When the time for the sermon arrives, the Master of Ceremonies steps before the prie-dieu of the pastor, and after bowing to him reverently, accompanies him to the pulpit. What sermons! There is no attempt at oratory, nor a loud-voiced display of personality, but a fatherly exposition of the Gospel, applied to practical life,—a *pabulum* for the week. Withal the instruction is learned and scholarly, and being earnestly uttered, the words do not fail to sink deeply into the heart. I may add that there are no would-be operatic prima donnas, nor ambitious tenors or bassos, but sweet, angelic boys' and men's voices piously chanting the prescribed liturgy.

All comparisons are odious; but may I suggest, that such piety on the part of the clergy and choirs in our churches would go far towards making religious service (humanly) more effective? The piety of the sanctuary readily goes out to the pews: yet not as rapidly as a lack of it. It is possible that the "saying" of the office as rapidly as lips can formulate words, may have something to do with a "habit" of hurry in prayers and in all liturgical functions. But let me plead for a little more piety. Religion, we all know, is a law that will exist despite priest or layman; but man is endowed with sentiment besides reason; and while I should deprecate Protestant subjectivism, and would not change the "steel" of truth, I suggest that the steel would lose none of its qualities by being warmed.—C. E. d' A.

MODERN JERUSALEM

In a valuable and entertaining volume recently published under the title, *The City of Jerusalem* (New York: E. P. Dutton & Co. $4 net), Col. C. R. Conder descants on the extraordinary changes that have taken place in Jerusalem in the last thirty or forty years. Valleys have been filled up, new areas have been built upon and ancient remains obliterated, so that the best trained scholar of today must take at hearsay much of what the man of forty years ago could see with his own eyes. Even then the topography of the ancient city had been seriously obscured, as the excavations of Warren and others have shown, the surface of the Herodian period lying at places forty or even ninety feet below the present surface, while the rock east of the Haram area was 125 feet below the present level of the ground; but the changes in the last thirty years have been greater than those in the 300 years preceding.

Conder points out that, with the exception of the Herodian fortress by the Joppa gate, the temple site, the tower of Antonia, the Tyropoeon valley, and the Pool of Siloam, there is no absolute agreement on ancient sites in Jerusalem. He himself holds, with the older school, against the present dominant view, that the southwestern city, modern Zion, was the original city of David, and that the orthodox Calvary, the site of the Church of the Holy Sepulchre, was Akra. He believes that the *sakhra*, the holy stone enclosed within the present Dome of the Rock, was not the site of the altar before the Holy Place, but the "foundation stone" of the temple, on which the western wall of the Holy of Holies rested. In front of this,

eastward, the rock originally descended in steps, so that, viewed from that side, the original effect must have been much like that of a Babylonian stage-tower or *zigqurat,* the Holy of Holies occupying the place of the small shrine on the summit of the latter. The tomb of David was probably the ancient tomb discovered in the orthodox Golgotha, while the real Golgotha was the knoll near the Damascus gate, to the north of Jerusalem. The tomb of Joseph of Arimathea, in which the body of Jesus was laid, was not, however, the so-called Gordon's tomb, which is preserved and shown as such to-day by certain pious but uninformed iconoclasts, this tomb being in reality of a much later date.

The perusal of Col. Conder's remarks on forged coins (page 197), which are also true of Palestinian antiquities in general, might be useful to the tourist, if he could be induced to read them before visiting Jerusalem, and so be persuaded to desist from the purchase of "antiques."

THE BIBLICAL COMMISSION AND THE FIRST THREE CHAPTERS OF GENESIS

The Biblical Commission established by Leo XIII has recently given eight Responses in reference to the first three chapters of Genesis (see *Acta Apostolicae Sedis,* I, 13).

The Commission declares that the various systems of interpretation which have sought to exclude the literal historical sense of these chapters do not contain genuine history corresponding to objective reality and historical truth; and it rejects every view that would regard the chapters as fabulous or allegorical or legendary. The Commission insists in a special manner on the historical truth of such parts of the chapters as touch the foundations of the Christian religion, as, for instance, the creation of all things by God at the beginning of time, the special creation of man, the formation of the first woman from the first man, the state of original justice, the fall from that state, &c.

Having thus insisted upon the literal and historical sense of these three chapters, the Commission makes certain concessions in favor of the liberty of the exegete; thus he is allowed to follow his own lights regarding any point on which the Fathers and Doctors of the Church were not agreed; he is not bound to take every word and phrase in the chapters in the literal sense; he is not expected to regard the language as scientifically correct, and he may, if he choose, look upon Yôm (day) as an indefinite period of time. But these concessions are of minor importance. The really important Responses are the first three, which declare and insist upon the historical character of the first three chapters of Genesis. Of course enlightened readers know that the Responses of the Commission, even when approved by the Pope, neither are nor pretend to be infallible. They must, however, be recognized as solemn judgments of the weightiest and most competent church tribunal on Biblical questions, and as such they claim the adhesion of all loyal Catholics.

A CANADIAN VIEW OF THE K. OF C.

A writer in the Quebec *Vérité* (XXIX, 16), for the past thirty years the chief representative of staunch orthodoxy in the press of Canada, commenting on the change of ritual made by the Knights of Columbus at their Mobile convention (by the way, the

word has gone out among the brethren that the Order no longer has a *ritual,* but a *ceremonial!*), says that, no matter what changes they may make in their constitution or ceremonial, so long as they remain essentially a secret society, Rome will not and can not approve them, for the simple reason that *the Church is opposed unalterably and in principle to all secret organizations.*

The writer illustrates his thesis by two striking examples from modern history.

There are in the first place the Carbonari. Every one knows that they constitute one of the most fanatically anti-Catholic divisions of continental Freemasonry. But it is not so generally known that they began as a Catholic society with the laudable aim of supporting and conserving a legitimate Catholic government. It was their secrecy that enabled English Protestant influences to pervert them later on into an engine of warfare against the Church, from whose loins, so to say, they had sprung. (Cfr. Crétineau-Joly, *L'Eglise Romaine en Face de Revolution,* ed. Plon, t. II, l. iii, pp. 67 sqq.)

The second example is that of the Scottish Rite Masons. M. Gustave Bord demonstrates in the first volume, recently published, of his excellently documented work *La Maçonnerie en France,* that the first Masonic lodges of the Scotch Rite introduced into France were societies of Jacobite Catholics organized with a view of opposing the Cromwellian or Puritan Freemasons of the Grand Lodge of England. Their first lodge installed in Paris A. D. 1826, was a secret society of Catholics, of the K. of C. type, named in honor of St. Thomas of Canterbury, who was not only a venerated Catholic hero like Columbus, but an illustrious Saint of the Church. Yet, through the secrecy with which it surrounded its doings this organization in the course of time developed into that diabolical anti-Christian sect which is pushing the Church in France to the brink of ruin.

For further details we must refer the reader to the article in *La Vérité* and the different works quoted by the writer in confirmation of his thesis.

"In view of historical facts such as these," he concludes, "we may be permitted to doubt the advantage of establishing secret Catholic associations with a view of counteracting what may be called the Secret Society *par excellence,* viz. Freemasonry. It is said that such was the intention of the Irish-American priest who organized the Knights of Columbus.... But the experiences which Rome has had with such secret societies as the Carbonari of Italy and the Jacobites of France, are not calculated to encourage the Knights of Columbus in the hope that they will receive ecclesiastical approbation."

THE RED MAN DYING OUT

The item recently printed in several of our Catholic newspapers, that the American Indians are increasing in number, is declared by Father W. H. Ketcham of the Catholic Indian Bureau, Washington, to be "misleading."

"One reason that the Indians appear, from government statistical statements, to be increasing," says Fr. Ketcham in a letter to the Milwaukee *Catholic Citizen* (Vol. XL, No. 1), "is that a more careful census of the Indian population is taken now than formerly. Of the 300,000 Indians now claimed by the United States a very large percentage do not have a

drop of Indian blood in their veins and are accounted as Indians solely on the ground that they have tribal rights which have been acquired by adoption or intermarriage; in reality they are of white or negro blood.. Disease, whisky, and the vices of the white man have done much to exterminate the Indian. The remnant must rapidly disappear because of the ever increasing custom of intermarriage with whites.... It is safe to say, generally speaking, that the full blood Indians are decreasing in number, and that the mixed bloods are increasing; that the *Indian race,* in all probability, a century hence, will have few if any representatives in the United States."

RELIGIOUS PARALYSIS DUE TO GODLESS SCHOOLS

Bishop Burgess of the Long Island diocese of the Episcopalian Church hopes to see the establishment of Episcopalian parochial schools in New York, if not throughout the country.

At the annual dinner of the Church Club, held in the Hamilton Club, Brooklyn, Oct. 25, according to the New York *Sun* (Oct. 26), "the Bishop spoke of the growth in the Episcopal Church and of the greater growth in the Catholic Church. He believes that the parochial schools of the Catholic Church are the main factors in the growth of that church and that all education must include religious teaching. 'Our church would do well to establish such schools,' said the Bishop, 'and I hope that we may soon see the establishment of parochial schools.' "

The Church of England in America is awaking to the terrible effects of that system of secular education which is slowly but surely paralysing all the Protestant churches. If the bishops would make a careful investigation, they would probably find prevailing in their various dioceses a condition of affairs similar to that reported to the Anglican Synod at Brisbane two or three months ago by a commission appointed two years previously to enquire into the religious knowledge and habits of the people of that Anglican archdiocese. The report says that of a nominal membership of 131,000 only about 15,000 attend church; that the absence of men from church is marked everywhere; that Sunday school work suffers from a lamentable lack of interest; that the Sunday is wofully desecrated both in the city and in the country; that indifference, ignorance, and immorality abound throughout the archdiocese.

"This is indeed a lamentable story," comments the Sydney *Catholic Press* (No. 704), to which we are indebted for the facts, "and a state of affairs which Catholics, in common with other Christians, must greatly deplore. But what other result could the Church of England have expected when she surrendered her children to the Godless schools? The late Sir Charles Lilley, Chief Justice of Queensland, once declared that the very fact of her having abandoned her children in this way was proof that there was no living faith in the church of England in this country. The Catholic schools, he said, were the fruit of the faith of the Catholic people; if the Anglicans had the faith they would have done likewise. There is no escape from that conclusion. That a similar condition of things exists in New South Wales any Anglican minister will tell you. The Anglicans here are largely census-Anglicans, and Church of England ministers admit that even those who go to

church are not instructed in their religion; and, moreover, will not listen patiently to instruction.... the great mass do not practise any religion, and are pagans in everything but name."

ANCIENT SUFFRAGETTES

This title is not meant to introduce a joke of the perennial old-maid variety, but to intimate that suffragettes existed already at the beginning of Greek civilization. In St. Augustine's famous but too little read work *De Civitate Dei*, Lib. XVIII, Caput ix, we find the following entertaining passage, under the heading: "Quando Atheniensium civitas sic condita, et quam caussam nominis eius Varro perhibeat."

"Nam ut Athenae vocarentur, quod certe nomen a Minerva est, quae Graece Athene dicitur, hanc caussam Varro indicat. Cum apparuisset illic repente olivae arbor, et alio loco aqua erupisset, regem prodigia ista moverunt, et misit ad Apollinem Delphicum sciscitatum quid intelligendum esset, quidve faciendum. Ille respondit, quod oleum Minervam significaret, unda Neptunum, et quod esset in civium potestate, ex cuius nomine potius duorum deorum, quorum signa illa essent, civitas vocaretur. Isto Cecrops oraculo accepto, cives omnes utriusque sexus (mos enim tunc in eiusdem locis erat, ut etiam feminae publicis consultationibus interessent) ad ferendum suffragium convocavit. Consulta igitur multitudine mares pro Neptuno, feminae pro Minerva tulere sententias: et quia una plus est inventa feminarum, Minerva vicit. Tunc Neptunus iratus marinis fluctibus exaestuantibus terras Atheniensium populatus est: quoniam spargere latius quaslibet aquas difficile daemonibus non est. Cuius ut iracundia placaretur, triplici supplicio dicit idem auctor ab Atheniensibus affectas esse mulieres: ut nulla ulterius ferrent suffragia, ut nullus nascentium maternum nomen acciperet, ut ne quis eas Athenaeas vocaret. Ita illa civitas mater ac nutrix liberalium doctrinarum, et tot tantorumque philosophorum, qua nihil Graecia clarius atque nobilius, ludificantibus daemonibus de lite deorum suorum, maris et feminae, et de victoria per feminas feminae Athenas nomem accepit: et a victo laesa ipsam victricis victoriam punire compulsus est, plus aquas Neptuni quam Minervae arma formidans. Nam in mulieribus quae sic punitae sunt, et Minerva quae vicerat, victa est; nec adfuit *suffragatricibus* suis, ut suffragiorum deinceps perdita potestate, et alienatis filiis a nominibus matrum, Athenaeas saltem vocari liceret, et ius deae mereri vocabulum, quam viri dei victricem fecerant ferendo suffragium."

Neptune, mean male that he was, thus threw cold water on the whole business, and "to appease him," the Athenian suffragettes were robbed of their right to vote, to be called Athenians, and to leave their name to their sons. Deplorably disastrous as the outcome proved, is it not nevertheless somewhat reprehensible that St. Augustine, no doubt with a man's prejudices, failed to enlarge on the importance of the fact that, in one respect at least, the suffragettes conquered. They had "the last word," for their vote naming the city stood unrevoked to St. Augustine's day—and stands unrevoked in ours.

"ONE MUST BE A CONFOUNDED LIAR!"

Writing on the late Father Ignatius Ryder's admirable brochure *Catholic Controversy*, in which he refuted Littledale's pamphlet *Plain Reasons Against Joining the Church of Rome*, Mr. Wilfrid Wilberforce says in the *Catholic World* magazine (Vol. XC, No. 536, p. 201):

"That *Catholic Controversy* was regarded as a formidable opponent by the Ritualist party was exemplified by a little personal experience of my own. Some years ago I was the guest of a Ritualist lady, the wife of a clergyman. In the drawingroom, one day, I picked up Littledale's book. 'Ah! read that,' exclaimed my hostess, with a

tone of triumph. 'You'll learn something if you do.' 'Yes'; I replied, 'I'll read it willingly, if you will promise to read Father Ryder's answer to it.' 'Indeed I won't,' replied the lady, 'I will not allow it in the house!' From her own point of view she was wise, seeing that Father Ryder's book has been the means of effecting many conversions. One of the most noted of these was the case of a gentleman who occupied a distinguished position in the medical profession in Birmingham. Some one had given him Littledale's book, and shortly afterwards he came across Father Ryder's reply. As he compared the volumes, he said to himself: 'One or other of these writers must be a confounded liar!' He then set to work to find out which it was. Happily he had access to an excellent library; and this and his clear head very soon showed him which of the two deserved the opprobrious epithet. In due course he was received into the Church and is now one of our most prominent men."

*

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BOOK REVIEWS AND LITERARY NOTES

—Volume VI of the *Catholic Encyclopedia* (New York: Robert Appleton Co.) has made its appearance promptly. It would be carrying coal to Newcastle to indulge in general terms of praise with regard to this most excellent and opportune publication. The present volume carries the alphabet from Fathers to Gregory and contains scholarly articles on such important subjects as Fathers of the Church (Dom Chapman), France (Georges Goyau), French Catholics in the U. S. (Laflamme-Lavigne-Favreau), Free Will (Maher), Friars Minor (Robinson) Germany (Kampers-Spahn), Germans in the U. S. (Schirp), Grace (Pohle), etc., etc. Not a few of the articles, such as Shipman's on the Greek Catholics in America, have the value of original monographs on subjects never before treated adequately in print. One thing impresses the reader as he peruses each succeeding volume of this admirable reference work —the universality of the knowledge collected within its covers, and of its list of contributors. This list, as has been truly observed, reads like a roll-call of world scholarship. Hardly an institution of learning throughout the world fails of representation in its pages, from the Antonio de Souza School of Bombay, from which place Manoel F. X. D'Sa writes, to the Catholic University at Washington which is represented by a score of authors. Franz Kampers, from the University of Breslau, P. Ladeuze, from the University of Louvain, Johann Kirsch, from the University of Fribourg, John Phillimore, from the University of Glasgow, John Rickaby, from Stonyhurst, P. J. Toner, from Maynooth, Paul Lejay, from the Catholic University of Paris, Umberto Benigni, from the Urban College, Rome, Camillus Crivelli, from the Instituto Científico of the City of Mexico, A. J. Maas, from Woodstock, Jeremiah Ford, from Harvard, assure that the *Catholic Encyclopedia* shall be, what it pro-

fesses to be, a work of international scholarship, as well as a credit to the century which is producing it. No library is complete without this magnificent reference work.

—*Giannella. By Mrs. Hugh Fraser.* (B. Herder $1.50) A lovely story of Italian life in the days before the usurpation, told in so vivid and natural a manner that we almost become Italian in reading it. It deals with the trials and final happiness of an orphan girl; but fair and sweet as Giannella is, it is Mariuccia, her peasant nurse, who is the real heroine of the tale. Hers is as fine a portrayal as we know of in English fiction.

—Fr. Pustet & Co. present a new edition (xvi & 208 pp. 32mo.) of Cardinal Bona's famous ascetical treatise *De sacrificio Missae* for priests. It is neatly gotten up, and the low price (35 cts.) puts it within reach of the poorest missionary.

—The Rev. Father Charles Coppens, S. J., has rounded out his excellent series of text-books on mental and moral philosophy by *A Brief History of Philosophy* (x & 144 pp. 12mo. New York: Schwartz, Kirwin & Fauss. 1909). It is an elementary treatise for students, but the author hopes it will also "be found useful and interesting for many persons of mature age who have never enjoyed the advantage of thorough studies, and who yet desire to acquire correct views on the ordinary speculations of the learned, or at least to know what leaders and what currents of thought they can securely follow, and of what dangers they should beware." This extract from the preface explains and justifies the apologetical tone of the little work. It supplies a want long felt, and we recommend it to those for whom it is intended. The "List of Select Works on Philosophy" on pages 138—140 contains some works which one should not expect to find under that title, *e. g., Christian Apologetics* by Devivier, Klarman's *Crux of Pastoral Medicine,* Schwickerath's *Jesuit Education,* etc. Were there ever any Nominalists? Such eminent authorities as De Wulf and Rickaby doubt it. (Cfr. the latter's admirable little volume *Scholasticism,* p. 3). In justice to Abélard it should be mentioned that he was the first who clearly marked off philosophy as a distinct discipline from theology.

—*The Lady of the Tower and Other Stories.* (Benziger Bros. $1.25). A collection of short stories of varying merit by divers authors. Several are better than the average, and one deserves special mention. It is called "The Agnosticism of Dolly Rosa. By Karl Klaxton," and we commend it to those grown-up people who fondly imagine that children do not bother their heads about what is supposed to be out of their province.

—*The Making of Mortlake. By J. E. Copus, S. J.* (Benziger Bros. 85 cts.) A story about school boys. It is not devoid of interest—especially for boys, and has the requisite number of scrapes and games in it. The style is thin and some of the sentiments expressed are decidedly jejune. The officers of the United States Army would be surprised as well as complimented at hearing themselves described as "nature's noblemen — everyone of them," and learning, further, that they are, with the exception of the Catholic clergy, "perhaps the best

educated men in the country—aye *(sic!)* in the world." Patriotism should be better grounded than this would imply.

—*The Life of Christ. Course of Lectures combining the Principal Events in the Life of Our Lord with the Catechism. By Mary Virginia Merrick.* (B. Herder. 50 cts.). We consider this work to be of the first importance, and could easily devote several pages to an exposition of its plan and the extraordinary merits of that plan. Miss Merrick shows the connection between the truths of faith and every day life by presenting our Lord as living in accordance with these truths. Her aim is, first "to assist the teacher in bringing our Lord vividly before the minds of children as a living personality, thereby developing in their hearts willing love for Him;" secondly "to emphasize that the obligatory force of the home virtues and the significance of the practices of religion depend on the doctrinal truths of faith." Lastly "it is thought that combining the Catechism with the life of Christ will help in giving spirit and force to the verbal teaching of the former and go far towards making the necessarily tersely stated doctrines vital truths." The questions and answers in the book are those of the Baltimore Catechism. Each lecture consists of a portion of the Catechism, suggested passages from the Bible exemplifying the same, practical application of the truths taught. The suggested prayers are either liturgical or approved, and the aim of each lecture is set down at its head. One of the many advantages of the work is its adaptability. It is impossible that it should interfere with any other method of teaching the Catechism. It can only amplify and illumine other methods. Then, too, it fits all grades from the infant's to advanced classes in Christian doctrine. Best of all, it breathes the very spirit of the Church and is fragrant with the incense of the liturgy. We recommend it most heartily to all teachers, confident that once its significance and its simplicity are realized, it will become indispensable.

—*A Spiritual Canticle of the Soul and the Bridegroom Christ. By St. John of the Cross. Translated by David Lewis. With Corrections and an Introduction by Benedict Zimmerman, O. C. D., Prior of St. Luke's Wincanton* (xxiv & 317 pp. 8vo. Benziger Brothers. 1909. $1.95 net). This is volume three of a reprint of Mr. Lewis's masterly translation of the works of St. John of the Cross, "the profoundest, most luminous and most learned of all mystic theologians," as the *Kirchenlexikon* calls him (VI, 1702). It contains an explanation of the abbreviated poetic paraphrase of the Canticle of Canticles which the Saint had composed during his long imprisonment at Toledo from Dec. 1577 till Aug. 1578. "With a boldness akin to that of his Patron Saint, the Evangelist, St. John [in this work] rises to the highest heights, touching on a subject that should only be handled by a saint, and which the reader, were he a saint himself, will do well to treat cautiously: the partaking by the human soul of the Divine Nature... St. John, with the knowledge of what he himself had experienced, not once but many times, what he had observed in others, and what, above all, he had read of in Holy Scripture, does not

shrink from lifting the veil more completely than probably any [other] Catholic writer on mystical theology has done" (from Fr. Zimmerman's introduction). It takes a deeply mystical mind duly to appreciate works of this kind.

—*The Necromancers. By Robert Hugh Benson.* (B. Herder, $1.50). Father Benson gives us another novel as true to life as his previous stories. Spiritism furnishes the chief machinery of the plot and apart from the keen interest aroused by the book as fiction, the intelligent reader may and, it is to be hoped, will draw a number of useful inferences. As examples of the legitimate employment of detailed description the chapter depicting the interrupted feline duel and also the last chapteer of the book are notable.

Books Received

[Every book or pamphlet received by the CATHOLIC FORTNIGHTLY REVIEW *is acknowledged in this department; but we undertake to review such publications only as seem to us, for one reason or another, to call for special mention.]*

LATIN

De Sacrificio Missae Tractatus Asceticus. Continens Praxim attente, devote et reverenter celebrandi. Auctore Ioanne Bona, Presb. Card. Ord. Cisterc. xvi & 208 pp. 32mo. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus et Typis Frederici Pustet. MDCCCCIX. 35 cts.

ENGLISH

Life of Christ for Children as Told by a Grandmother. Adapted from the French of Mme. La Comtesse de Ségur by Mary Virginia Merrick. 347 pp. crown 8vo. St. Louis, Mo.: B. Herder. 1909. $1 net.

The Sins of Society. Words Spoken by Father Bernard Vaughan of the Society of Jesus in the Church of the Immaculate Conception, Mayfair, During the Season 1906. Fourteenth Edition. xxi & 233 pp. 12mo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1909. Cheap Edition, bound in card-board, 30 cts. net.

The Doctrine of the Atonement. A Historical Essay by J. Rivière, D.D., Professor at the Theological Seminary of Albi. Authorized Translation by Luigi Cappadelta. In two volumes. Vol. I: xiv & 322 pp.; Vol. II: 271 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1909. $3.75 net.

A Spiritual Canticle of the Soul and the Bridegroom Christ by St. John of the Cross. Translated by David Lewis. With Corrections and an Introduction by Benedict Zimmerman, O. C. D., Prior of St. Luke's, Wincanton. xxiv & 317 pp. 8vo. New York, Cincinnati, Chicago: Benziger Brothers. 1909. $1.95 net.

The Woman Who Never Did Wrong and Other Stories by Katherine E. Conway. 140 pp. 12mo. Boston: Thomas J. Flynn & Co.

The Principles of Eloquence, Together with Examples from the Works of the Most Famous Orators of Ancient and Modern Times. By Nikolaus Schleiniger, S. J. Revised and Enlarged by Karl Racke, S. J. Translated from the Sixth German Edition by Joseph Skellon. With Preface by F. King, S. J. xxix & 367 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder. 1909. $2 net.

A Damsel Who Dared. A Novel by Genevieve Irons. 327 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 12mo. $1.60 net.

The Chronicle of Thomas of Eccleston. "De Adventu Fratrum Minorum in Angliam." Newly Done into English, With Preface and Notes by Father Cuthbert, O. S. F. C. xxxix & 168 pp. 12mo. London: Sands & Co.; St. Louis: B. Herder. 1909. 75 cts. net.

The Catholic Highlands of Scotland. By Dom Odo Blundell, O. S. B. Vol. I: *The Central Highlands.* 229 pp. 12mo. London: Sands & Co.; American agent: B. Herder. 1909. $1.10 net.

The Courage of Christ. By Henry C. Schuyler, S. T. L. 127 pp. 16mo. London: Kegan Paul, Trench, Trübner & Co.; Philadelphia: Peter Reilly. 1909. 50 cts. net.

Catholic Social Work in Germany. By Charles D. Plater, S. J. With a Preface by the Bishop of Salford. 140 pp. 16mo. London: Sands & Co.;

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St. Louis: B. Herder. 1909. 35 cts. net.

Sermon Delivery. A Method for Students. By the Reverend George S. Hitchcock, B. A. 82 pp. 12mo. London: Burns & Oates; New York: Benziger Brothers. 1909. 75 cts. net.

The Unbidden Guest. By Frances Cooke. 255 pp. 12mo. Benziger Bros. 1909. $1.25.

The Romance of the Silver Shoon. A Story of the Sixteenth Century. By Rev. David Bearne, S. J. 195 pp. crown 8vo. Benziger Bros. 1909. 85 cts.

Dr. John McLoughlin, the Father of Oregon. By Frederick V. Holman: With Portraits. 301 pp. royal 8vo. Cleveland, O.: The Arthur H. Clark Co. $2.50.

GERMAN

Geschichte der Päpste seit dem Ausgang des Mittelalters. Mit Benutzung des päpstlichen Geheimarchives und vieler anderer Archive bearbeitet von Ludwig von Pastor. Fünfter Band: Geschichte Papst Pauls III. (1534—1549). Erste bis vierte Auflage. xliv & 891 pp. 8vo. Freiburg i. Br. and St. Louis, Mo.: B. Herder. 1909. $4.15 net.

Missionsbibliothek: Der einheimische Klerus in den Heidenländern. Von Anton Huonder S. J. Mit 32 Abbildungen. x & 312 pp. 8vo. B. Herder. 1909. $1.50 net.

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Der Wanderer, Kalender für das Jahr 1910. Neunter Jahrgang. Mit zahlreichen Illustrationen. St. Paul, Minn.: "Der Wanderer." 1909.

Stundenbilder der philosophischen Propädeutik. Von Peter Vogt S. J., Professor am Privatgymnasium „Stella matutina" in Feldkirch. Zweiter (Schluss-) Band: Logik. xi & 281 pp. 8vo. B. Herder. 1909. $1.30 net.

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